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THE LETTERS OF  
ALCIPHRON, AELIAN  
AND PHILOSTRATUS



THE LETTERS OF  
ALCIPHRON, AELIAN  
AND PHILOSTRATUS

WITH AN ENGLISH TRANSLATION BY  
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CAMBRIDGE, MASSACHUSETTS  
HARVARD UNIVERSITY PRESS  
LONDON  
WILLIAM HEINEMANN LTD  
MCMXLIX

*Printed in Great Britain*

## PREFATORY NOTE

MR BENNER undertook the preparation of the present volume in 1938. In 1940, at the time of his death, he had established a text of *Alciphron*, had made a first draft of a critical apparatus to *Alciphron*, and had prepared, at least in first draft, translations of all the letters of all three authors—of many of the letters he left both first draft and revision. When it was suggested that I should complete the work and prepare it for publication, I consented, not because I was acquainted with the field (for I was not), but as an act of piety towards a former teacher for whom my love and admiration had never wavered. I cannot hope to have completed the work as Mr Benner would have completed it, but I have the satisfaction of feeling that I have done what I could and that I have associated my name with his.

In writing the explanatory notes, towards which Mr Benner had done little, I have drawn with shameless freedom on the work of previous editors and critics and I have rarely made specific acknowledgement of my debt. Since I should often have been at a loss if I had not had my predecessors' guidance, I wish to make it plain that most of the material of my notes is not my own and that I acknowledge the debt gladly. In dealing with snags in the first two

## PREFATORY NOTE

books of Alciphion I had the advantage of long discussions with my late colleague Professor Harry de Forest Smith, whose keen judgement often cleared a way. For assistance of various kinds I stand in debt to Professor Arthur Stanley Pease of Harvard University, to Dr John W Cummin of Boston, to my colleagues Reuben A Erower, Albert E Lumley, Newton F McKeon, Charles H Morgan II, and Anthony Scenna, and to my former colleagues Elso H Barghoorn, Jr., and F Stuart Crawford. Both to the manes of Professor Smith and to the living I make most hearty acknowledgement.

Lastly, I wish to express my gratitude to Messrs. R & R. Clark's Reader, whose skill and learning have saved me from many blunders

F H F.

AMHERST, MASS.

*March 1947*

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## ABBREVIATIONS

*AJPh* = *American Journal of Philology*  
*ASG* = *Abhandlungen der philol.-histor. Klasse der Sachsischen Gesellschaft der Wissenschaft*  
*Ath. Mitt.* = *Mitteilungen des Kaiserlich-Deutschen Archäologischen Instituts, Athenische Abteilung*  
*BBG* = *Blätter für das Bayerische Gymnasial-Schulwesen*  
*BFC* = *Bollettino di Filologia Classica*  
*CAF* = *Comicorum Atticorum Fragmenta*, ed. T. Kock, Leipsic, 1880–1887  
*CGF* = *Comicorum Graecorum Fragmenta* 1, ed. G. Kaibel, Berlin, 1899  
*CJ* = *Classical Journal*  
*CPh* = *Classical Philology*  
*CW* = *Classical Weekly*  
Deubner, *Attische Feste* = L. Deubner, *Attische Feste*, Berlin, 1932  
*DS* = *Dictionnaire des Antiquités Grecques et Romaines* (Daremberg, Saglio, Pottier)  
*FCG* = *Fragmenta Comicorum Graecorum*, ed. A. Meineke, Berlin, 1839–1857  
*H* = *Hermes. Zeitschrift für klassische Philologie*  
Heinemann, *Epistulae Amatoriae* = M. Heinemann, *Epistulae Amatoriae Quomodo Cohærent cum Elegiis Alexandrinis*, 1909 (Dissertationes Philol. Argentoratenses Selectae 14 [1910], fasc. 3)  
*IG* = *Inscriptiones Graecae*  
*JAW* = *Jahresbericht über die Fortschritte der klassischen Altertumswissenschaft*  
*JHS* = *Journal of Hellenic Studies*

## ABBREVIATIONS

Judeich = W. Judeich, *Topographie von Athen*<sup>2</sup>, Munich, 1931  
 Kirchner, *Pros. Att.* = J. Kirchner, *Prosopographia Attica*, Berlin, 1901-1903  
 Lobeck, *Aglaophamus* = C. A. Lobeck, *Aglaophamus*, Königsberg, 1829  
 LSJ = *Greek-English Lexicon* by H. G. Liddell and R. Scott (Revision by H. Stuart Jones and R. McKenzie), Oxford [1925-1940]  
 MC = *Mondo Classico*  
 Meiser = K. Meiser, "Kritische Beiträge zu den Briefen des Rhetors Alkiphrón," *Sitzungsberichte der Königlichen Bayerischen Akademie der Wissenschaft, Philos.-phol. und histor. Klasse*, 1904, 191-244, 1905, 139-240  
 Munscher = K. Munscher, "Die Philostrate," *Philologus*, Supplementband 10 (1907), 467-558  
 MVPhW = *Mitterungen des Vereins klassischer Philologen in Wien*  
 Pape-Benseler = W. Pape's *Wörterbuch der griechischen Eigennamen* (3d ed. by G. E. Benseler), Brunswick, 1863-1870  
 PG = *Palaeographi Graeci*, ed. E. L. a Leutsch et F. G. Schneidewin, Göttingen, 1839-1851  
 Ph = *Philologus. Zeitschrift für das klassische Altertum*  
 RE = *Paulys Real-Encyclopädie der classischen Altertumswissenschaft*, Neue Bearbeitung (Wissowa, Kroll, Mittelhaus)  
 RhM = *Rheinisches Museum für Philologie*  
 Ribbeck, "Agroíkos" = O. Ribbeck, "Agroíkos, Eine ethologische Studie," *Abhandlungen der philol-histor. Klasse der Sachsischen Gesellschaft der Wissenschaft* 10 (1888), 1-68  
 Roscher = *Ausführliches Lexikon der griechischen und römischen Mythologie* (W. H. Roscher, Hrsg.)  
 RPh = *Revue de Philologie, d'Histoire et de Littérature Anciennes*  
 SAWW = *Sitzungsberichte der Akademie der Wissenschaft in Wien*

## ABBREVIATIONS

*SBAW* = *Sitzungsberichte der Bayerischen Akademie der Wissenschaft*  
Schmid, *Atticismus* = W. Schmid, *Der Atticismus in seinen Hauptvertretern*, Stuttgart, 1887-1897  
*SIFC* = *Studi Italiani di Filologia Classica*  
Sondag = C T Sondag, *De Nominibus apud Alciphronem Propriis*, Diss. Bonn, 1905  
*SPAW* = *Sitzungsberichte der Preussischen Akademie der Wissenschaft*  
*TAPhA* = *Transactions and Proceedings of the American Philological Association*  
*TGF* = *Tragicorum Graecorum Fragmenta*, rec. A. Nauck (2d ed.), Leipsic, 1926  
Tsirimbas = D A. Tsirimbas, *Sprichwörter und sprichwortliche Redensarten bei den Epistolographen der zweiten Sophistik Alkiphron—Cl. Aelianus*, Diss. Munich, 1936  
*VMAW* = *Verslagen en Mededeelingen der k Akademie van Wetenschappen*  
*WKPh* = *Wochenschrift für Klassische Philologie*  
*WS* = *Wiener Studien. Zeitschrift für klassische Philologie*  
*ZÖG* = *Zeitschrift für die Österreichischen Gymnasien*



# ALCIPHRON



# INTRODUCTION

## 1. GENERAL

Of the prose letters that have come down to us from Greek antiquity a few, like the short letters of Epicurus, are letters in the simple sense of the word ; most are “ literary efforts,” some genuine, like the amusing and informative letters of Synesius or the vapourings of Dionysius of Antioch, some forged, like the letters attributed to Phalaris or to Sociates. “ Forged ” is perhaps a dangerous word to use in some cases , the line between letters forged with intent to deceive and letters forged without such intent is often difficult or impossible to draw In the case of the letters in the present volume, however, there is no such difficulty they are forged without intent to deceive (i e , they are “ imaginary ”), and they all illustrate, in one or way another, the workings of that “ Second Sophistic ” which so rarely had the art to hide its art Some of them are genre letters suggestive of the pastoral idyll, the names of writers and of addressees being avowedly fictitious · some of them purport to be written by historical characters to historical characters Some of them have a dramatic date earlier than their real date · in some the author sets no dramatic date at all Some have local colour some have not. Some are love

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letters some are letters of abuse. Some are narrative in form some are almost devoid of structure, being indebted, for what unity they have, to the fact that the object of their erotic musings is one. Most make pretence to letter form: a few consist solely of moralizings, addressed by nobody to nobody.

The imaginary letter in verse, of the type best known from Propertius iv. 3 (Arethusa to Lycotas) and Ovid's *Heroides*, was very likely common in Hellenistic elegy.<sup>a</sup> Another type, further removed from ordinary letter form and related less to elegy than to epic and to tragedy, is illustrated by poems in the *Palatine Anthology* ix 451-452, 460, 462, 479-480, etc.<sup>b</sup> The imaginary letter in prose can be traced back only as far as Lesbonax, a Mitylenaeian rhetorician mentioned by Lucian and probably of the second Christian century, whose ἔρωτικαι ἐπιστολαὶ πολλὴν τὴν ἐκ τῶν λόγων ἀποστάζουσαι ηδονήν are mentioned by Aethas<sup>c</sup>, but the essay of Lysias in Plato's *Phaedrus* 230-234 is not far removed from the type, and Suidas says explicitly (s.v. *Lysias*) that Lysias wrote erotic letters, five of which were addressed to boys.

Alciphron's *Letters*, as arranged by Schepers on the

<sup>a</sup> The difficult question of the relation of Greek imaginary letters to Latin elegy is discussed by T. Gollnisch, *Quaestiones Elegiacae*, Diss. Bieslau, 1905, and by Heinemann, *Epistulae Amatoria*.

<sup>b</sup> See O. Crusius, "Aus antiken Schulbuchern," *Ph* 64 (1905), 142-146.

<sup>c</sup> Scholia to Lucian, *De Saltatione* 69. Rohde's belief (*Der griechische Roman*<sup>3</sup>, p. 367, n. 3) that Lucian's Lesbonax and the rhetorician Lesbonax are two different persons is not shared by Munschei (p. 532, n. 121) or by Aulitzky (*RE* s.v. *Lesbonax*, Spp. 2104-2105).

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basis of indications in the best mss <sup>a</sup> fall into four classes letters of fishermen, farmers, <sup>b</sup> parasites, and courtesans. With fishermen and with farmers, as Professor Jackson has suggested, <sup>c</sup> Alciphron was very likely less well acquainted than with parasites and courtesans; certainly the letters of the first two books have fewer details about professional activities and about natural surroundings. Most of Alciphron's characters, even the more fully drawn characters of the last two books, are not much more than types; to call Alciphron a realist, as Peck does, <sup>d</sup> involves the overlooking of a good deal of artificiality and rhetoric. But Alciphron gives us no right to judge him as a realist—the hodge-podge of his language, in which a recherché old-Attic vocabulary <sup>e</sup> is only one element, his unconcealed borrowings from New Comedy and from the authors of the classical period, which he

<sup>a</sup> See Schepers 1901, p. xl.

<sup>b</sup> II. 32, from a parasite to a farmer, is placed here by Schepers on the authority of ms. B.

<sup>c</sup> C. N. Jackson, "An Ancient Letter-Writer—Alciphron," *Harvard Essays on Classical Subjects* (Boston, 1912), p. 74. To this essay, which is the best general account of Alciphron, the present edition is indebted at many points.

<sup>d</sup> H. T. Peck, "Alciphron," in his *Studies in Several Literatures*, New York, 1909.

<sup>e</sup> Cf. Alciphron in 29, 3, Aelian, *Letter* 20. Schepers prudently rejected many of the emendations by which Cobet and Hercher would have exaggerated this old-Attic element. The present editors have gone even further than Schepers in admitting forms and constructions rare or questionable in Attic of the classical period, they hope that, if they have gone too far, they have at least presented a readable text pretty much like the text of the mss. Emendations by the editors and by the editors-in-chief will be found on pp. 42, 60, 64, 72, 92, 96, 128, 129, 146, 164, 175, 178, 182, 198, 199, 222, 230, 248, 250, 251, 260, 272, 282, 290, 292, 308, 312, 314, 318, 322, 332, but most of these emendations are slight.

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must have known well,<sup>a</sup> his sentimental turning back to the fourth century (and this must have been just as conscious a business as was Philostratus's turning back, in the *Heroicus*, to a still earlier period), all these things merely remind us once again of what Alciphron's title *rhetor* indicated in the first place, that we are dealing with a kind of literature that was based upon literature. And in spite of insincerities, frigidities, moral commonplaces, and sophistic *quis-  
quiae* Alciphron has not infrequently succeeded in drawing pictures that make the fourth century seem real

### 2 THE DATE OF ALCIPHRON

Of the life of Alciphron nothing is known. He is not mentioned by any ancient author. He is called *ρήτωρ* by the mss and by Tzetzes,<sup>b</sup> Ἀττικιστής by Eustathius.<sup>c</sup> Possibly, like Lucian, he came from Syria.<sup>d</sup>

<sup>a</sup> Traces of comic trimeters are to be found in i. 4, ii. 35, iii. 10, 13, 14, 17, 19, 26, 29, iv. 14, 18; of a "pentameter" and of an hexameter in i. 11. The authors whom Alciphron mentions by name are Aeschylus, Aratus, Crates Thebanus, Diphilus (if emendation is correct), Epicurus, Epimenides, Homer, Hypereides, Menander, Metrodorus (of Lampsacus), Philemon, Sappho, Simonides, Solon, Theophrastus.

<sup>b</sup> Scholia to the *Chiliades* viii. 895. Ἀριστοτέλης καὶ ἔτεροι πιτύαις γράφοντων, αὐτὸς δὲ ποιτίαις γράφω, κατὰ τὸν Ἀλκίφρονα ρήτορα. (In Alciphron ii. 9. 1 and ii. 18. 3 Schepers's mss apparently have no trace of such a spelling as *pouitiae*.)

<sup>c</sup> On *Iliad* ix. 453 (ἔρεξα), to which Alciphron iii. 19. 9 (*ἐνεργεῦν*) is adduced as a parallel

<sup>d</sup> So O. Keller ("Untersuchungen über die Geschichte der griechischen Fabel," *Jahrbücher für Classische Philologie*, Supplementband 4 [1862], 404, n. 109), who calls attention to Adonis and his festivals (iv. 10. 1, 14. 8, 17. 2), the

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In speculation as to his date the starting point has most frequently<sup>a</sup> been his similarity to Lucian, which has long been recognized, for some half-dozen passages in his letters the works of Lucian afford striking parallels, and minor resemblances are numerous. Did Lucian draw from Alciphron, or did Alciphron draw from Lucian, or did Lucian and Alciphron draw from a common source? The first of these suppositions—that Lucian drew from Alciphron—was defended by Bergler<sup>b</sup> and by Reitz<sup>c</sup> but probably has no defenders to-day. The second—that Alciphron drew from Lucian—was defended by Bergler in one passage<sup>d</sup> and by Wagner<sup>e</sup> and Seiler,<sup>f</sup> and has been argued at great length by Reich<sup>g</sup>. The third—that Lucian and Alciphron drew from a common source—has been defended by Passow<sup>h</sup>.

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merchant from Syria (iv. 11. 4), pistachio nuts and dates (iii. 39. 1), the fishing up of the dead camel (i. 20. 3), and the mention of Chalybonian wine (ii. 37. 1).

<sup>a</sup> A Nauck, because of Alciphron's "vocabula semi-barbara," sets him later than Iamblichus (edition of Iamblichus, *De Vita Pythagorica* [St Petersburg, 1884], p. 219, n. 16).

<sup>b</sup> See his notes on Alciphron ii. 2. 1 and iii. 19. 1. For Bergler's inconsistency in this matter see Fabricius-Harles, *Bibliotheca Graeca*<sup>4</sup> i (Hamburg, 1790), 688, Wagner's *Alciphron*, vol. ii, p. v, Schepers's 1901 *Alciphron*, p. 1.

<sup>c</sup> J. F. Reitz in his Bipontine *Lucian*, vol. i (1789), p. lxx.

<sup>d</sup> See his notes on Alciphron i. 20

<sup>e</sup> *Alciphron*, vol. ii, p. v. Wagner cannot believe "Lucianum, hominem ingeniosissimum, opus habuisse, ut, quae domi abunde haberet, peteret aliunde"

<sup>f</sup> *Alciphron*, p. iv. Seiler admits that both Alciphron and Lucian borrow odd expressions, but he says that Lucian borrows "cum ratione et significazione quadam"

<sup>g</sup> H. Reich, *De Alciphronis Longique Aetate*, Diss. Konigsberg [1894].

<sup>h</sup> F. Passow, *Vermischte Schriften* (Leipsic, 1843), p. 92.

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and, more recently, by Kock,<sup>a</sup> who found the common source in comedy

Among the striking parallels are the following

(1) Lucian, *Toxaris* 15

τὰ μὲν γὰρ δῶρα οὐ κατὰ μῆλα  
καὶ στεφάνους ἀντεδίδοτο αὐτῇ,  
ἀλλὰ συνοικίας ὅλαι καὶ ἄγροὶ  
καὶ θεράπαναι καὶ ἐσθῆτες  
εὐανθεῖς καὶ χρυσὸν ὁπόσον  
ἔθελήσειε καὶ τί γάρ, ἐν  
βραχεῖ ὁ Λύσωνος οἶκος ὀνο-  
μαστότατος τῶν ἐν Ἰωνίᾳ  
γενόμενος ἔξηντλητο ἥδη καὶ  
ἔξεκεκένωτο

πλοῦτον, ὃν οἱ μακαρῖται αὐτῷ Λυσίας καὶ Φανοστράτη κατέλιπον  
ἀγὰρ ἔκεινοι κατ' ὅβολὸν συνήγαγον, ἀθρόως ἀναλοῖ τὸ πολύκουνον  
τοῦτο καὶ αἰσχρότατον γύναιον

The similarities here, says Kock,<sup>b</sup> are so striking that no one would doubt that there was some sort of relationship, scarcely anyone to-day would suppose that Lucian imitated Alciphron. Alciphron did not imitate Lucian, for Alciphron's work bears the mark of originality—it has more continuity and it is better written; therefore we must suppose that both imitated a third writer—probably a comic writer, since much of the substance can readily be put into comic trimeters as follows

οὐ γὰρ κατὰ μῆλα καὶ στεφάνους τὰ δῶρ' ἔτι,  
οὐδὲ δαπανᾶται χρυσὸν εἰς αὐτὴν μόνον  
κάργύριον, ἀλλ' ἄγροὺς συνοικίας θ' ὅλας  
ἔγω δ' ὁδυνῶμαι (πῶς δοκεῖς,) τὴν καρδίαν

<sup>a</sup> T. Kock, "Lucian und die Komödie," *RhM* 43 (1888), 35-44. See also his "Neue Bruchstücke attischer Komöiker," *II* 21 (1886), 403-409, *CAF* III pp 674-679

<sup>b</sup> *RhM* 43 (1888), 36-37, *H* 21 (1886), 391

Alciphron III 14 1-2

οὐ γὰρ δαπανᾶται εἰς αὐτὴν  
χρυσὸν μόνον καὶ ἄργύριον,  
ἀλλὰ καὶ συνοικίας καὶ ἄ-  
γροὺς ηδέ, ἐπὶ πλέον ἐκτύφε-  
σθαι τὸν ἔρωτα τούτῳ μηχανω-  
μένη, τοῦ Εὐβοέως ἐρᾶν προσ-  
ποεῖται τοῦ νεανίσκου, ἵνα τὰ  
τούτου κατασπαθήσασα οὕτως  
ἐπ' ἀλλον τρέψῃ τὸν ἔρωτα  
ἔγω δὲ ὁδυνῶμαι τὴν καρδίαν  
ὅρῶν ὑπορρέοντα τοσοῦτον

πλοῦτον, ὃν οἱ μακαρῖται αὐτῷ Λυσίας καὶ Φανοστράτη κατέλιπον  
ἀγὰρ ἔκεινοι κατ' ὅβολὸν συνήγαγον, ἀθρόως ἀναλοῖ τὸ πολύκουνον  
τοῦτο καὶ αἰσχρότατον γύναιον

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όρῶν ὑπορρέοντα τὸν πλοῦτον βάδην  
δὲν Λυστας κατέλιπε καὶ Φανοστράτη  
ἄλιον ἐκεῖνοι κατ' ὅβιολὸν συνήγαγον  
ἀθρόως ἀναλοῦ τὸ πολύκοινον τοῦτο καὶ  
αἰσχρὸν γύναιον

(2) *Lucian, Iuppiter*  
*Ti agoedus 15*

χθὲς γάρ, ὡς ἔστε, Μητσιθέου τοῦ ναυκλήρου θύσαντος τὰ σωτήρια ἐπὶ τῇ νηὶ ὀλίγου δεῦν ἀπολομένη περὶ τὸν Καφηρέα, εἰστιώμεθα ἐν Πειραιεῖ, ὅποσους ἡμῶν ὁ Μητσιθέος ἐπὶ τὴν θυσίαν ἐκάλεσεν εἴτα μετὰ τὰς σπονδὰς ὑμένις μὲν ἄλλος ἄλλῃ ἐτράπεσθε, ὡς ἐκάστῳ ἔδοξεν, ἐγὼ δέ—οὐδέπω γάρ πάνυ ὀψὲ ήν—ἀνῆλθον εἰς τὸ ἄστυ, ὡς περιπατήσαμι τὸ δειλινὸν ἐν Κεραμεικῷ ἐνιωῶν ἄμα τοῦ Μητσιθέου τὴν σμικρολογίαν, δις ἐκκαΐδεκα θεοὺς ἐστιῶν ἀλεκτρύονα μόνον κατέθυσε, γέροντα κάκενον ἥδη καὶ κορυζῶντα, καὶ λιβανωτοῦ χόνδρους τέτταρας εῦ μάλα εὐρωτιῶντας, ὡς αὐτίκα ἐπισβεσθῆναι τῷ ἄνθρακι, μηδὲ ὅσον ἄκρα τῇ ῥινὶ ὀσφρέσθαι τοῦ καπνοῦ παρασχόντας, καὶ ταῦτα ἐκατόμβιας δλας ὑποχνούμενος ὅπότε ἡ ναῦς ἥδη προσεφέρετο τῷ σκοπέλῳ καὶ ἐντὸς ἦν τῶν ἔρμάτων

ἔτρεψαν κάγὼ σπουδῇ καταβροχθίσας πάνθ' ὅσα ἐνέκειτο τοῖς σκεύεσι φίλω πανδοκεῖ τὴν χύτραν καὶ τὸ λοπάδιον, τὰ λείφανα τῶν κλεμμάτων, χάρισμα δοὺς ἔχειν ἀπεχώρησα ἐπιεικῆς τις καὶ δεξιὸς ἐκ τῶν δωρημάτων ἀναφανείς

Alciphron iii 17

χθὲς Καρίωνος περὶ τὸ φρέαρ ἀσχολουμένου εἰσέφρησα εἰς τούπτανιον ἔπειτα εύρων λοπάδα εῦ μάλα κεκαρυκευμένην καὶ ἀλεκτριόνα ὀπτὸν χυτράν τε μεμβράδας ἔχουσαν καὶ ἀφύας Μεγαρικὰς ἐξήρπασα, καὶ ἀποπρδῆσας ποῦ καταχθείην ἐξήτουν καὶ εὐκαίρως ἐμφάγουμι μόνος ἀπορίᾳ δὲ τόπου δραμῶν ἐπὶ τὴν Ποικίλην (καὶ γάρ οὐχ ἡνῶχλει ταύτην οὐδὲ εἰς τῶν ἀδολέσχων τουτωνὶ φιλοσόφων) κεῖθι τῶν πόνων ἀπέλαυνον ἀνανεύσας δὲ τῆς λοπάδος ὄρῳ προσιόντας τῶν ἀπὸ τῆς τηλίας τινὰς νεανίσκων, καὶ δείσας τὰ μὲν βρώματα ὅπισθεν ἀπεθέμην, αὐτὸς δὲ εἰς τοῦδαφος ἐκείμην κρύπτων τὰ κλέμματα εὐχόμενός τε τοῖς Ἀποτροπαῖοις τὸ νέφος παρελθεῖν, χόνδρους ὑποσχόμενος λιβανωτοῦ ἴκανούς, οὓς οἴκοι ἀναλεξάμενος τῶν ἱερῶν ἔχω εῦ μάλα εὐρωτιῶντας καὶ οὐκ ἡστόχησα οἱ θεοὶ γάρ αὐτοὺς ἄλλην ὅδὸν

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Kock puts this into trimeters <sup>a</sup> as follows .

τοῦ Καρίωνος ἔχθες ἀσχολουμένου  
 πρὸς τῷ φρέατι τούπτάνιον ὑπεισέδυν  
 εὐρὼν δὲ ἔκει λοπάδα τε κεκαρυκευμένην  
 κάλεκτρυόν δὲ πτὸν καὶ χύτραν τινὰ μεμβράδας  
 ἀφύας τὸ ἔχουσαν Μεγαρικὰς ἔξήρπασα  
 ζῆτῶν δὲ χῶρον οὐ καταχθείην μόνος  
 τέως ἀπορήσας ἔδραμον ἐπὶ τὴν Ποικίλην  
 οὐδεὶς γάρ ηνώχλει τότε ἐκ τύχης τινὸς  
 τῶν ἀδολεσχῶν φιλοσόφων τούτων ἔκει  
 καὶ τὸ ἔνεφορούμην κάπελανον τῶν πόνων  
 θόρυβον δὲ ἀκούων κάνανεύσας τῆς χύτρας  
 ὅρῳ προσιόντας τῶν ἀπὸ τηλίας τινάς,  
 δείσας τὸ ὅπισθεν ἀπεθέμην τὰ βρώματα,  
 αὐτὸς δὲ ἔκειμην κατακλινεῖς εἰς τοῦδαφος,  
 τοῖς τὸ ἀποτροπαῖοις ηγχόμην πᾶσιν θεοῖς  
 τὸ νέφος παρελθεῖν εὐμενῶς σψίζειν τὸ ἐμέ,  
 χόνδρους ὑποσχόμενος λιβανωτοῦ τέτταρας,  
 οὐς τῶν ἑρῶν ἀναλειξάμενος ἔχω μάλα  
 εὐρωτιῶντας ἔνδον ἐκ συχνοῦ χρόνου  
 κούκηστοχήσας καὶ γὰρ ἄλλην οἱ θεοὶ  
 αὐτοὺς ἔτρεψαν καὶ διὰ σπουδῆς ἐγώ  
 καταβροχθίσας πάνθ' ὅπόστοις ἐνῆν τοῖς σκεύεσιν  
 τὸ λοπάδιον καὶ τὴν χύτραν, τὰ λείψανα  
 τῶν κλεμμάτων, φίλῳ χάρισμα πανδοκεῖ  
 δωρησάμενος ἀπῆλθον

Here, as Kock says, it is obvious that the Alciphron passage is not based on the Lucian

(3) Lucian, *To varis* 13

καὶ γραμμάτιά τε εἰσεφοίτα  
 αὐτῷ παρὰ τῆς γυναικός καὶ  
 στέφανοι ἡμιμάραντοι καὶ μῆλά  
 τινα ἀποδεδηγμένα καὶ ἄλλα  
 ὅπόστα αἱ μαστροποὶ τοῖς νέοις  
 ἐπιμηχανῶνται

δύσημέραι φοιτῷ δίθυρα παρὰ τῆς γαμετῆς τοῦ τρέφοντος ἡμᾶς

Alciphron iii 26 2-4

οὐ γὰρ βούλομαι χείρων φανῆ-  
 ναι τῶν κυνῶν, αἱ τῶν τρεφόν-  
 των προυλακτοῦσι καὶ κήδον-  
 ται μοιχὸς πολιορκεῖ τὴν  
 οἰκίαν, δὲ Ἡλεῖος νεανίσκος,  
 εἰς τῶν Ὀλυμπίασι βασκάνων  
 καὶ πρὸς τοῦτον γραμματίδια

<sup>a</sup> *H* 21 (1886), 404-406 See also *RhM* 43 (1888), 37-38 ,  
*CAF* iii pp 676-677.

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καὶ στέφανοι ἡμιμάραντοι καὶ μῆλα ἀποδεδηγμένα αἱ δὲ ἀλάστορες αὗται θεραπαινίδες συνίσσοι καὶ ἡ ἐπιτύμβιος γραῦς, ἦν "Ἐμπουσαν ἀπαντες οἱ κατὰ τὴν οἰκίαν καλεῖν εἰώθασσαν ἐκ τοῦ πάντα ποιεῖν καὶ βιάζεσθαι ἐγὼ δὲ οὐκ οἶδ' ὅπως σιγήσομαι βούλομαι γὰρ ἐμαυτὸν οὐ παράσιτον ἀλλὰ φίλον ἐπιδεῖξαι, καὶ ἄλλως διψῶ τῆς κατ' αὐτῶν τιμωρίας οἶδα γάρ, οἶδ' εἰ ταῦτα εἰς φανερὸν ἀχθεῖη, αἱ μὲν θεραπαινίδες δεδήσονται, ὁ μοιχὸς δὲ ἀπολεῖται ῥαφάνοις τὴν ἔδραν βεβυσμένος, ἡ μιαρὰ δὲ γυνὴ τίσει τὴν ἀξίαν τῆς ἀκολασίας δίκην, εἰ μὴ Πολιάγρου τοῦ κυρτοῦ μαλακώτερός ἔστι τὰ τοιαῦτα Λυσικλῆς ἐκεῖνος γὰρ λύτρα παρὰ τῶν μοιχῶν ἐπὶ τῇ γαμετῇ πραττόμενος ἀθώους τῆς τιμωρίας ηφίει

Kock's *timeters*<sup>a</sup> αἰε as follows

χείρων φανῆναι τῶν κυνῶν οὐν βούλομαι,  
αἱ τῶν τρεφόντων παραφυλάττουσιν θύρας  
μοιχὸς πολιωρκεῖ τοὺς δόμους δσημέραι  
φοιτᾶ πρὸς αὐτὸν διθυρα γραμματεῖδια  
παρὰ τῆς γυναικὸς τῆς γαμετῆς τοῦ προστάτου  
στέφανοί τε φοιτῶσ' ἡμιμάραντοι καὶ τυνα  
μῆλ' ἀποδεδηγμέν', ἀλλα θ' δόπσα μαστροποὶ  
νέοις ἐπιμηχανῶντ' ἄν αἱ δὲ ἀλάστορες  
θεραπαινίδες ξυνίσσοις χήριτύμβιος  
γραῦς, πάντες ἦν "Ἐμπουσαν οἱ κατ' οἰκίαν  
καλούσ' ἐγὼ δὲ οὐκ ἔσθ' ὅπως σιγήσομαι  
ώς φίλον ἐμαυτόν, οὐ παράσιτον βούλομαι  
τανῦν ἐπιδεῖξαι καὶ δὲ δὲ μὲν μοιχὸς ταχὺ<sup>2</sup>  
ῥαφάνοις ἀπολεῖται τὴν ἔδραν βεβυσμένος,  
ἡ δὲ μιαρά τε καὶ πανώλεθρος γυνὴ<sup>3</sup>  
εἰρχθεῖσα τείσει τῆς ἀκολασίας δίκην,  
εἰ μὴ Πολιάγρου βλακικώτερος πολὺ<sup>4</sup>  
ἔστιν τὰ τοιαῦτα Λυσικλῆς

Here again it is obvious that the *Alciphron* passage is not based on the *Lucian*

Such parallels as these, and the parallel between *Lucian's Symposium* and *Alciphron* iii 19 (too long to quote), Kock explains as due largely to independent lifting of material from comedy, and he points out

<sup>a</sup> *RhM* 43 (1888), 39

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that many passages in each author—passages for which the other author offered no parallel—could, with few changes, be made into comic trimeters

In attempting to refute Kock's arguments Reich relies chiefly on (1) an examination of the proper names used by Lucian and by Alciphron (pp 4-12), (2) the improbability that two authors should have drawn on the same sources so often in days when great numbers of comedies were still extant (p 13), (3) a parallel passage which is not mentioned by Kock and in which Kock had apparently found no underlying trimeters (pp 24-25) (1) *Proper names*. In the several thousand Greek comedies which were very likely extant in the time of Lucian and Alciphron, there were very likely as many as 3000 different proper names. In Alciphron there are 337 proper names, of which about 150 are manufactured names (such as *Καπνοσφράντης* or *Λαχανοθαίμαστος*) of a type not found in Lucian, of the remaining 185 or 190 names fifty-one occur in Lucian—twenty-nine of them in the *Dialogi Meretrici* (which have only ninety-four proper names in all and which fill only thirty-six Teubner pages), and of these twenty-nine several are very rare, three appear in Lucian in a shorter form and in Alciphron in a longer form (e.g. *Θράσων* and *Θρυσωνίδης*), and none appears in Lucian in a longer form and in Alciphron in a shorter. Reich argues first that, if Lucian and Alciphron had drawn independently on comedy, it would be hard to explain the overlapping of their proper names as due to chance; secondly, that it was more likely that Alciphron should have drawn particularly heavily on one work of Lucian than that Lucian, in one work only, should have drawn heavily on Alciphron,

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thirdly, that a *boirowei* would be more likely to lengthen a proper name than to shorten it. (2) *The number of parallel passages* In view of the great number of comedies then extant the parallelism in situation, in incident, and in phraseology would be hard to explain as due to chance (Reich's argument here is so tied up with small matters of language that it would be difficult to do it justice in small compass) (3) *A parallel passage not mentioned by Koch*

Lucian, *Gallus* 1, 12

ἀλλά σε, κάκιστε ἀλεκτρυών,  
ὅ Ζεὺς αὐτὸς ἐπιτρύψει φθονε-  
ρὸν οὕτω καὶ ὁξύφωνον ὄντα,  
ὅς με πλουτοῦντα καὶ ἡδίστω  
δινείρατι ἔννόντα καὶ θαυμα-  
στὴν εὐδαιμονίαν εὐδαιμονῦντα  
διάτορόν τι καὶ γεγωνὸς ἀνα-  
βοήσας ἐπήγειρας ἄκουε  
δὲ ἥδη καὶ τὸ ἐνύπνιον ὥμην  
γάρ τὸν Εὐκράτην αὐτὸν ἀπαι-  
δα ὄντα οὐκ οὐδὲ ὅπως ἀπο-  
θνήσκειν, εἴτα προσκαλέσαντά  
με καὶ διαθῆκας θέμενον, ἐν  
αἷς ὁ κληρονόμος ἦν ἀπάντων  
ἔγω, μικρὸν ἐπισχόντα ἀπο-  
θανεῖν ἐμαυτὸν δὲ παρελθόντα  
ἔις τὴν οὐσίαν τὸ μὲν χρυσὸν  
καὶ τὸ ἀργύριον ἔξαντλεν  
σκάφαις τισὶ μεγάλαις ἀέναον  
τε καὶ πολὺ ἐπιτρέον, τὰ δὲ  
ἄλλα, τὴν ἐσθῆτα καὶ τραπέζας  
καὶ ἐκπώματα καὶ διακόνους,  
πάντα ἐμὰ ὡς τὸ εἰκὸς εἶναι  
εἴτα ἔξήλαυνον ἐπὶ λευκοῦ  
ζεύγους, ἔξυπτιάζων, περί-  
βλεπτος ἄπασι τοῖς δρῶσι καὶ  
ἐπίφθονος καὶ προέθεον πολ-  
λοὶ καὶ προϊππευον καὶ εἴποντο  
πλείους ἔγω δὲ τὴν ἐσθῆτα

Alciphron ii 2

ἐπιτριβείη καὶ κακὸς κακῶς  
ἀπόλοιτο ὁ κάκιστος ἀλεκ-  
τρυών καὶ μιαρώτατος, ὃς με  
ἡδὺν ὄνειρον θεώμενον ἀνα-  
βοήσας ἔξήγειρεν ἐδόκουν  
γάρ, ὃ φίλτατε γειτόνων,  
λαμπρός τις εἶναι καὶ βαθύ-  
πλοτος, εἴτα οἰκετῶν ἐφέπε-  
σθαι μοι στῖφος, οὐδὲ οἰκονό-  
μους καὶ διοικητὰς ἐνόμιζον  
ἔχειν ἐώκειν δὲ καὶ τῷ χεῖρε  
δακτυλίων πεπληρώσθαι καὶ  
πολυταλάντους λίθους περι-  
φέρειν καὶ ἥσαν οἱ δάκτυλοι  
μου μαλακοὶ καὶ ἡκιστα τῆς  
δικέλλης ἐμέμνηντο ἐφαί-  
νουτο δὲ καὶ οἱ κόλακες ἐγγύ-  
θεν Γρυλλίωνα εἴπαις ἄν καὶ  
Παταικίωνα παρεστάναι ἐν  
τούτω καὶ ὁ δῆμος Ἀθηναίων  
εἰς τὸ θέατρον παρελθόντες  
ἔβοῶν προχειρίσασθαι με στρα-  
τηγόν μεσούσης δὲ τῆς χει-  
ροτονίας ὁ παμπόνηρος ἀλεκ-  
τρυών ἀνεβόησε καὶ τὸ φάσμα  
ἡφαντίσθη ὅμως ἀνεγρόμενος  
περιχαρής ἦν ἔγω. ἐνθύμιον  
δὲ ποιησάμενος τοὺς φυλλο-  
χόους ἐστάναι μῆνας ἔγνων

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τὴν ἐκείνου ἔχων καὶ δακτυ-  
λίους βαρεῖς ὅστον ἔκκαιδεκα  
ἔξημμένος τῶν δακτύλων ἐκέλευνον ἔστιασίν τινα λαμπρὰν εὐτρε-  
πισθῆναι ἐς ὑποδοχὴν τῶν φίλων οἱ δὲ ὡς ἐν ὄνειρῳ εἰκὼς ἥδη  
παρῆσαν καὶ τὸ δεῖπνον ἄρτι ἐσεκομίζετο καὶ ὁ πότος συνεκροτέστο  
ἐν τούτῳ ὅντα με καὶ φιλοτησίας προπίνοντα ἐν χρυσάς φιδλαῖς  
ἔκαστῳ τῶν παρόντων ἥδη τοῦ πλακοῦντος ἐσκομίζομένον ἀνα-  
βοήσας ἀκαίρως συνετάραξας μὲν ἥμιν τὸ συμπόσιον, ἀνέτρεψας δὲ  
τὰς τραπέζας, τὸν δὲ πλοῦτον ἐκείνον ὑπηνέμιον φέρεοθα παρ-  
εσκεύασσας διασκεδάσας ἀρά σοι ἀλόγως ἀγανακτῆσαι κατὰ σοῦ  
δοκῶ, τριέσπερον ἀν ἥδεως ἔτι εἶδον τὸν ὄνειρόν μοι γενόμενον

Reich argues that, since Kock apparently found no underlying trimeters here, there was not a common comic source. By way of these three arguments, then, he comes to the conclusion (pp. 25, 67) that Alciphron drew on Lucian and that the date of his Lucianic models (ca. 170) was a *terminus post quem* for the composition of the *Letters*.

A *terminus ante quem* Reich finds in the date of the letters of Aelian. (1) Of the thirty-one proper names in Aelian's letters eight are found in Alciphron, and two of these eight, Κωμαρχίδης and Ἀνθεμίων, are rare (p. 33). (2) Aelian's letters have a number of passages parallel to passages in Alciphron. *Letter 1* and Alciphron II 35 (which he calls "III 23" [= II 20 Schepers]) describe the violation of a woman, in *Letter 3* a farmer complains to a neighbour that the neighbour's maid-servant is thieving, while in Alciphron II. 24 a farmer complains to his own maid-servant that she rejects his advances; *Letter 5* and Alciphron II 20 deal with bees; in *Letter 8* and Alciphron IV 9 a lover's gifts are scorned, in *Letters 13-16* one of the correspondents is a rough fellow not unlike Timon, who is mentioned in Alciphron II. 32 (which Reich calls "III 24" [= II 21 Schepers]), and

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in *Letter 17* there are further touches suggestive of Timon, *Letter 18* and Alciphron ii. 4 (which Reich calls “i 27” [=u. 6 Schepers]) tell of farmers who desert the land for the sea; *Letter 20* and Alciphron ii 12 and 13 praise the country and country life (pp. 36-37) (3) There is similarity in phraseology *Letter 2* and Alciphron ii 18 use the rare word *φελλεύς*; in *Letter 9* ἀλλὰ ἀκκίσονται καὶ θρύπτονται suggests Alciphron iii 5 2 *θρύπτεται* καὶ συνεχῶς ἀκκίζεται; *Letter 12* and Alciphron ii 22 2 and ii 26. 1 all contain the rare word *αὐτόχρημα*; etc (pp. 37-39). (4) Therefore one author must have imitated the other, and the imitator must have been Aelian, the inferior author, for (a) superior authors do not imitate inferior authors (pp. 39-40), (b) whereas both authors represent their characters as natives of Attica (Aelian, *Letters 3, 20*), Aelian does not achieve local colour (pp. 42-44), (c) whereas both authors account for the learned style of the letters by calling attention to the Attic origin of the supposed writers (Aelian, *Letter 20*, Alciphron iii 29. 3), Aelian, whose style is poor, would not have done this unless he had got the idea from Alciphron (p. 44).

Such in brief are Reich's arguments. Some of these arguments are obviously fallacious, and some of them are next door to it. Among the objections that have been raised against them are the following (1) it is, as Reich's own form of statement implies, only a probability that Lucian, in the *Dialogi Meretricii*, would not have drawn heavily on Alciphron; (2) a borrower might shorten a proper name, as Alciphron shortened Lucian's *Γναθωνίδης* (*Timon*) to *Γνάθων* (u. 32) <sup>a</sup>—a case that Reich overlooks in

<sup>a</sup> C. Bonner in *CPh* 4 (1909), 276-277

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his discussion of Lucian, though he mentions  $\Gamma\nu\delta\theta\omega\nu$  later (p. 46) in connection with Longus; (3) even if one grant that Alciphron's 11. 2 was not derived from comedy, it does not follow that it was derived directly from Lucian's *Gallus*; (4) Kock's argument is certainly valid in the case of such parallels as *Toxaris* 13 and Alciphron 111. 2-4 (see above, pp. 10-11), where a large number of the reconstituted trimeters have no substantial equivalent in Lucian; (5) the parallels in substance between Alciphron and Aelian are notably devoid of parallels in phraseology and appear to result merely from the limited number of  $\tau\circ\pi\circ\iota$  in the genre; (6) where Lucian and Alciphron or Alciphron and Aelian both use the same rare word or phrase, Reich's argument is weakened by the fact that, in view of the great losses Greek literature has sustained, we cannot always be sure that a word or phrase that seems rare to us was rare in reality.

The above are some of the reasons for rejecting Reich's arguments; if any reader feels that they are insufficient, he should consult Bonner's article, "On Certain Supposed Literary Relationships,"<sup>a</sup> in which the above considerations, along with many others, are set forth in detail. A rejection of Reich's arguments, however, does not involve a rejection of all of his conclusions though each of his arguments in favour of Alciphron's dependence upon Lucian may be rejected as inconclusive, yet the cumulative force of these arguments is considerable. Very likely Alciphron did draw heavily on Lucian. But it is none the less certain that Kock is right in maintaining that Alciphron, in some passages, drew directly on comedy. The only safe verdict, in view of the

<sup>a</sup> *CPh* 4 (1909), 32-41.

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evidence now available, is that of Rohde<sup>a</sup> and of Schmid,<sup>b</sup> who say that Alciphron drew both from Lucian and from comedy. Quite possibly he got many suggestions from the manner in which comic passages were treated by Lucian, and then elaborated these suggestions with the comic text before him ; this would fully explain the fact that, with thousands of comedies extant, the two authors should have had recourse to the same comic passages so often , it would explain in part the puzzlement of the historians of literature and of the critics ; and it would leave us with the *terminus post quem* set up by Reich

A *terminus ante quem* might be sought in language. Or it might be sought in the indications of Menander's popularity. Or it might be sought in Longus—if one thought that Longus drew on Alciphron and if one knew Longus's date !

The first method is that of Meiser,<sup>c</sup> who, on the basis of late forms such as *γενέσια* (for *γενέθλια*), *αισχρότατον* (for *αισχιστον*), *έξελοῦνται* (for *έξαιρήσονται*), *έστο* (for *ἴσθι*), etc , which occur in Alciphron and do not occur in Lucian, comes to the conclusion that Alciphron was several decades later than Lucian. Dating on the basis of language is, however, notoriously difficult in Greek literature, and the sophists' eclecticism does not make it easier

The second method is that of Schmid,<sup>d</sup> who points out that the popularity of Menander was still great among the Atticists of Hadrian's time and that Phrynicus was the first of the Atticists to put Aristophanes on Menander's pedestal. If this is, as Schmid

<sup>a</sup> E. Rohde, *Der griechische Roman*<sup>3</sup> (Leipzig, 1914), p. 369.

<sup>b</sup> W. Schmid in *RE* s.v. *Alkiphron*. <sup>c</sup> Pp 192-195

<sup>d</sup> *Atticismus*, iii 273, n 15

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claims, " das Hauptindictum fur Alkiphrons Zeit," <sup>a</sup> one may well despair of certainty ; it is hard to see why such an argument should have been treated respectfully by Dalmeyda <sup>b</sup>

The third method is no less unsatisfactory, for one of the commonest ways of attempting to fix Longus's date is to examine his relationship to Alciphron. The most careful examination of this relationship is to be found in Reich,<sup>c</sup> Bonner,<sup>d</sup> and Dalmeyda,<sup>e</sup> who disagree, Reich and Dalmeyda claiming that Alciphron imitated Longus, and Bonner inclining to the belief that Longus imitated Alciphron but claiming only that common dependence upon a third source is possible. On internal grounds Longus is dated by Schüssel<sup>f</sup> after 250. Rohde<sup>g</sup> does little more than to express the belief that Longus imitated Alciphron and that he must therefore have lived after 200.

A *terminus ante quem* for the life of Alciphron is therefore still to seek

### 3 MANUSCRIPTS

Schepers's second edition (Leipsic, 1905) is based on the following MSS :

#### INDEPENDENT OR OF UNCERTAIN POSITION IN THE STEMMMA (four MSS.).

B Vindobonensis phil 342 (membran, 12th-13th cent), ff 183r-200r. n 1-4, 6-39 A facsimile

<sup>a</sup> *JAH* 108 (1901), 258.

<sup>b</sup> G Dalmeyda in his edition of Longus (Paris, 1934), pp. xix-xx <sup>c</sup> *Op cit*, pp. 45-67.

<sup>d</sup> C Bonner, "On Certain Supposed Literary Relationships II," *CPh* 4 (1909), 276-290.

<sup>e</sup> G Dalmeyda, "Longus et Alciphron," *Mélanges Gustave Glotz* 1 (Paris, 1932), 277-287

<sup>f</sup> *RE* sv *Longos*, Sp 1425

<sup>g</sup> E Rohde, *Der griechische Roman*<sup>3</sup>, pp. 534-535

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of one page of this ms, showing 11. 24 and the first part of 11. 25 (through ὑπὸ ταῖς θά-), is given on Schepers's first plate

Neap <sup>b</sup> Neapolitanus III AA 14 (chartac, 14th-15th cent), ff 219v sqq, in a different hand from that of Neap <sup>a</sup> below. 1 1-12 ('Αλκίφρονος ρήτορος ἐπιστολαί), apparently related to Vaticanus 140 and to x<sup>2</sup> (see below, p 20)

N Parisinus suppl grec 352 (bombyc, 13th cent), ff 148r sqq. 1 ('Αλκίφρονος ρήτορος ἐπιστολαὶ ἀλιευτικαί), III. 1-4, 5 (through ἐξ οὗ [§ 2], 'Αλκίφρονος ρήτορος ἐπιστολαὶ παρασίτων) A facsimile of the top of one page (f. 148v) of this ms., showing 1 4 (beginning with -ῶν τὰ νηματικά [§ 1], 5-6, 7 (through ἀντίδοσις γάρ), is given on Schepers's second plate

Φ Parisinus 3054 (chartac., written in the latter part of the 15th cent by Janus Lascaris [Vogel-Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipsic, 1909), p 157]), ff. 133v sqq. IV. 2, 18-19, in the order 18-19, 2 Schepers's listing of this ms on p 156 among those containing frag. 5 appears to be a mistake. (Schepers did not collate Ξ=Parisinus 2832 [chartac, end of 15th cent], ff. 105r sqq : the same letters, and in the same order, as Parisinus 3054, of which it is perhaps a copy.)

### FAMILY 1 (three mss x and Neap <sup>a</sup>)

Harl Harleianus 5566 (chartac, 14th cent), ff 141r-167v 1 1-13, 15-22, II. 2-30, III 1-7, 9-35, 37-39, 42, presumably in the same order as in the closely related

Ven. Marcianus VIII 2 (14th-15th cent), ff 246v-264r 1 1-13, 15-22, II 2-30, III 1-7, 9-35, 37-39, 42, in the following order III 1-7, 9-18, 20-27, 33, 28-32, 34-35, 37-39, 42, 19 ('Αλκίφρονος ρήτορος ἐπιστολαὶ παρασίτων α'-λη'), II 2-15, 17-27, 16, 28-30 ('Αλκίφρονος ρήτορος ἐπιστολαὶ ἀγροικικαὶ α'-κθ'), 1 1-13, 15-22 ('Αλκίφρονος ρήτορος ἐπιστολαὶ ἀλιευτικαὶ λ'-ν')

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Neap<sup>a</sup> Neapolitanus III AA. 14 (chartac., 14th-15th cent), ff 129v sqq, in a hand different from that of Neap<sup>b</sup> above, iii 1-4, 6-7, 9-13, 16-19, in the order 1, 17, 2-4, 6-7, 9-13, 16, 18-19 (*ἐπιστολαὶ παρασίτων*).

### FAMILY 2 (two MSS x<sup>1</sup>)

Γ Parisinus 1696 (membran., 14th cent), ff. 288r sqq.  
<sup>1</sup> (‘Αλκίφρονος ρήτορος ἐπιστολαὶ ἀγροικαὶ [sic]), ii 2-28, 30, in the order 2-15, 17-27, 16, 28, 30 (*τοῦ αὐτοῦ ἐπιστολαὶ ἀγροικαὶ*), iii. 1-39, 41 (according to Schepers's *Praefatio*, p vii, but not according to his p. 107 nor according to his 1901 edition, p. xxiv), 42 (*τοῦ αὐτοῦ ἐπιστολαὶ παρασιτικαὶ*).  
 Vat 1 Vaticanus 140 (Seiler's Ψ, chartac., 14th cent), ff 273r-288r <sup>1</sup> (‘Αλκίφρονος ρήτορος ἐπιστολαὶ ἀγροικαὶ [sic]), ii. 2-28, 30 (in the same order as in Parisinus 1696), iii 1-19. Folia torn out at the end no doubt contained iii 20-39, 42.

### FAMILY 3 (four MSS x<sup>2</sup>)

Vat 2 Vaticanus 1461 (membran., 14th cent according to A. Sabatucci in *SIFC* 14 [1906], 377, 15th cent according to Schepers), ff 242r-279v  
<sup>1</sup> 1-10, 11 (through ἐνορχεῖσθαι τὰς [§ 3]), 13 (beginning with *ἰδὼν οὖν* [§ 4])-22, ii 2 (beginning with *ἔώκειν* δὲ [§ 2])-7, 8 (through ἀπεχθομένη [§ 1]), iii. 36 (beginning with *βούλη κοινόμενος* [§ 3])-41, iv 1-19, frag 5, in the order  
<sup>1</sup> 1-11, 13-22, iii 36-41, ii 2-8, iv 1-19, frag. 5  
 Floi Laurentianus 59 5 (membran., probably 15th cent), ff 86v-106r the same letters, and in the same order, as Vaticanus 1461  
 II Parisinus 3021 (chartac., 15th cent), ff 141r-171r the same letters, and in the same order, as Vaticanus 1461  
 Δ Parisinus 3050 (membran., 15th cent), ff 73r-101r, 161r sqq.: the same letters as Vaticanus 1461,

## INTRODUCTION

but in the following order: i. 1-10, 14-22, iii. 37-40, ii. 3-7, iv. 2-11, 14-19, i. 11, 13, iii. 36, 41, ii. 2, 8, iv. 1, 12-13, frag. 5.

### 4 THE GROWTH OF THE CORPUS

Of the 123 letters in the present collection the Aldine edition and the Geneva edition of 1606 had only forty-four (i. 1-40, ii. 1-4 Old Style = i. 1-10, 14-22, iii. 37-40, ii. 3-7, iv. 1-12, 13-16 Schepers 1901 = i. 1-10, 14-22, iii. 37-40, ii. 3-7, iv. 2-11, 14-19 Schepers 1905). Bergler's edition of 1715 added seventy-two (ii. 1-72 Old Style = i. 11-13, iii. 1-5, ii. 1-2, 8-28, 30-39, iii. 6-36 Schepers) Wagner's edition of 1798 added six more (*Epistula Inedita B*, fragments 2-19 = ii. 29, fragments 2-4, 6, 5 Schepers 1901 = ii. 29, iii. 41, iv. 1, 12, fragment 5, iv. 13 Schepers 1905); fragment 5 had already been published by F. L. Abresch in 1749. Finally, in 1853, Seiler's first edition added iii. 74 Old Style (= iii. 41 Schepers 1901 = iii. 42 Schepers 1905), which had already been published by F. J. Bast in 1798.<sup>a</sup> A complete conspectus of numbers is given in Table 1.

<sup>a</sup> For more detailed accounts of the growth of the corpus see A. Westermann, *De Epistolarum Scriptoribus Graecis II* (Progr. Leipsic [1852]), p. 5, Schepers 1905, pp. iv-v.

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TABLE I  
Conspectus of Numbers

Aldine edition 1499	Geneva edition 1606	Bergler 1715
$\rho$ VI V	pp. 359-360	1 1
$\rho$ VII r	360	1 2
$\rho$ VII r-v	360	1. 3
$\rho$ VII V	360-361	1 4
$\rho$ VII V-VIII 1	361	1 5
$\rho$ VIII r	361	1 6
$\rho$ VIII r-v	361	1. 7
$\rho$ VIII V	361-362	1 8
$\rho$ VIII V- $\sigma$ 1 r	362	1 9
$\sigma$ 1 r-v	362	1 10
$\sigma$ 1 V	363	1 11
$\sigma$ 1 V-II r	363	1 12
$\sigma$ II r-v	363-364	1 13
$\sigma$ II V	364	1 14
$\sigma$ II V-III r	364	1 15
$\sigma$ III r	364	1 16
$\sigma$ III 1	364	1. 17
$\sigma$ III r-v	365	1. 18
$\sigma$ III V	365	1. 19
$\sigma$ III V	365	1 20
$\sigma$ IIII r	365	1 21
$\sigma$ IIII r-v	366	1. 22
$\sigma$ IIII V	366	1 23
$\sigma$ V r	366	1 24
$\sigma$ V r	367	1. 25
$\sigma$ V r-v	367	1 26
$\sigma$ V V	367	1. 27

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TABLE I  
Conspectus of Numbers

Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
1. 1	1 1	1. 1	1 1	1. 1
1 2	1 2	1 2	1 2	1. 2
1 3	1. 3	1 3	1 3	1. 3
1. 4	1 4	1. 4	1 4	1. 4
1 5	1 5	1 5	1 5	1. 5
1. 6	1 6	1. 6	1. 6	1. 6
1. 7	1. 7	1. 7	1 7	1 7
1 8	1 8	1. 8	1 8	1. 8
1 9	1 9	1. 9	1 9	1. 9
1 10	1. 10	1 10	1 10	1. 10
1 11	1 11	1 11	1 14	1 14
1 12	1 12	1. 12	1 15	1. 15
1 13	1. 13	1 13	1 16	1 16
1 14	1 14	1. 14	1 17	1. 17
1 15	1. 15	1 15	1 18	1. 18
1 16	1 16	1 16	1 19	1 19
1 17	1 17	1 17	1 20	1 20
1 18	1 18	1 18	1 21	1 21
1 19	1 19	1 19	1. 22	1 22
1 20	1 20	1 20	III 37	III 37
1 21	1 21	1 21	III 38	III 38
1 22	1 22	1 22	III 39	III 39
1 23	1 23	1 23	III 40	III 40
1 24	1 24	1 24	II 3	II 3
1. 25	1 25	1 25	II 4	II 4
1 26	1 26	1 26	II. 5	II. 5
1 27	1 27	1 27	II 6	II 6

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Aldine edition 1499	Geneva edition 1606	Bergler 1715
$\sigma$ v v-vi r	367	1 28
$\sigma$ vi i	368	1 29
$\sigma$ vi v	368	1 30
$\sigma$ vii v-vii r	368-369[" 371 "]	1 31
$\sigma$ viii r	369[" 371 "]	1 32
$\sigma$ viii r-v	369[" 371 "]	1 33
$\sigma$ viii v-viii r	369[" 371 "] - 370	1 34
$\sigma$ viii r-v	370-371	1 35
$\sigma$ viii v-vi i r	371	1 36
$\tau$ i r-v	371-372	1 37
$\tau$ i v-ii v	372-373	1 38
$\tau$ ii v-iii v	373-374	1 39
$\tau$ iii v	374	1 40
$\tau$ iii v-iv v	374-375	ii 1
$\tau$ v i-vi r	375-376	ii 2
$\tau$ vi r-vii v	376-378	ii 3
$\tau$ vii v-vii i	378-380	ii 4
		iii 1
		iii 2
		iii 3
		iii 4
		iii 5
		iii 6
		iii 7
		iii 8
		iii 9
		iii 10
		iii 11
		iii. 12
		iii. 13
		iii. 14

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Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
1 28	1 28	1. 28	II 7	II 7
1 29	1 29	1 29	IV 1	IV. 2
1 30	1 30	1 30	IV 2	IV. 3
1 31	1 31	1 31	IV 3	IV. 4
1 32	1 32	1 32	IV 4	IV. 5
1 33	1 33	1. 33	IV 5	IV. 6
1 34	1 34	1 34	IV 6	IV. 7
1 35	1 35	1 35	IV 7	IV. 8
1 36	1 36	1. 36	IV. 8	IV 9
1 37	1 37	1. 37	IV 9	IV. 10
1 38	1 38	1 38	IV 10	IV. 11
1 39	1 39	1. 39	IV 11	IV 14
1 40	1 40	1. 40	IV 12	IV 15
II. 1	II 1	II. 1	IV 13	IV. 16
II 2	II 2	II. 2	IV 14	IV. 17
II 3	II 3	II. 3	IV 15	IV. 18
II 4	II. 4	II 4	IV 16	IV 19
III 1	III 1	III. 1	1. 11	1 11
III 2	III 2	III 2	1 12	1 12
III 3	III 3	III 3	1 13	1. 13
III 4	III 4	III 4	III 1	III 1
III 5	III 5	III 5	III 2	III 2
III 6	III 6	III 6	III 3	III 3
III 7	III 7	III 7	III 4	III. 4
III 8	III 8	III 8	III 5	III 5
III 9	III 9	III 9	II. 1	II. 1
III 10	III 10	III 10	II 2	II 2
III 11	III 11	III 11	II 8	II 8
III 12	III 12	III 12	II 9	II 9
III 13	III 13	III 13	II 10	II. 10
III 14	III 14	III 14	II 11	II. 11

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III. 44

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Wagner 1798	Seller 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
III 15	III 15	III 15	II. 12	II. 12
III 16	III 16	III 16	II. 13	II. 13
III 17	III. 17	III 17	II. 14	II. 14
III 18	III 18	III 18	II. 15	II. 15
III 19	III. 19	III 19	II. 16	II. 16
III 20	III. 20	III 20	II. 17	II. 17
III 21	III 21	III 21	II. 18	II. 18
III 22	III. 22	III 22	II. 19	II. 19
III 23	III. 23	III 23	II. 20	II. 20
III 24	III. 24	III 24	II. 21	II. 21
III 25	III. 25	III 25	II. 22	II. 22
III 26	III 26	III 26	II. 23	II. 23
III 27	III 27	III 27	II. 24	II. 24
III 28	III 28	III 28	II. 25	II. 25
III 29	III 29	III 29	II. 26	II. 26
III. 30	III 30	III 30	II. 27	II. 27
III 31	III 31	III 31	II. 28	II. 28
III 32	III 32	III 32	II. 30	II. 30
III 33	III 33	III 33	II. 31	II. 31
III 34	III 34	III 34	II. 32	II. 32
III 35	III 35	III 35	II. 33	II. 33
III 36	III 36	III 36	II. 34	II. 34
III 37	III 37	III 37	II. 35	II. 35
III 38	III 38	III 38	II. 36	II. 36
III 39	III 39	III 39	II. 37	II. 37
III 40	III 40	III 40	II. 38	II. 38
III 41	III 41	III 41	II. 39	II. 39
III 42	III. 42	III. 42	III 6	III. 6
III 43	III 43	III 43	III 7	III. 7
III 44	III 44	III 44	III 8	III. 8

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Bergler  
1715

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III. 45  
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III 72

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Wagner 1798	Seller 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
III 45	III 45	III 45	III 9	III 9
III 46	III 46	III 46	III 10	III 10
III 47	III 47	III 47	III 11	III 11
III 48	III 48	III 48	III 12	III 12
III 49	III 49	III 49	III 13	III 13
III 50	III 50	III 50	III 14	III 14
III 51	III 51	III 51	III 15	III 15
III. 52	III. 52	III. 52	III. 16	III. 16
III. 53	III. 53	III. 53	III. 17	III. 17
III. 54	III. 54	III. 54	III. 18	III. 18
III. 55	III. 55	III. 55	III. 19	III. 19
III. 56	III. 56	III. 56	III. 20	III. 20
III. 57	III. 57	III. 57	III. 21	III. 21
III. 58	III. 58	III. 58	III. 22	III. 22
III. 59	III. 59	III. 59	III. 23	III. 23
III. 60	III. 60	III. 60	III. 24	III. 24
III. 61	III. 61	III. 61	III. 25	III. 25
III. 62	III. 62	III. 62	III. 26	III. 26
III. 63	III. 63	III. 63	III. 27	III. 27
III. 64	III. 64	III. 64	III. 28	III. 28
III. 65	III. 65	III. 65	III. 29	III. 29
III. 66	III. 66	III. 66	III. 30	III. 30
III. 67	III. 67	III. 67	III. 31	III. 31
III. 68	III. 68	III. 68	III. 32	III. 32
III. 69	III. 69	III. 69	III. 33	III. 33
III. 70	III. 70	III. 70	III. 34	III. 34
III. 71	III. 71	III. 71	III. 35	III. 35
III. 72	III. 72	III. 72	III. 36	III. 36
Ep. in- edita B	III. 73	III. 73	III. 29	III. 29
	III. 74	III. 74	III. 41	III. 42

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Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
Frag. 1	Frag. 1	Frag. 1	Frag. 1	
Frag. 2	Frag. 2	Frag. 2	Frag. 2	ii 41
Frag. 3	Frag. 3	Frag. 3	Frag. 3	iv. 1
Frag. 4	Frag. 4	Frag. 4	Frag. 4	iv. 12
Frag. 5	Frag. 5	Frag. 5	Frag. 6	Frag. 5
Fragg. 6-19	Frag. 6	Frag. 6	Frag. 5	iv. 13
Ep. in- edita A	Appendix			
Frag. 20				

### 5 THE PRESENT EDITION AND ITS DEPENDENCE UPON THE EDITIONS OF SCHEPERS

The present edition, based almost wholly on the two editions of Schepers (as supplemented by Castiglioni),<sup>a</sup> reproduces only a small part of Schepers's critical material. In most cases in which it gives a variant, it gives all the variants, but the reader should not in any case argue from silence.<sup>b</sup>

<sup>a</sup> A. Castiglioni, *Collectanea Graeca*, Pisa, 1911. On the basis of his own collations of Vat.2 and Flor. Castiglioni corrects many of Schepers's reports of these two mss. Wherever one of Castiglioni's corrections affects a passage for which the present editors give a critical note, they have incorporated the correction tacitly; and they make only this blanket acknowledgement of their indebtedness to what is apparently a very careful piece of work.

<sup>b</sup> That it is not safe to argue from Schepers's silence either is suggested by n. 25 1 *ὑπὸ τοῖς*, where B reads *ὑπὸ ταῖς* (as shown in his first plate) and his second edition has the critical note "*ὑπὸ*] *ἐπὶ* B" and says nothing about the gender of the

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*Translations*: Latin—"Cujas" ("Opportunè nobis hodierno die maiè tranquillitatem stravit. Nam ad hanc usque, tertium diem iam procellae tenuerunt et vehementi impetu se in pelagus ex promontorius venti immiserunt") in *Epistolae Graecanicae Mutuae*, Geneva, 1606 (the attribution on the title-page, à Iacobo Cuiacio . magnam partem Latinitate donatae, is generally discredited; see Fabius-Hailes, *Bibliotheca Graeca*<sup>4</sup>, 1 [Hamburg, 1790], 676) S. Bergler ("Commoda nobis maiè tranquillitatem hodierno die stratum est cum enim tertium hunc diem duraret tempestas, et valide versus maiè flaret a promontorius Boreas"), Leipsic, 1715, Utrecht, 1791

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article Great as Schepers's services to Alciphron have been, a new critical edition is much to be desired, and it is unfortunate that the present volume should have had to be prepared at a time when photostats were un procurable

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J. A. Wagner ("Fructuosam nobis hodie in serenitatem maię stratum est. Quum enim per triduum hocce durasset tempestas, vehementerque mare versus spirasset a promontorus Boreas ") Leipsic, 1798 (a revision of preceding versions; see vol II, p xxii) E. E. Seiler ("Commodam nobis mare in tranquillitatem hodie stratum est. cum tertum enim hunc diem duraret tempestas vehementerque versus mare flaret a promontorus Boreas "), Leipsic, 1853 and 1856 (a revision of Bergler's version, see p. xviii) R. Hercher, Paris [1873] (Seiler's version, but insufficiently revised [II 1 ad fin] and insufficiently adapted to Hercher's text [I 15. 4; IV 8 ad fin]).

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# SIGLA

## MANUSCRIPTS

### Independent or of Uncertain Position in the Stemma

B = Vindobonensis phil 342 (12th-13th cent)  
Neap <sup>b</sup> = Neapolitanus III AA 11 (14th-15th cent), ff 219v sqq  
N = Parisinus suppl grec 352 (13th cent)  
Φ = Parisinus 3054 (latter part of 15th cent)  
Ξ = Parisinus 2832 (end of 15th cent)

#### Family 1

Harl. = Harleianus 5566 (14th cent)  
Ven = Marcianus VIII. 2 (14th-15th cent)  
Neap <sup>a</sup> = Neapolitanus III. AA 14 (14th-15th cent), ff 129v sqq

#### Family 2

Γ = Parisinus 1696 (14th cent.)  
Vat.1 = Vaticanus 140 (14th cent.)

#### Family 3

Vat 2 = Vaticanus 1461 (14th-15th cent)  
Flor = Laurentianus 59. 5 (probably 15th cent.)  
Π = Parisinus 3021 (15th cent)  
Δ = Parisinus 3050 (15th cent)

## EDITIONS AND CONJECTURES

Ald = Musurus (Ἐπιστολαὶ διαφόρων φιλοσόφων ἡγ-  
τόρων σοφιστῶν, κτλ, Venice [apud Al-  
dum], 1499)  
Vind = A manuscript edition of the old Book 1 (= Schepers 1 1-10, 14-22, II 37-40, II 3-7, IV. 2-11,  
14-15) in Vindobonensis phil 318 (16th  
cent), ff. 56r-71r  
Eichstädt gloss = Non-Reiskean conjecture found in a copy  
of Bergler's *Alciphron* once the property of  
H. K. A. Eichstadt of Jena, see Wagner's  
*Alciphron*, vol 1, pp xi-xii, Schepers 1905,  
p. xxv

LIBER I

ΑΛΚΙΦΡΟΝΟΣ ΡΗΤΟΡΟΣ

ΕΠΙΣΤΟΛΑΙ ΑΛΙΕΥΤΙΚΑΙ<sup>1</sup>

1 [i 1]

Εῦδιος Φιλοσκάφω

Χρηστὴν ἡμῖν ἡ θάλαττα τὸ τήμερον εἶναι τὴν  
γαλήνην ἐστόρεσεν ὡς γὰρ τρίτην ταύτην<sup>2</sup> εἶχεν  
ὅ χειμῶν ἡμέραν, καὶ λάβρως κατὰ τοῦ πελάγους  
ἐπέπνεον ἐκ τῶν ἀκρωτηρίων οἱ βορεῖς, καὶ ἐπ-  
εφρίκει μὲν ὁ πόντος μελαινόμενος, τοῦ ὕδατος δὲ  
ἀφρὸς ἐξηνθήκει, πανταχοῦ τῆς θαλάσσης ἐπ' ἀλ-  
λήλων ἐπικλωμένων τῶν κυμάτων (τὰ μὲν γὰρ  
ταῦς πέτραις προσηράσσετο, τὰ δὲ εἴσω ἀνοιδοῦντα  
2 ἐρρήγνυντο), ἀεργία παντελὴς ἦν· καὶ τὰ ἐπὶ ταῖς  
γῆσι καταλαβόντες καλύβια, ὀλίγα ξυλισάμενοι  
κομμάτια ὅσα οἱ ναυπηγοὶ πρώην ἐκ τῶν δρυῶν  
ἀς ἐξέτεμον ἀπέλιπον, ἐκ τούτων πῦρ ἀνάψαντες  
3 τὸ πικρὸν τοῦ κρυμοῦ παρεμυθούμεθα τετάρτη

<sup>1</sup> ἀλιευτικαὶ N Π, ἀλιευτικαὶ λ'-ν' Ven., om Neap <sup>b</sup>, ἀγροι-  
κικαὶ ς<sup>1</sup> Title lacking in Harl Vat 2 Floi Δ

ς (Harl Ven) Neap <sup>b</sup> N ς<sup>1</sup> (Γ Vat 1) ς<sup>2</sup> (Vat 2 Floi Π Δ)

BOOK I

ALCIPHRON THE RHETOR'S  
LETTERS OF FISHERMEN

Letter 1 [1 1]

*Eudius to Philoscaphus* <sup>a</sup>

It was a good thing for us that the sea sank into the calm we have to-day. For when the storm had prevailed now the third day, the northern blasts were dashing hungrily upon the sea from the headlands. The deep was ruffled and turned black, but the water was ablossom with whitecaps as at all points the waves of the sea dashed against one another: yonder they pounded on the rocks, and here, swelling up from within, they broke in spray. We fishermen couldn't work at all. We took refuge in the little shanties <sup>2</sup> along the shore, after collecting the few chips recently left by the ship-carpenters from the oaks they had cut down; with these we kindled a fire and relieved the bitterness of the freezing cold. Now has come <sup>3</sup>

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<sup>a</sup> " Fairweather to Loveboat "

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<sup>2</sup> *ταύτην* deleted by Meiser Cf § 3

## ALCIPHRON

δὲ αὗτη ἐπιλαβοῦσα ἡμᾶς ἀλκυονίς, ὡς οἶμαι,  
ἡμέρα (ἔστι γάρ τοῦτο τῷ καθαρῷ τῆς αἰθρίας  
τεκμήρασθαι) πλοῦτον ἀθρόον ἀγαθῶν ἔδειξεν ὡς  
γάρ ὥφθη μὲν ὁ ἥλιος, πρώτη δὲ ἀκτὶς εἰς τὸ  
πέλαγος ἀπέστιλβε, τὸ πρώην νεωλκηθὲν σκαφί-  
διον σπουδῇ κατεσύραμεν, εἰτ' ἐνθέμενοι τὰ δίκτυα  
4 ἔργων εἰχόμεθα μικρὸν δὲ ἄπωθεν<sup>1</sup> τῆς ἀκτῆς  
χαλάσαντες, φεῦ τῆς εὐοψίας, ὅσον ἵχθυῶν<sup>2</sup> ἔξειλ-  
κύσαμεν μικροῦ καὶ τοὺς φελλοὺς ἔδέησε κατα-  
σῦραι ὑφάλους τὸ δίκτυον ἔξωγκωμένον

5 Εὐθὺς οὖν ὁψῶναι πλησίον, καὶ τὰς ἀσίλλας<sup>3</sup> ἐπ-  
ωμίους ἀνελόμενοι καὶ τὰς ἑκατέρωθεν σπυρίδας  
ἔξαρτήσαντες καὶ ὑπὲρ αὐτῶν καταβαλόντες τάργυ-  
ριον,<sup>4</sup> ἀστυδ' ἐκ Φαλήρων ἡπείγοντο πᾶσι δὲ  
τούτοις ἡρκέσαμεν ἡμεῖς καὶ πρὸς τούτοις ἀπηνεγ-  
κάμεθα γαμεταῖς καὶ παιδίοις ὅγκον οὐκ ὀλίγον  
ἔχειν τῶν λεπτοτέρων<sup>5</sup> ἵχθυῶν, οὐκ εἰς μίαν, ἀλλ'  
εἰς χειμῶν ἐπιλάβοιτο καὶ εἰς πλείους ἡμέρας  
ἔμφορησαι

2 [1 2]

## Γαληναῖος Κύρτων

Μάτην ἡμῶν πάντα πονεῖται, ὁ Κύρτων, δι' ἡμέ-  
ρας μὲν<sup>6</sup> ὑπὸ τῆς ἀλέας<sup>7</sup> φλεγομένοις νύκτωρ δὲ<sup>8</sup>

<sup>a</sup> (Harl Ven) Neap <sup>b</sup> N <sup>c1</sup> (Γ Vat 1) <sup>c2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> ἄπωθεν Ald ἄποθεν

<sup>2</sup> ἵχθυῶν Beigler ἵχθυν <sup>1</sup>, ἵχθυν cet.

<sup>3</sup> ἀσίλλας Hemsterhuyς ὥλας <sup>a</sup>, εἴλας Neap <sup>b</sup> Vat 1, εἴλας  
cet

<sup>4</sup> τάργυριον Cobet ἀργύριον

<sup>5</sup> λεπτοτέρων Berglei λεπτομερῶν

this, the fourth day, a “ halcyon day,” <sup>a</sup> I think—you can tell by the clear sky. It has disclosed wealth galore at one stroke. For at sight of the sun, while the first beam glittered on the waves, we had made haste to launch the boat (which had been so lately beached), then we put our nets on board, and got to work. A little way off shore we let out our nets—<sup>4</sup> and what a sight of good seafood! What quantities of fish we did pull in! The bulging net almost dragged the floats under water.

Well, fish-peddlers were right there waiting for us; they lifted their yokes to their shoulders, fitted into place the two fish baskets which hung one at each end, put down their money in payment and hurried off from Phalerum <sup>b</sup> towards the city. We had fish <sup>5</sup> enough for them all; and in addition we carried home for wives and children a great lot of the smaller fry—enough to give them their fill, not for one day alone but for several, in case of bad weather.

## Letter 2 [1 2]

*Galenaeus to Cyrton* <sup>c</sup>

In vain are all our toils, my dear Cyrton; in the daytime we are scorched by the fierce heat, at night

<sup>a</sup> See *Scholia Platonica*, ed W C Greene (Haverford, 1938), pp 406-407.

<sup>b</sup> A beach east of the Peiraeus.

<sup>c</sup> “ Stillman to Lobsterpot ”

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x (Harl Ven.) Neap <sup>b</sup> N <sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor II Δ).

<sup>6</sup> μέν om x N Vat 1.

<sup>7</sup> ἀλέας Reiske: ἀλεᾶς \, ἀλης <sup>1</sup>, ἀλης N Flor , ἀλης Vat 2, ἀλης II Δ, εἰλης Neap.<sup>b</sup>

<sup>8</sup> νύκτωρ δὲ Neap <sup>b</sup> N <sup>1</sup> <sup>2</sup>, νυκτὸς \

## ALCIPHRON

ὑπὸ λαμπάσι τὸν βυθὸν ἀποξύουσι, καὶ τὸ λεγό-  
μενον δὴ τοῦτο εἰς τοὺς τῶν Δαναΐδων τοὺς ἀμφο-  
ρέας ἐκχέομεν πίθους οὕτως ἀπρακτα καὶ ἀνήνυτα  
2 διαμοχθοῦμεν ἡμῖν μὲν γὰρ οὐδὲ ἀκαλήφης ἔστιν  
ἢ πελωρίδος ἐμπλῆσαι τὴν γαστέρα, ὁ δεσπότης  
δὲ συλλέγει καὶ τοὺς ἵχθύας καὶ τὰ κέρματα οὐκ  
ἀπόχρη δὲ αὐτῷ τοσαῦτα ἔχειν παρ' ἡμῶν, ὁ δὲ  
3 διερευνᾶται καὶ τὸ σκαφίδιον συνεχῶς. καὶ πρώην,  
ὅτε ἐκ Μουνυχίας ἐπέμψαμεν αὐτῷ κομιοῦντα<sup>1</sup>  
τούψώνιον Ἔρμωνα τουτονὶ τὸν μειρακίσκον, σπόγ-  
γους ἡμῖν ἐπέταττε καὶ τὰ ἐκ τῆς ἀλὸς<sup>2</sup> ἔρια, ἀ  
4 φύεται ἐπιεικῶς ἐναβρυνομένης<sup>3</sup> εἰς λῆδιον<sup>4</sup>. ὥσθ’  
ὁ μὲν οὕπω ταῦτα προσαπήτει, καὶ ὁ Ἔρμων ἀφεὶς  
τὸ φέρνιον<sup>5</sup> αὐτοῖς ἵχθύσιν, ἀφεὶς δὲ καὶ ἡμᾶς αὐτῷ  
σκάφει, ὥχετο ἐπὶ λέμβου κωπήρεσι<sup>6</sup> τισι 'Ροδίοις  
βολαντουργοῖς<sup>7</sup> ἀναμιχθεῖς καὶ ὁ μὲν δεσπότης  
οἰκέτην, ἡμεῖς δὲ συνεργὸν ἀγαθὸν ἐπενθήσαμεν

χ (Harl Ven) Neap <sup>b</sup> N χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>1</sup> πονοῦντι λ, πονοῦντα N Flor, πονοῦντα Vat 2, ποριοῦντα Π<sub>1</sub>

<sup>2</sup> θαλάττης οἱ θαλάσσης χ<sup>1</sup> χ<sup>2</sup>, sign of lacuna in N

<sup>3</sup> ἐναβρυνομένης Harl, ἐν εὐρυνόμης N, ἐν εὐρυνόμοις Neap <sup>b</sup>  
Vat 1, ἐν εὐρυνώμης χ<sup>2</sup>, ἐν εὐρυνομένης Γ, ἐν ἀβαβρυνόμης Ven

<sup>4</sup> λῆδιον L A Post λῆμνον

<sup>5</sup> φέρνιον Fobes from Meineke's φερνίον · φορνίον Vat 2 Flor  
Π, φορτίον cet

<sup>6</sup> κωπήροις Neap <sup>b</sup> χ<sup>2</sup> κωπήρης Vind

<sup>7</sup> βολαντουργοῖς L A Post · βαλαντουργοῖς Ven Neap <sup>b</sup>,  
βαλαντουργοῖς Harl N Δ, om χ<sup>1</sup>, βαλαντουργοῖς cet

<sup>a</sup> A reference to the punishment of the daughters of Danaus for the murder of their husbands. See Tsirimbas, pp 9-10.

<sup>b</sup> Apparently the *byssus* which attaches the bivalve *pinna* to the rock or to the sand. "It is notably long and delicate, is very strong, has a beautiful silky luster, and is capable of being woven into cloth, upon which a very high value is set. This manufacture was known to the ancients, and is still practised in Italy. Some species of *pinna* measure about two feet long, with a *byssus* of the same length"—Century

by torchlight we comb the surface of the deep with nets, and in fact, as the saying goes, we keep emptying our pitchers into the jars of the Danaids <sup>a</sup>—just so fruitless and useless are our unending labours. We 2 may not fill our bellies with sea-anemones or mussels, even ; our master gathers in both the fish and the ha'pennies. And he isn't content to get all this from us, but he continually rummages through our fishing boat too. Not long ago, moreover, when we dis- 3 patched Heimon (the stippling, you know, that we had here) from Munychia to deliver our catch of fish to him. he sent us orders for sponges and for sea-wool,<sup>b</sup> which grows expressly for a spoiled darling's summer robe.<sup>c</sup> The result was that he had 4 hardly made this additional demand when Hermon abandoned his crew, fish and all, and deserted us too, with skiff and all, and went off in a small boat, lost in a crowd of independent fishermen, Rhodians equipped with oars. So our master had the loss of a servant, and we of a good fellow-worker, to lament

Dictionary s v *pinna* See [Arrian], *Periplus Maris Erythraei* 59 (C Müller's *Geographi Graeci Minores* 1 [Paris, 1882], 300-301), Tertullian, *De Pallio* 3, with the notes of Salmasius (*Q Sept Florentis Tertulliani Liber De Pallio*. Claudio Salmasius . recensuit [Lugduni Batavorum, 1656], pp. 218 ff) Meyer's *Grosses Konversations-Lexikon*<sup>6</sup> iii 672 (s v *byssus*) says that Tarentum is one of the places in which the manufacture is still practised, and gives some account of the process. See below, p 271, note *d*

<sup>c</sup> Text uncertain Some read *ἐν* Εὐρυνόμης *eis* Λῆμνον. On the shore of Lemnos there may have been a shrine of the sea-nymph Eurynomē, and sea-wool may have grown there. As Bergler pointed out, there is in Valerius Flaccus (*Argonautica* ii. 136) a Lemnian Eurynomē who spins. For Eurynomē see K. Shepard, *The Fishtailed Monster in Greek and Etruscan Art* (Bryn Mawr diss : New York, 1940), 23-24. But the reading adopted here is Post's

3 [1 3]

## Γλαῦκος Γαλατεία

Χρηστὸν ἡ γῆ καὶ ἡ βῶλος ἀκίνδυνον οὐ μάτην  
γοῦν ἀνησιδώραν ταύτην ὀνομάζουσιν Ἀθηναῖοι  
ἀνιεῖσαν δῶρα δι' ὃν ἔστι ζῆν καὶ σώζεσθαι<sup>1</sup> χα-  
λεπὸν ἡ θάλαττα καὶ ἡ ναυτιλία ρίψοκίνδυνον ὄρ-  
θως ἐγὼ τοῦτο κρίνω πείρα καὶ διδασκαλίᾳ μαθών.  
2 ποτὲ γὰρ ὅψον ἀποδόσθαι βουληθεὶς ἥκουσα ἐνὸς  
τῶν ἐν τῇ Ποικίλῃ διατριβόντων ἀνυποδήτων καὶ  
ἐνεροχρώτων<sup>2</sup> στιχίδιον ἀποφθεγγομένου τὴν ἀπό-  
νοιαν τῶν πλεόντων ἐπιστύφον<sup>3</sup>. ἔλεγε δ' Ἀράτου<sup>4</sup>  
τινὸς εἶναι σοφοῦ τὰ μετέωρα, καὶ ἦν ὅσον ἀπο-  
μημονεύσαντα οὐχ ὅλον εἰπεῖν ὥδε εἰρημένον

οὐδίγον δὲ διὰ ξύλον "Αἰδούρη" ἐρύκει

3 τί οὖν, ὃ γύναι, οὐ σωφρονοῦμεν καὶ ὀψὲ τοῦ καιροῦ  
φεύγομεν τὴν πρὸς θάνατον γειτνίασιν, καὶ ταῦτα  
ἐπὶ παιδίοις ζῶντες οἷς εἰ καὶ μηδὲν μέγα παρ-  
έχειν δι' ἀχρηματίαν ἔχομεν, τάδε παρέξομεν<sup>5</sup> καὶ

χ (Harl. Ven.) Neap<sup>b</sup> N<sup>c1</sup> (Γ Vat 1) χ<sup>c2</sup> (Vat 2 Flor. Π Δ).

<sup>1</sup> οὐ μάτην—σώζεσθαι deleted by Μεινηκε

<sup>2</sup> ἀνυποδήτων καὶ ἐνεροχρώτων Cobet ἀνυποδήτου καὶ ἐνε-  
ροχρωτος Vat 1 Neap<sup>b</sup> Γ (οὐ in ταῖς Γ), ἀνυποδήτων καὶ  
ἐνεροχρωτος cet

<sup>3</sup> ἐπιστύφον Μεινηκε ἐπιστύφοντος

<sup>4</sup> δ' Ἀράτου Beigleit δὲ ἄρα τοῦτό Neap<sup>b</sup>, γὰρ ἄρα τοῦτό  
cet

<sup>5</sup> παρέξομεν χ<sup>c1</sup>, ἔξομεν cet.

<sup>a</sup> For the general sentiment of this letter cf. Moschus, frag 1 (Stobaeus lix 19)

## Letter 3 [1 3]

*Glaucus to Galateia* <sup>a</sup>

The earth is kindly, and there's no danger in its soil, not idly do the Athenians call it "bounteous giver."<sup>b</sup> since it gives bounteously the gifts by which life and the preservation of life are possible. The sea is cruel, and voyaging is hazardous.<sup>c</sup> That this judgement of mine is right I know from experience and from teaching. For once upon a time, when I wanted to sell my fish, I heard one of those unshod, cadaverous fellows that pass their time in the Porch<sup>d</sup> recite a little verse rebuking the folly of men who go down to the sea. He said the words were those of a certain Aratus, a man wise in the lore of the heavens. the passage goes thus—I can't recall the whole

"Tis but a thin plank wards off death<sup>e</sup>

Why then, wife. do we not behave sensibly, and, late in the day though it is, flee from the neighbourhood of death, especially since we have our children to live for? Even if we are so poor that we cannot give them much, we shall at least be able to give them

<sup>b</sup> An altar at Pergamum bore the inscription, Γῆ Ἀνησύδώρα, see A. Ippel in *Ath. Mitt.* 37 (1912), 288-289.

<sup>c</sup> Cf. Diogenes Laertius i 4 77, who says that Pittacus "answered various inquiries thus 'What is . . . trustworthy?' 'The earth?' 'Untrustworthy?' 'The sea?'" (Trans R. D. Hicks, L C L)

<sup>d</sup> The Stoa Poecilē or Painted Porch, to which "people came . . . to hear Zeno, and this is why they were known as men of the Stoa, or Stoics" (Diogenes Laertius vii 1 5, trans R. D. Hicks, L C L)

<sup>e</sup> Aratus 299

## ALCIPHRON

χαριούμεθα, τὸ τὰς τρικυμίας καὶ τοὺς ἐκ βυθοῦ  
κινδύνους ἀγνοῆσαι, γεωργίᾳ δὲ συντραφῆναι καὶ  
τὸν ἀσφαλῆ καὶ ἀδεῖ βίον ἀσπάσασθαι

4 [1 4]

### Κυμόθοος<sup>1</sup> Τριτωνίδι

“Οσον ἡ θάλαττα τῆς γῆς διαλλάττει, τοσοῦτον  
καὶ ἡμεῖς οἱ ταύτης ἐργάται τῶν κατὰ πόλεις ἡ  
κώμας οἰκούντων διαφέρομεν οἱ μὲν γάρ ἡ μέ-  
νοντες εἴσω πυλῶν τὰ δημοτικὰ διαπράττονται, ἡ  
γεωμορίᾳ προσανέχοντες τὴν ἐκ τῆς βώλου πρὸς  
2 διατροφὴν ἀναμένουσιν ἐπικαρπίαν ἡμῖν δέ, οἷς  
βίος ἐν ὕδασι, θάνατος ἡ γῆ καθάπερ τοῖς ἵχθυσιν  
ἡκιστα δυναμένοις ἀναπνεῖν τὸν ἀέρα τί δὴ οὖν  
παθοῦσα, ὡς γύναι, τὴν ἀκτὴν ἀπολιποῦσα καὶ τὰ  
νήματα τοῦ λίνου ἀστυδε θαμίζεις Ὁσχοφόρια καὶ  
Λήναια ταῖς πλουσίαις Ἀθηναίων συνεορτάζουσα,  
3 οὐκ ἔστι τοῦτο σωφρονεῖν οὐδὲ ἀγαθὰ διανοεῖσθαι  
οὐχ οὕτω δή σε ὁ πατὴρ ἐκ τῆς Αἰγίνης, οὗ τεχ-  
θῆναι σε καὶ τραφῆναι συνέβη, μυεῖσθαι ὑπ’ ἐμοὶ  
4 γάμῳ παρέδωκεν εἰ τὴν πόλιν ἀσπάζη, χαῖρε καὶ

x (Harl Ven) Neap <sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor. II Δ).

x (Harl Ven.) Neap <sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor. II Δ)

<sup>1</sup> Κυμόθοος Seiler Κύμοθος

<sup>a</sup> “ Billow swift to Triton’s Daughter ”

<sup>b</sup> She had worked on her husband’s nets on the shore  
(M. Beaudoin in *RPh* 26 [1902], 327-328 )

these real blessings they will never have known the towering billows or the dangers of the deep ; they will have grown up on the farm , and they will have clung to the life that's safe and without fear

## Letter 4 [1 4]

*Cymothous to Tritonis<sup>a</sup>*

As the sea differs from the land, even so are we, the toileis of the sea, unlike the men who live in cities or towns They either stay inside the gates and engage in public affairs or devote their attention to farming and wait for the fruitage of the soil to provide their sustenance ; but for us, whose living is 2 in the waters, the land spells death as truly as it does for the fish, which are quite unable to breathe the air So what possesses you, wife, to desert the shore and your strands of flax <sup>b</sup> and keep running to the city to take part in the celebration of the Oschophonia and the Lenaea <sup>c</sup> in company with the rich Athenian ladies ? That is not modest and discreet conduct,<sup>d</sup> 3 or keeping one's thoughts on good things.<sup>e</sup> Surely it was not for this that your father in Aegina, where it was your lot to be born and reared, entrusted you to me to be initiated in the rites of marriage If it 4

<sup>a</sup> For these Dionysiac festivals see Deubner, *Attische Feste*, pp 142-147, 123-134, and this book, p 62, note b

<sup>b</sup> What counted as modest and discreet conduct for a wife is set forth in Xenophon, *Oeconomicus* vii-x , vii 11, 14 was perhaps in Alciphron's mind.

<sup>c</sup> The sentence *οὐκ ἔστι . διανοεῖσθαι* is an iambic tetrameter

## ALCIPHRON

ἀπιθι· εἰ<sup>1</sup> τὸν ἄνδρα, εἰ<sup>2</sup> τὰ ἐκ θαλάττης ἀγαπᾶς,  
ἐπάνιθι τὸ λῶον ἐλομένη, λήθη δέ σοι ἔστω μακρὰ  
τῶν κατ' ἀστυ τούτων ἀπατηλῶν θεαμάτων

5 [1 5]

Ναυβάτης Ῥοθίω

Οἵει μόνος πλουτεῖν, ὅτι τοὺς παρ' ἐμοὶ θητεύοντας<sup>3</sup> δελεάζων ἄγεις ὡς ἔαυτὸν περιουσίᾳ μισθωμάτων. καὶ εἰκότως· σοὶ μὲν γάρ ὁ βόλος ἥνεγκε πρώην χρυσοῦς κόμματος Δαρεικοῦ,<sup>4</sup> τῆς ἐπὶ Σαλαμῖνι ναυμαχίας ἵσως λεύφανα, καταδύσης, οἷμαι, νηὸς Περσικῆς αὐτοῖς ἀνδράσι καὶ αὐτοῖς χρήμασιν, ὅτε ἐπὶ τῶν προγόνων τῶν ἡμετέρων ὁ Θεμιστοκλῆς ὁ τοῦ Νεοκλέους ἥρατο τὸ μέγα κατὰ Μῆδων 2 τρόπαιον ἐγὼ δὲ ἀγαπῶ τὴν τῶν ἀναγκαίων εὐπορίαν ἐκ τῆς καθημερινῆς ἐργασίας τῶν χειρῶν ποριζόμενος ἀλλ' εἰ πλουτεῖς, σὺν δικαίῳ πλούτει· γινέσθω δέ σοι ὁ πλοῦτος μὴ κακίας, ἀλλὰ καλοκαγαθίας ὑπηρέτης

<sup>1</sup> (Harl Ven ) Neap <sup>b</sup> N <sup>χ<sup>1</sup></sup> (Γ Vat 1) <sup>χ<sup>2</sup></sup> (Vat 2 Flor Π Δ)  
εἰ Neap <sup>b</sup>, εἰς cet. <sup>2</sup> εἰ <sup>χ<sup>2</sup></sup>, εἰ δὲ cet

<sup>χ</sup> (Harl Ven ) Neap <sup>b</sup> N <sup>χ<sup>1</sup></sup> (Γ Vat 1) <sup>χ<sup>2</sup></sup> (Vat 2 Flor Π Δ)

<sup>3</sup> θητεύοντας Herel θηρεύοντας

<sup>4</sup> χρυσοῦς κόμματος Δαρεικοῦ Μεινέκε. χρυσοῦ κόμματα Δαρεικοῦ (Δαρικοῦ N, δωρικοῦ χ).

<sup>a</sup> In Attic law a husband could divorce his wife by a word. See Caillemer in *DS* s v *divorrium*

<sup>b</sup> Many of the rapes that figure so prominently in the New Comedy took place at such festival "shows"

is the city that you love, good-bye and go your ways<sup>a</sup>, if you are content with your husband and with what the sea can give, then be so good as to come back—and forget forever those insidious shows<sup>b</sup> that they have in the city

## Letter 5 [1. 5]

*Naubates to Rhothius<sup>c</sup>*

You are thinking that you alone are rich, because you entice my hired men into your service by offering higher wages as a bait. And it's not surprising; for not long ago a lucky cast brought you up some coins of a golden mintage of Darius, perhaps relics of the sea-fight off Salamis,<sup>d</sup> where, I suppose, a Persian ship was sunk, men and treasure and all. This happened in the time of our ancestors, when Themistocles, the son of Neocles, raised the great trophy to signalize his victory over the Medes. I on the 2 contrary must content myself with providing the necessities of life from the daily toil of my hands. Well, if you are rich, use your riches justly; let your riches be servants of honour and virtue, not of vice.<sup>e</sup>

<sup>c</sup> "Skipper to Surfman."

<sup>d</sup> Where the fleet of Xerxes was defeated in 480 B.C. See Aeschylus, *Persians* 355-471, Herodotus viii. 74-95. In painting Rhothius's good fortune Alciphron perhaps had in mind Herodotus's account (vii 190) of Ameinocles, who picked up a great amount of treasure on the shore of Cape Sepias, where, before the first battle of Artemisium, a large contingent of the Persian navy had been wrecked.

<sup>e</sup> Apparently an echo of Isocrates i. 6 πλοῦτος δὲ κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρέτης ἐστών

## Πανόπη Εύθυνβόλω

‘Ηγάγου με, ὁ Εύθυνβόλε, οὐκ ἀπερριμμένην γυναῖκα οὐδὲ μίαν τῶν ἀσήμων, ἀλλ’ ἐξ ἀγαθοῦ μὲν πατρὸς ἀγαθῆς δὲ μητρὸς γεγονίαν Σωσθένης ὁ Στειριεὺς<sup>1</sup> ἦν μοι πατὴρ καὶ Δαμοφίλη<sup>2</sup> μήτηρ, οἵ με ἐγγυητὴν ἐπίκληρον ἐπὶ παιδῶν ἀρότῳ<sup>3</sup> γνησίων 2 συνῆψάν σοι γάμω. σὺ δὲ ῥάδιος ὥν τὰ ὄφθαλμὰ καὶ πρὸς πᾶσαν ἥδονὴν ἀφροδισίων κεχυμένος, ἀτιμάσας ἐμὲ καὶ τὰ κοινὰ παιδία, Γαλήνην καὶ Θαλασσίωνα, ἐρᾶς τῆς Ἐρμιονίδος<sup>4</sup> μετοίκου, ἦν ἐπὶ κακῷ τῶν ἐρώντων ὁ Πειραιεὺς ἐδέξατο. κωμάζουσι γάρ εἰς αὐτὴν ἡ πρὸς θάλατταν νεολαία καὶ ἄλλος ἄλλο δῶρον ἀποφέρει ἡ δὲ εἰσδέχεται καὶ 3 ἀναλοῦ Χαρύβδεως δίκην σὺ δὲ ὑπερβαίνων τὰς ἀλιευτικὰς δωροφορίας μαινίδας μὲν ἡ τρίγλας οὕτε φέρεις οὕτε θέλεις διδόναι, ἀλλ’ ὡς ἀφηλικέστερος καὶ γυναικὶ πάλαι συνῶν καὶ παιδίων οὐ μάλα τηπίων πατὴρ παραγκωνίσασθαι τοὺς ἀντεραστὰς βουλόμενος, κεκρυφάλους Μιλησίους καὶ Σικελικὸν 4 ἴματιον καὶ ἐπ’ αὐτῷ χρυσίον εἰσπέμπεις ἡ πέ-

<sup>1</sup> (Harl. Ven.) Neap<sup>b</sup> N<sup>x1</sup> (Γ Vat 1) <sup>x2</sup> (Vat 2 Flor. II Δ)

<sup>2</sup> Στηριεὺς x Neap<sup>b</sup> N<sup>x2</sup>

<sup>3</sup> Δαμοφίλη Vind Δαμοφέλη x N, Δαμοφίλη cet (Σωσθένης—μήτηρ om x<sup>1</sup>)

<sup>4</sup> ἀρότῳ Bergler ἀραρότων

<sup>4</sup> Ἐρμιονίδος Hercher om x<sup>1</sup>, Ἐρμιονίτιδος cet.

<sup>a</sup> “ Brighteyes to Straightcast ”

<sup>b</sup> A deme on the east coast of Attica

<sup>c</sup> Cf Aristaenetus 1 19, also Menander, *Perikelenomenē*

435-436 Koerte<sup>3</sup>, where the father gives his daughter to the

## I LETTERS OF FISHERMEN. 6 1-3

## Letter 6 [1. 6]

*Panopē to Euthybolus* <sup>a</sup>

When you married me, Euthybolus, I was not an outcast and I was not a nobody, no, I was born of an honest father and an honest mother. My father was Sosthenes of Steiria <sup>b</sup> and my mother was Damophilē ; and they gave me, formally betrothed and their sole heir, in wedlock to you for the begetting of legitimate children <sup>c</sup>. But you, with your roving eyes, have <sup>2</sup> abandoned yourself to every wanton pleasure ; with no regard for me or for Galenē <sup>d</sup> and Thalassion, <sup>e</sup> your children and mine, you are enamoured of a foreign woman, the one from Heimionē whom the Peiraeus has taken in to the ruin of her lovers. All the young fellows along the coast hold revel in her house, and one after another brings his gift ; while she receives and consumes like a Charybdis <sup>f</sup>. But you outdo the <sup>3</sup> usual gifts of a fisherman, you don't bring her sprats <sup>g</sup> or mullets <sup>h</sup>—you wouldn't want to give her sprats or mullets ; no, since you are getting on in years and have long been married and are the father of children who are not exactly babies, and since you want to elbow your rivals aside, you send her snoods from Miletus and a gown from Sicily and gold to cap all.

sutor with the words *ταύτην γνησίων | παιδῶν ἐπ' ἀρότω σοι διδῶμι* and the suitor accepts with *λαμβάνω*

<sup>a</sup> “Calm”

<sup>b</sup> “Sea-Son”

<sup>c</sup> Cf Philostratus, *Letter* 50, also *Odyssey* vii 235 ff.; Virgil, *Aeneid* vii 420 ff., Tsirimbas, pp. 13-14. A similar situation is depicted below in ii. 31

<sup>d</sup> For sprats, *μανιδες*, see Athenaeus vii 313 a-c.

<sup>e</sup> For red mullets, *τριγλαυ*, see Athenaeus vii 324 c—325 f.

## ALCIPHRON

πανσο τῆς ἀγερωχίας, καὶ τοῦ λάγνος<sup>1</sup> εἶναι καὶ θηλυμανῆς ἀπόσχου, ἢ ἵσθι με παρὰ τὸν πατέρα οἰχησομένην, ὃς οὗτ<sup>2</sup> ἐμὲ περιόψεται καὶ σὲ γράψεται παρὰ τοῖς δικασταῖς κακώσεως

7 [1. 7]

## Θάλασσος Ποντίω

Ἐπειμψά σοι ψῆτταν καὶ σανδάλιον καὶ κεστρέα καὶ κήρυκας πέντε καὶ τριάκοντα, σὺ δέ μοι τῶν ἐρετμῶν δύο πέμψον, ἐπειδὴ τάμα κατέαγεν<sup>3</sup> ἀντίδοσις γὰρ ἡ παρὰ φίλων εἰς φίλους. ὁ γὰρ προχείρως καὶ θαρσαλέως αἰτῶν εὔδηλός ἐστιν ὡς ἄπαντα κοινὰ τὰ πρὸς τοὺς φίλους καὶ τὰ τῶν φίλων ἔχειν ἡγούμενος

8 [1. 8]

## Εὐκόλυμβος Γλαύκη

Οἱ τὴν γνώμην ἀμφίβολοι τὴν παρὰ τῶν εὐνοούντων κρίσιν ἔκδέχονται. κάγὼ τὰ πολλὰ ταῦς αὐ-

x (Harl. Ven ) Neap<sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> λάγνης x<sup>1</sup> Vat.2 Flor

<sup>2</sup> οὗτ<sup>2</sup> Seiler οὐδ<sup>3</sup>

x (Harl. Ven ) Neap<sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>3</sup> κατέαγεν Valckenaer κατεάγη x, κατεάγετο cet.

x (Harl. Ven ) Neap.<sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

Either cease playing the nabob and stop being a <sup>4</sup> lecher and crazy about women or, let me tell you, I shall be off to my father. He will not overlook my plight, and he will prosecute you before the judges for ill-usage.

## Letter 7 [1 7]

*Thalassus to Pontius <sup>a</sup>*

I sent you a flounder,<sup>b</sup> a sole, a mullet,<sup>c</sup> and thirty-five periwinkles. Please send me a pair of your oars, for mine are broken. It's a case, you know, of a friend's return to friend. For he who asks readily and confidently shows that he believes that all which friends possess is held in common <sup>d</sup>—for giving to friends!

## Letter 8 [1 8]

*Eucolymbus <sup>e</sup> to Glauce <sup>f</sup>*

When men are perplexed they welcome the judgement of their well-wishers. So it is with me.

<sup>a</sup> “ Oceanman to Seaman.”

<sup>b</sup> *ψῆπτα*. See Athenaeus vii 329 e—330 b

<sup>c</sup> *κεστρεύς* See Athenaeus vii 306 d—308 d.

<sup>d</sup> Below in 11 12 this proverb, said to be of Pythagorean origin, appears in its ordinary form (*κοινὰ τὰ τῶν φίλων*), familiar from Euripides and Plato. See Tsirimbas, pp 39-40, *PG* ii p 76 “ Divewell”

<sup>e</sup> *Γλαύκη* is the name of a Nereid in *Iliad* xviii 39 *γλαυκή* as applied to *θάλασσα* in *Iliad* xvi 34 is ordinarily taken to mean “ gleaming ” or “ blue-grey ”

## ALCIPHRON

ραις διαλαλήσας (οὐδὲ γὰρ οὐδὲν πρὸς σὲ ἐθάρρουν, ὡς γύναι) νῦν ἐξαγορεύω καὶ δέομαι τὸ λῶν ἥρη-  
2 μένην<sup>1</sup> συμβουλεῦσαι. ἄκουε δὲ ὡς ἔχει καὶ πρὸς  
ὅ τι σε δεῖ τὴν γυνώμην ἐξενεγκεῖν.

Τὰ ἡμέτερα, ὡς οἶσθα, παντελῶς ἔστιν ἄπορα  
καὶ βίος κομιδῆ στενός· τρέφει γὰρ οὐδὲν ἡ θά-  
λαττα. ὁ λέμβος οὖν οὗτος ὃν ὄρφας ὁ κωπήρης, ὁ<sup>2</sup>  
τοῖς πολλοῖς ἐρέταις κατηρτυμένος, Κωρύκιον τὸ  
σκάφος, λησταὶ δ' Ἀτταλῆς<sup>3</sup> τὸ ἐν αὐτῷ<sup>4</sup> σύστημα.  
οὗτοί με κοινωνὸν ἐθέλουσι λαβεῖν τοῦ τολμήματος,  
3 πόρους ἐκ πόρων<sup>5</sup> εὑμεγέθεις ὑπισχνούμενοι. πρὸς  
μὲν οὖν τὸν χρυσὸν ὃν ἐπαγγέλλονται καὶ τὴν ἐσ-  
θῆτα κέχηνα, ἀνδροφόνος δὲ οὐχ ὑπομένω γενέσθαι  
οὐδὲ μιᾶναι λύθρῳ τὰς χεῖρας, ἃς ἡ θάλαττα ἐκ  
παιδὸς εἰς δεῦρο καθαρὰς ἀδικημάτων ἐφύλαξε.  
μένειν δὲ πενίᾳ συζῶντα χαλεπὸν καὶ οὐ φορητόν.  
4 τούτων σὺ τὴν αἱρεσιν ταλάντευε<sup>6</sup> ὅπου γὰρ ἀν  
ρέψῃς, ὡς γύναι, ἄπαξ, ἐκεῖσε ἀκολουθήσω ἀπο-  
κόπτειν γὰρ εἴωθε τῆς γυνώμης ἡ τῶν φίλων συμ-  
βουλὴ τὸ ἀμφίβολον

x (Hail Ven) Neap<sup>b</sup> N x<sup>1</sup> (Γ Vat.1) x<sup>2</sup> (Vat 2 Flor II Δ).

<sup>1</sup> ἥρημένην Hercher εὐραμένην x<sup>1</sup>, εὐρομένην Vat 2 Flor.  
Neap<sup>b</sup>, εὐρημένην *cet*

<sup>2</sup> ὁ added by Hermann.

<sup>3</sup> δ' Ἀτταλῆς Naber δὲ θαλάττης

<sup>4</sup> αὐτῷ Ven Γ, αὐτῇ *cet*

<sup>5</sup> Vahlen inserts εὐμεγέθῶν

<sup>6</sup> ταλάντευε Schneider ταλαντεύη

# I. LETTERS OF FISHERMEN, 8. 1-4

having told my troubles at great length to the winds <sup>a</sup> (for no, I hadn't the courage to lisp even a word to you, my good wife), I am now speaking out and begging you to be good enough to advise me. Just 2 hear how the matter stands and what the problem is on which you must express your opinion.

Our situation, as you know, is desperate, and our way of life is extremely cramped : for the sea is yielding nothing Now that boat you see—the boat with oars, I mean, the one equipped with many rowers—is a Corycian <sup>b</sup> craft and its crew are Attalian pirates They want to take me as a partner in their wicked venture, and revenues after revenues, huge ones too, they promise from it Why, for the 3 gold they offer and the clothes my mouth just waters. yet I can't endure the thought of becoming a murderer or of staining with blood these hands which from childhood till now the sea has kept clean of wrongdoing <sup>c</sup> ; but to continue living with poverty is hard for us, indeed intolerable So you must weigh 4 the choice To whichever side you once incline, my good wife, that way I'll follow ; for where there's wavering of opinion the advice of friends generally puts an end to it

<sup>a</sup> Euripidean characters sometimes tell their troubles *πρὸς αἰθέρα* (*Iphigenia in Tauris* 43, *Andromachē* 93) or *γῆ τε κούρανῶ* (*Medea* 57) Cf in Aeschylus, *Prometheus Bound* 1092, Prometheus' final appeal to *αἴθηρ κούρὸν φάος εἰδίστων* In Aristaeetus 1 16 *ad init* a despairing lover is unable to tell his troubles *γῆ τε κούρανῶ*

<sup>b</sup> From Corycus, a city on the coast of Lycia, not far south of Attalia See S A Naber in *Mnemosyne* 6 (1878), 238-241, *RE* s vv *Ittaleia* 3, *Korycus* 3, Tsirimbas, pp 29-30

<sup>c</sup> Cf. Euripides, *Iphigenia in Tauris* 1193 : *θάλασσα κλύζει πάντα τάνθρωπων κακά* Tsirimbas, pp 36-37

## Αἰγιαλεὺς Στρουθίων

Βάλλ<sup>1</sup> ἐς μακαρίαν, ὡς ἐναντίως ἡμῖν καὶ κατὰ τὴν παροιμίαν ἐπὶ τὰ Μανδροβόλου<sup>2</sup> χωρεῖ τὰ πράγματα τὸ μὲν γὰρ<sup>3</sup> λεπτῶν κερμάτων ἀποδίδοσθαι καὶ ὡνεῖσθαι τὰ ἐπιτήδεια λιμηρὰν φέρει τὴν 2 παραμυθίαν. ὥρα οὖν σὲ<sup>4</sup> συμπράττοντα ἡμῖν, ὡς Στρουθίων, τὴν παρ’ ἡμῶν ἐξ ὀνὸν ἀνὴρ θάλαττα πορίζη παραμυθίαν ἐκδέχεσθαι. βούλομαι δὲ πρὸς ἔνα οὐδεύτερον τουτωνὶ τῶν λακκοπλούτων διὰ σοῦ προξένου, οὐ πρὸς Ἐρασικλέα τὸν Σφήττιον<sup>5</sup> οὐ πρὸς Φιλόστρατον τὸν Χολαργέα, οἰκείως ἔχειν ὡς αὐτὸς 3 ἐπὶ τῶν φερνίων κομίζειν αὐτῷ<sup>6</sup> τοὺς ἰχθύας. πάντας γὰρ πρὸς τὴν καταβολὴν τάργυρίου ἔσται παρ’ αὐτῶν<sup>7</sup> τις διὰ σοῦ παραμυθία Διονυσίων οὐδὲ Ἀπατουρίων τελουμένων καὶ ἄλλως ἐκ τῆς πικρᾶς τῶν ἀγορανόμων ἐξελοῦνται ἡμᾶς χειρός, οἷς καθ’

x (Harl Ven) Neap <sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> βάλλ Bergler μάλ’ Δ, βάλ’ cet

<sup>2</sup> Μανδραβόλου Ven N Vat 1 Μανδροβούλου Wilamowitz

<sup>3</sup> ἐπὶ after γάρ deleted by Cobet

<sup>4</sup> σὲ Bergler καὶ Ven, γε cet

<sup>5</sup> Σφήττιον Bergler Φρύττιον x, Φρέττιον cet Σφίττιον

Vind

<sup>6</sup> αὐτοῖς x<sup>1</sup> Vat 2 Flor

<sup>7</sup> αὐτῶν x<sup>1</sup>, αὐτῷ cet

<sup>a</sup> “ Beacher to Sparrowson ” One of the characters in Menander’s lost *Kolax* (“ Toady ”) was a parasite named *Struthias*

<sup>b</sup> More literally “ Go and be blest ”, euphemistic for βάλλ’ ἐς κόρακας, “ Go and be damned ! ” Cf. *Tsirimbas*, pp 17-19

# I LETTERS OF FISHERMEN, 9 1-3

## Letter 9 [1 9]

*Aegialeus to Struthion <sup>a</sup>*

Well I'll be blest!<sup>b</sup> How contraiwise my affairs are going, like the affairs of Mandiobolus<sup>c</sup> in the proverb!<sup>d</sup> For this selling my catch for measly ha'penny bits and buying my provisions for the same gives me only a starveling's consolation. So it's high time,<sup>e</sup> Struthion, for you to go partners with me and accept from me as your "consolation" a portion of what the sea provides. I want you to be my sponsor and get me into the good graces of one or two of the plutocrats here, either Erasicles of Sphettus<sup>f</sup> or Philostratus of Cholargus,<sup>g</sup> so that I may personally deliver the fish to him in my creels. For surely, in addition<sup>h</sup> to the cash payment for the fish, I shall, thanks to you, receive from them a certain amount of "consolation" when the Dionysia<sup>i</sup> or the Apaturia<sup>j</sup> is being celebrated. And besides, they will rescue me from the cruel hand of the market-commissioners,<sup>k</sup> who,

<sup>c</sup> I e from bad to worse. For two accounts of the origin of this proverbial saying see Tsirimbas, pp. 22-23

<sup>d</sup> Attic deme east of Mt. Hymettus

<sup>e</sup> City deme north of the Acropolis

<sup>f</sup> For the details of the celebration of these great festivals see Deubner, *Attische Feste*, pp. 134-142, 232-234. At the Country Dionysia and the City Dionysia the chief feature was the presentation of plays, at the Apaturia, initiation into the phratries. Since there was no doubt much merry-making at all these festivals, they would be appropriate occasions for *douceurs*.

<sup>g</sup> The duties of these officials concerned especially the retail trade—keeping order, adjusting disputes, inspecting the quality of wares, inspecting weights and measures.

## ALCIPHRON

έκάστην ἐπὶ τῷ σφετέρῳ κερδαίνειν<sup>1</sup> εἰς τοὺς ἀ-  
πράγμονας ἐμφοροῦσιν ὑβρεῖς πολλοῦ δὲ δύνασθαι  
τοὺς παρασίτους ὑμᾶς<sup>2</sup> παρὰ τοῖς νέοις καὶ πλου-  
σίοις οὐ λόγος ἀλλ᾽ ἔργον ἔδειξεν.

10 [1. 10]

### Κέφαλος Ποντίω

Τὴν μὲν θάλατταν, ὡς ὁρᾶς, φρίκη κατέχει καὶ  
τὸν οὐρανὸν ὑποβέβηκεν ἀχλὺς καὶ πάντα παντα-  
χόθεν συννέφελα, καὶ οἱ ἄνεμοι δὲ πρὸς ἀλλήλους  
ἀρασσόμενοι ὅσον οὕπω κυκήσειν τὸ πέλαγος ἐπαγ-  
γέλλονται. ἀλλὰ καὶ οἱ δελφῖνες ἀνασκιρτῶντες  
καὶ τῆς θαλάττης ἀνοιδούσης λείως ἐφαλλόμενοι  
2 χειμῶνα καὶ τάραχον ἐπιόντα μηνύουσι. Ταύρου  
δέ φασιν ἐπιτολὴν κατ' οὐρανὸν οἱ τὰ μετέωρα  
δεινοὶ τὰ νῦν ἔσταναι. πολλάκις οὖν σώζονται ὑπ’  
ἀσφαλείας οἱ προμηθούμενοι φυλάξασθαι τὸν κίν-  
δυνον εἰσὶ δὲ οἱ, παραδόντες ἑαυτοὺς ἅπαξ τῷ  
πελάγει, ὑπ’ ἀμηχανίας τῇ τύχῃ τοὺς οἴακας ἐπι-  
3 τρέψαντες φέρονται<sup>3</sup> ὅθεν ἀκούομεν τοὺς μὲν κατὰ  
τὸ Μαλέας ἀκρωτήριον, τοὺς δὲ κατὰ τὸν Σικε-  
λικὸν πορθμόν, ἄλλους δὲ εἰς τὸ Λιβυκὸν<sup>4</sup> πέλαγος

<sup>a</sup> (Harl Ven.) Neap.<sup>b</sup> N <sup>1</sup> (Γ Vat 1) <sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> κερδαίνειν <sup>x</sup> N, κέρδει <sup>1</sup>, κέρδει κερδαίνειν *cet*

<sup>2</sup> ὑμᾶς Γ Π Δ, ἡμᾶς *cet*.

<sup>x</sup> (Harl Ven.) Neap.<sup>b</sup> N <sup>1</sup> (Γ Vat 1) <sup>2</sup> (Vat 2 Flor Π Δ)

<sup>3</sup> ἐπιτρέψαντες φέρονται Meisler ἐπιτρέψαντας φέρεσθαι <sup>x</sup>,  
ἐπιτρέψαντες φέρεσθαι *cet* <sup>4</sup> Λυκιακὸν Vat 2 Flor.

<sup>a</sup> A fish, species of mullet. See Athenaeus vii. 307 b.

<sup>b</sup> " Seaman."

<sup>c</sup> Tiro in his *Pandects* said of the Hyades, which were in

## I LETTERS OF FISHERMEN, 9. 3—10. 3

for their own gain, heap insults every day on inoffensive folk. You parasites have a lot of influence with the young and rich, as has been shown not by hearsay but by facts.

Letter 10 [1 10]

*Cephalus<sup>a</sup> to Pontius<sup>b</sup>*

The sea, as you observe, is ruffled, a mist has spread beneath the sky, everything everywhere is clouded over, and the winds, dashing against each other, give warning that they will almost immediately throw the sea into turmoil. Yes, the dolphins too, skipping and leaping smoothly upon the swelling waves, indicate that storm and tumult are upon us. The rising of 2 Taurus<sup>c</sup> in the sky, as those say who are skilled in interpreting the heavens, is at this moment impending. Hence men who have the foresight to guard against approaching danger do often, by taking precautions, save their lives; but there are those who, when once they have entrusted their lives to the deep, out of sheer helplessness turn their rudders over to fortune and are driven before the wind. That is why we hear 3 report of sailors who, near the promontory of Malea<sup>d</sup> or the strait of Sicily or swept into the Libyan sea,<sup>e</sup> the Bull's head, that "et cum oriuntur et cum occidunt, tempestates pluvias largosque imbries cident" (Aulus Gellius viii 9 4, quoted by Beigler)

<sup>a</sup> The south-east point of Laconia, so dangerous that it gave rise to the proverb, Μαλείας δὲ κάμψας ἐπιλάθου τῶν οἴκαδε, "When you round Malea, think no more of home" (Eustathius on *Odyssey* iii 287)

<sup>b</sup> The word ἐποκέλλειν suggests the Great Syrtes, but it is safer to suppose that the phrase "the Libyan sea" has its usual sense of the sea lying north of Tripoli

## ALCIPHRON

ρύμη φερομένους ἐποκέλλειν<sup>1</sup> ἢ καταδύεσθαι. ἔστι δὲ οὐδέν τούτων πρὸς χειμῶνα καὶ κύνδυνον ὁ  
4 Καφηρεὺς ἐπιεικέστερος ἀναμείναντες οὖν ἀπολῆξαι τὸ κλυδώνιον καὶ καθαρὰν αἰθρίαν γενέσθαι,  
περινοστήσωμεν<sup>2</sup> ἄχρι καὶ αὐτοῦ τοῦ Καφηρέως τὰς  
ἀκτάς, ἵν’ εἰ πού τι τῶν ἐκ ναυαγίας ἀποπτυσθὲν  
εὑρεθείη σῶμα, τοῦτο περιστείλαντες ταφῆ καλύ-  
5 ψωμεν. οὐ γάρ ἄμισθον τὸ εὖ ποιεῖν κἄν μη  
παραχρῆμα τῆς εὐεργεσίας ἢ ἀντίδοσις φαίνηται.  
τρέφει δὲ οὐδέν ἡττον τοὺς ἀνθρώπους πρὸς τοῖς  
ἔλπιζομένοις ἀγαθοῖς καὶ διαχεῖ τὴν καρδίαν τὸ  
συνειδός, καὶ μάλισθ’ ὅταν εἰς τοὺς δόμοφύλους  
οὐκέτ’ ὄντας τὴν εὐποιίαν καταβάλλωνται

11 [iii 1]

### Γλαυκίππη Χαρόπη

Οὐκέτ’ εἰμὶ ἐν ἐμαντῆ, ὁ μῆτερ, οὐδὲ ἀνέχομαι  
γῆμασθαι ὡς με κατεγγυήσειν<sup>3</sup> ἐπηγγεῖλατο ἔναγχος

x (Harl Ven) Neap<sup>b</sup> N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor. II Δ)  
1 ἐποκέλλειν x<sup>1</sup>, ἐποκείλειν *cet.* ἐποκείλαι Bergler

2 περινοστήσωμεν Fobes on basis of Bergler's περινοστήσο-  
μεν. ἀέρι νοστήσομεν x<sup>1</sup> Δ, ἀέρι νοστήσας μὲν Vat 2, ἀέρι  
νοστήσωμεν *cet.*

x (Harl Ven) Neap<sup>b</sup> N x<sup>1</sup> (Γ Vat 1), also (through  
ἐνορχεῖσθαι τὰς [§ 3]) x<sup>2</sup> (Vat 2 Flor II Δ)

3 κατεγγυήσειν II, κατεγγύησιν Vat 2 Flor, κατεγγυώσειν  
Vat 1, κατ' ἐγγύησιν *cet.*

<sup>a</sup> The south-east point of Euboea, where, according to Hyginus 116, the Greeks returning from the Trojan expedition were wrecked. Just across the island were the notorious  
60

## ALCIPHRON

δ πατήρ, τῷ Μηθυμναίῳ μειρακίῳ τῷ παιδὶ τοῦ κυβερνήτου, ἐξ ὅτου τὸν ἀστικὸν ἔφηβον ἐθεασάμην τὸν ὡσχοφόρον, ὅτε με ἀστυδε προὔτρεψας ἀφικέ-  
2 σθαι Ὁσχοφορίων ὄντων. καλὸς γάρ ἐστι, καλός,  
 ὡς μῆτερ, καὶ ἥδιστος, καὶ βοστρύχους ἔχει βρύων οὐλοτέρους, καὶ μειδιὰ τῆς θαλάττης γαληνιώσης  
 χαριέστερον, καὶ τὰς βολὰς τῶν ὁφθαλμῶν ἐστι  
 κυανανυγής, οἷος τὸ πρῶτον ὑπὸ τῶν ἀκτίνων τῶν  
3 ἥλιακῶν ὁ πόντος καταλαμπόμενος φαίνεται τὸ  
 δὲ ὅλον πρόσωπον—αὐτὰς<sup>1</sup> ἐνορχεῖσθαι ταῖς<sup>2</sup> πα-  
 ρειαῖς εἴποις ἀν τὰς Χάριτας τὸν Ὁρχομενὸν  
 ἀπολιπούσας καὶ τῆς Ἀργαφίας κρήνης ἀπονυψα-  
 μένας τῷ χείλῃ δὲ τὰ ρόδα τῆς Ἀφροδίτης ἀπο-  
 συλήσας τῶν κόλπων διήνθισται ἐπὶ τῶν ἀκρων  
4 ἐπιθέμενος ἡ τούτῳ μιγήσομαι ἡ τὴν Λεσβίαν  
 μιμησαμένη Σαπφὼ οὐκ ἀπὸ τῆς Λευκάδος πέτρας,  
 ἀλλ’ ἀπὸ τῶν Πειραικῶν προβόλων ἐμαυτὴν εἰς  
 τὸ κλυδώνιον ὥσω.

<sup>a</sup> (Harl. Ven.) Neap.<sup>b</sup> N <sup>x<sup>1</sup></sup> (Γ Vat.1), also (through  
 ἐνορχεῖσθαι τὰς [§ 3]) <sup>x<sup>2</sup></sup> (Vat 2 Flor Π Δ)

<sup>1</sup> αὐτὰς <sup>x<sup>2</sup></sup>, αὐτοῦ Neap <sup>b</sup>, αὐταῖς *cet*

<sup>2</sup> τὰς <sup>x<sup>2</sup></sup>

<sup>a</sup> A city on the north coast of Lesbos, after Mytilenē the most important place on the island.

<sup>b</sup> See above, *Letter 4. 2.* In this festival there was a procession headed by two young Athenians of distinguished family, wearing women's dress and carrying ὡσχοῖ (vine-branches loaded with grapes)

<sup>c</sup> An ancient Boeotian city, in which, according to Strabo

thymna,<sup>a</sup> the sea-captain's son to whom father recently promised to betroth me, I have felt this way ever since I saw the young guardsman from the city, the one who carried the vine-branch when, at your bidding, I went there on the occasion of the Oschophoria<sup>b</sup> He is beautiful, mother, beautiful, the 2 sweetest thing, and his locks are curlier than sea-moss, and his smile is more charming than the sea in a calm, and the radiance of his eyes is like the dark blue of the sea, as it appears in the first moment of illumination by the sun's rays And his whole face—you might say 3 that the Graces themselves have left Oichomenus<sup>c</sup> and, after bathing in the Aigaphian spring,<sup>d</sup> are dancing in his cheeks<sup>e</sup>; and his lips—he has filched the roses from the bosom of Aphroditē and tipped his lips with their bloom I intend to have this man, or, if I 4 can't, I shall follow the example of Lesbian Sappho. not indeed from the Leucadian cliff<sup>f</sup> but from the jutting rocks of the Peraeus I shall hurl myself into the surf

ix 2 40 (415), Eteocles had founded a temple of the Graces For the play upon the name Orchomenus (as if from ὄρχεῖσθαι *dance*) cf Euphorion, frag 87, Ὁρχομενὸν Χαρίτεσσιν ἀφαρέσων δρχηθέντα (J. U. Powell, *Collectanea Alevandrina* [Oxford, 1925], p. 46).

<sup>a</sup> Apparently an echo of a pentameter preserved in the *Etymologicum Magnum* s.v. Ἀργαφίης (*νυβάμεναι κρήναις ἔδραμον Ἀργαφῆς*), where it is attributed to Parmenius (emended by Sylburg to "Parthenius") See A. Meineke, *Analecta Alevandrina* (Berlin, 1843), pp. 282-283, E. Rohde, *Der griechische Roman und seine Vorläufer* (Leipsic, 1914), p. 166, n. 3.

<sup>b</sup> Cf below, in 29 3; Aristaenetus 1 10 (140 31-32 Hercher), Lucian, *Demonar* 10.

<sup>c</sup> For Sappho's leap see Menander, fragg 312 and 313 Kock (ed. F. G. Allinson, L.C.L., pp. 402-403). The last four words of the Greek form part of an hexameter line

# ALCIPHRON

12 [iii 2]

## Χαρόπη Γλαυκίππη

Μέμηνας, ὁ θυγάτριον, καὶ ἀληθῶς ἔξέστης  
ἔλλεβόρου δεῖ σοι, καὶ οὐ τοῦ κοινοῦ τοῦ δὲ ἀπὸ<sup>2</sup>  
τῆς Φωκίδος Ἀντικύρας, ἥτις, δέον<sup>1</sup> αἰσχύνεσθαι  
κορικῶς,<sup>3</sup> ἀπέξεσας τὴν αἰδῶ τοῦ προσώπου ἔχει  
ἀτρέμα καὶ τὴν<sup>4</sup> κατὰ σεαυτὴν ράπιζε,<sup>4</sup> τὸ κακὸν  
ἔξωθοῦσα τῆς διανοίας. εἰ γάρ τι τούτων ὁ σὸς  
πατήρ πύθοιτο, οὐδὲν διασκεψάμενος οὐδὲ μελ-  
λήσας τοῖς ἐναλίοις βορὰν παραρρύψει σε<sup>5</sup> θηρίοις

13 [iii 3]

## Εὔαγρος Φιλοθήρω

Εὐοφία μὲν ἦν καὶ πλῆθος ἵχθύων ἐγὼ δὲ  
τὴν σαγήνην ἀπλώσας καὶ πολλαχοῦ ἀπεσχισμένην  
κατανοήσας<sup>6</sup> ἡπόρουν ὅ τι πράξαιμι ἔδοξεν οὖν

x (Harl. Ven.) Neap<sup>b</sup> N x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> δέον x<sup>1</sup>, δὲ cet

<sup>2</sup> κορικῶς x, κωρικῶς N, κωμικῶς cet

<sup>3</sup> τὴν added by L. A. Post from Diogenes Laertius 1. 80  
(=Palatine Anthology vii 89 Dubner)

<sup>4</sup> ράπιζε x, ρίπιζε cet

<sup>5</sup> παραρρύψει σε Neap.<sup>b</sup> Vat 1, παραρρύψεις x N, παραρρύψεις  
σε Γ. ἀν παραρρύψεις σε Seiler

x (Harl. Ven.) N x<sup>1</sup> (Γ Vat 1), also (beginning with ιδῶν  
οὖν [§ 4]) x<sup>2</sup> (Vat 2 Flor. II Δ)

<sup>6</sup> To supply the lacuna noted by Meineke καὶ πολλαχοῦ—  
κατανοήσας is added by Fobes on basis of Meineke's καὶ  
πολλαχοῦ διεσχισμένην ὄρῶν and Meiser's ἀπεσχισμένην

## Letter 12 [in 2]

*Charopē to Glaucippē*

My dear, you are mad, and truly out of your wits <sup>a</sup>. A dose of hellebore <sup>b</sup> is what you need, and not the common kind either, but the kind that comes from Anticyra in Phocis—you who, instead of being shame-faced as a girl should be, have wiped <sup>c</sup> all modesty from your countenance. Hold steady and whip on <sup>2</sup> your own course, thrusting the evil thing from your thoughts. Why, if your father should hear of any of these goings-on, he will not stop to think but will throw you to the sharks for food

## Letter 13 [in 3]

*Eva grus to Philotherus <sup>d</sup>*

There was a sight of good fish, a lot of them ; but when I had unfolded my seine and seen that it was torn in many places, I didn't know what to do. On

<sup>a</sup> Cf. Euripides, *Bacchae* 359 μέμηνας ἥδη καὶ πρὶν ἐξέστης φρενῶν

<sup>b</sup> Hellebore was used in antiquity as a specific for madness. According to Theophrastus, *Enquiry into Plants* ix 10 3-4, the best black hellebore came from Mount Helicon, the best white hellebore from Mount Oeta. The Phocian Anticyra owed its fame (so Strabo ix 3 3 [418]) to the preparation of these drugs. See Frazer's note on Pausanias x 36 7, Tsirimbas, p 53

<sup>c</sup> Cf. below, ii 38. 3.

<sup>d</sup> "Good-Haul to Chase-Lover"

## ALCIPHRON

Σισύφειόν τί μοι βουλευσαμένω βούλευμα ἐλθεῖν  
 παρὰ τὸν δανειστὴν Χρέμητα, καὶ ὑποθήκην αὐτῷ  
 καθομολογήσαντι<sup>1</sup> τὸ σκάφος λαβεῖν χρυσόνους τέσ-  
 σαρας, ἐξ ὧν αὐθις καινουργῆσαι μοι τὴν σαγήνην  
 2 ὑπάρξειεν. καὶ δῆτα τοῦτο λόγου θάττον ἐγένετο.  
 καὶ ὁ Χρέμης ὁ κατεσκληκώς, ὁ κατεσπακώς τὰς  
 ὁφρῦς, ὁ ταυρηδὸν πάντας ὑποβλέπων, ἵσως ἔρωτι  
 τῆς ἀκάτου χαλάσας τὸ βαρὺ καὶ ἀμειδές, ἀνεὶς τὰς  
 3 ὅψεις ὑπεμειδία πρός με καὶ οἶος εἶναι ὑπουργεῖν  
 πάντα ἔφασκεν. εὐθὺς μὲν οὖν ἔκδηλος ἦν, οὕτως  
 ἀθρόως τὸ σκυθρωπὸν λύσας, οὐκ ἀγαθόν τι δια-  
 νοούμενος, ἀλλ᾽ ὑπουλὸν ἔχων τὸ φιλάνθρωπον· ὡς  
 δὲ ἐνστάντος τοῦ καιροῦ πρὸς τῷ ἀρχαίῳ καὶ τὸν  
 τόκον ἀπήγτει οὐδὲ εἰς ὥραν ἐνδιδούς, ἐπέγνων τοῦ-  
 τον ἐκεῖνον ὃν ἡ πιστάμην πρὸς τῇ Διομητίδι<sup>2</sup> πύλῃ  
 καθήμενον, τὸν τὴν καμπύλην ἔχοντα, τὸν ἔχθρα  
 πᾶσι φρονοῦντα Χρέμητα τὸν Φλυέα· καὶ γάρ ἐτοι-  
 4 μος ἦν ἐπιλήψεσθαι τοῦ σκάφους ιδὼν οὖν εἰς  
 ὅσον ἀμηχανίας ἐληλάκειν, οἶκαδε ἀποτρέχω καὶ  
 τὸ χρυσοῦν ἀλύσιον, ὅπερ ποτὲ εὐπορῶν τῇ γαμετῇ  
 κόσμον εἶναι περιαυχένιον ἐπεποιήκειν, ἀποσπάσας  
 τοῦ τραχήλου, ὡς Πασίωνα<sup>3</sup> τὸν τραπεζίτην ἐλθὼν  
 ἀπημπόλησα, καὶ συναγαγὼν τὰ νομίσματα σὺν  
 αὐτοῖς τόκοις φέρων ἀπέδωκα, καὶ ὥμοσα κατ'  
 5 ἔξωλείας<sup>4</sup> ἐμαυτοῦ μήποτ' ἀν<sup>5</sup> ὑπομεῖναι παρά τινα

<sup>1</sup> x (Harl. Ven.) N x<sup>1</sup> (Γ Vat.1), also (beginning with ιδὼν  
 οὖν [§ 4]) x<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>2</sup> καθομολογήσαντα x<sup>1</sup>

<sup>2</sup> Διομητίδι L. Dindorf. Διομητίδι.

<sup>3</sup> Πασίωνα Dobree Πασάωνa x, Πασέωνa cet.

<sup>4</sup> κατ' ἔξωλείας Bast κατ' ἔξωλε. Π Δ, κατεξώνας Vat.2  
 I loι, κατά τέλωνας x, κατέξων N, κατ' x<sup>1</sup>

<sup>5</sup> ἀν added by Hercher.

the whole I decided to resort to a sort of Sisyphean<sup>a</sup> plan and go to the money-lender Chremes, give him a mortgage on my boat, and thus get four gold pieces, so that I might have means to make my seine new and whole again 2 Behold, no sooner said than done Chremes, the man of skin and bones, of frowning eyebrows from under which he glowed like a bull at everybody, relaxed his stern and unsmiling look (he was in love with my boat, I fancy), softened his glances, smiled at me a little, and said he was ready to assist me in every way 3 Speedily, then, it was perfectly clear—so suddenly did his frown vanish—that he meant no good but that his kindness was only skin deep ; and when the day of payment came and he demanded the principal plus interest and wouldn't allow me even an hour's grace, I saw he was the man who I knew used to sit at the Diomeid<sup>b</sup> gate, the man with the crooked staff, everybody's enemy, Chremes of Phlya<sup>c</sup>, and in fact he was on the point of taking my boat by distraint 4 So then, seeing what a mess I had driven into, I ran home and, tearing from my wife's neck the gold chain that I had made to be an ornament about her throat in the old days when I was well to do, hurried to Pasion<sup>d</sup> the banker and sold it, and, gathering up the amount in coin together with the interest, I paid the debt ; and I swore, invoking utter destruction upon myself, I would

<sup>a</sup> For proverbial references to the cunning of Sisyphus see Tsirimbas, pp 12-13

<sup>b</sup> The Diomeian gate, as it is ordinarily called, was one of the southern gates of Athens, see Judeich, pp. 140-142

<sup>c</sup> The deme of Phlya was probably situated about five miles north-east of Athens ; see Frazer on Pausanias 1. 31. 4.

<sup>d</sup> Pasion ("Owner", cf. *πάομαι acquire*) was a well-known banker of the fourth century, see Kirchner, *Pros. Att.*, No 11672.

## ALCIPHRON

τῶν ἐν πόλει δανειστῶν ἐλθεῖν μηδ' ἀν εἰ<sup>1</sup> φθάνοιμι λιμῷ κατεσκληκέναι<sup>2</sup> ἄμεινον γὰρ εὐπρεπῶς ἀποθανεῖν ἢ ζῆν ὑποκείμενον δημοτικῷ καὶ φιλοκερδεῖ πρεσβύτῃ.

14 [1. 11]

### Θυνναῖος Σκοπέλω

’Ακήκοας ἀκουσμάτων βαρύτατον, ὁ Σκόπελε;  
στόλον’ Αθηναῖοι διανοοῦνται πέμπειν εἰς τὴν ὑπεροίαν ναυμαχεῖν ἐθέλοντες. καὶ ἥδη μὲν ἡ Πάραλος καὶ ἡ Σαλαμινία αἱ μάλιστα ταχυναυτοῦσαι πρόδρομοι λύουσι τῶν ἥρων τὰ πρυμνήσια, τοὺς μαστῆρας οἱ μέλλουσιν ἀπαγγέλλειν παρ' οὐ καὶ 2 ὅτε δεῖ ἀπιέναι πολεμήσοντας ἐνθέμεναι. χρέα ταῖς λοιπαῖς ναυσὶ τὸ στρατιωτικὸν τάγμα δεχομέναις ἐρετῶν πλειόνων καὶ οὐχ ἥκιστα ἐμπείρων ἀνέμοις καὶ κύμασιν ἀπομάχεσθαι τί οὖν, ὁ βέλτιστε, δρῶμεν; φεύγομεν ἢ μένομεν; ἀνδρολογοῦσι δ' ἐκ Πειραιῶς καὶ Φαληρόθεν κάκ<sup>3</sup> Σουνίου καὶ μέχρι τῶν αὐτῷ Γεραιστῷ προσοίκων 3 ὄριων τοὺς τῆς θαλάττης ἐργάτας. πῶς δὲ καὶ<sup>4</sup> ἡμεῖς οἱ μηδὲ<sup>5</sup> τὴν ἀγορὰν εἰδότες ὑπομείναιμεν παρατάττεσθαι καὶ διπλομάχοις ἀνδράσιν ὑπηρε-

<sup>1</sup> (Harl. Ven.) N χ<sup>1</sup> (Γ Vat 1), also (beginning with ιδῶν οὖν [§ 4]) χ<sup>2</sup> (Vat.2 Flor. Π Δ)

<sup>1</sup> εἰ added by Meineke

<sup>2</sup> κατεσκληκέναι Meineke: κατακλιθῆναι χ, κατακληθῆναι N, κατασκληθῆναι cet. κατασκλῆναι Bergler.

N χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat.2 Flor. Π Δ)

<sup>3</sup> κάκ Hercher: καὶ

<sup>4</sup> δὲ καὶ Vat 1 χ<sup>2</sup>, δὲ (καὶ superscript) Γ, δὲ N δὲ κάν Meineke, δ' ἀν Hercher <sup>5</sup> οἱ μηδὲ mss εἰ μὴ δὲ Ald.

never again consent to resort to one of the city money-lenders, not even if I were to waste away from starvation first. Better to die decently than to live in the power of a vulgar old miser !

## Letter 14 [1. 11]

*Thynnaeus to Scopelus <sup>a</sup>*

Have you heard the most dreadful news, Scopelus ? The Athenians propose to send an expedition into foreign parts because it is a fight at sea they want. Already the Paralus and the Salaminia,<sup>b</sup> their fastest scout-boats, having taken on board the scout-officers, to report from whose house and when recruits must go off to war, are casting off the stern cables that hold them to the shore The other vessels, taking 2 on board their contingents of soldiers, need more oarsmen and especially oarsmen skilled in contending with winds and waves So then, my good fellow, what shall we do ? Do we run away or stay here ?<sup>c</sup> They are enlisting men from the Peiraeus and from Phalerum and Sunium <sup>d</sup> and from as far as the very neighbourhood of Geraestus <sup>e</sup>—toilers of the sea How could we, who don't even know the ways of the 3 market-place, endure taking our post in the battle

<sup>a</sup> “ Tunnyman to Headland ”

<sup>b</sup> Triremes used not only for war but also for sacred embassies and for other state business

<sup>c</sup> Bergler compares Rufinus in *Palatine Anthology* v. 75 Dubner ὥστε τι ποιοῦμεν, φεύγομεν η μένομεν,

<sup>d</sup> The south-east point of Attica

<sup>e</sup> The south-east point of Euboea.

## ALCIPHRON

τεῖσθαι; δυοῦν<sup>1</sup> δὲ ὅντοιν χαλεποῦν, τοῦ τε φεύγειν  
ἐπὶ τέκνοις καὶ γυναιξὶ τοῦ τε μέλλειν<sup>2</sup> ξίφεσιν  
όμοῦ καὶ θαλάττη παραδιδόναι<sup>3</sup> τὸ σῶμα, τοῦ  
μένειν ὅντος ἀλυσιτελοῦς τὸ φεύγειν ἐφάνη λυσι-  
τελέστερον.

15 [i 12]

### Ναυσίβιος Πρυμναίω

’Ηγνόουν ὅσον εἰσὶ τρυφερὰ καὶ ἀβρόβια τῶν  
’Αθήνησι πλουσίων τὰ μειράκια ἔναγχος δὲ Παμ-  
φίλου μετὰ τῶν συνηλικιωτῶν μισθουμένου τὸ  
σκαφίδιον, ὡς ἀν ἔχοι γαληνιῶντος τοῦ πελάγους  
περιπλεῖν ἄμα καὶ συμμετέχειν ἡμῖν τῆς ἄγρας τῶν  
ἰχθύων, ἔγνων ἡλίκα αὐτοῦς ἐκ γῆς καὶ θαλάττης  
2 πορίζεται τρυφήματα οὐ γὰρ ἀνεχόμενος τῶν  
ξύλων τῆς ἀλιάδος ἐπὶ τέ<sup>4</sup> ταπήτων τινῶν ξενικῶν  
καὶ ἐφεστρίδων κατακλιθείς (οὐ γὰρ οἶος ἐφασκεν  
εἶναι κεῖσθαι ὡς οἱ λοιποὶ ἐπὶ<sup>5</sup> τῶν καταστρωμά-  
των, τὴν σανίδα, οἶμαι, νομίζων λίθου τραχυτέραν)  
γῆτε παρ’ ἡμῶν σκιὰν αὐτῷ μηχανήσασθαι τὴν τοῦ  
ἰστίου σινδόνα ὑπερπετάσαντας, ὡς οὐδαμῶς οἶος  
3 τε ὃν φέρειν τὰς ἡλιακὰς ἀκτῖνας ἡμῖν δὲ οὐ  
μόνον τοῖς ταύτην ποιουμένοις τὴν ἐργασίαν, ἀλλὰ  
καὶ πᾶσιν ἀπαξαπλῶς<sup>6</sup> ὅσοις μὴ περιουσία πλούτου  
πρόσεστι, σπουδάζεται ἔστιν οὖ<sup>7</sup> δυναμένοις τῇ

N x<sup>1</sup> (Γ Vat.1) x<sup>2</sup> (Vat 2 Flor Π Δ).

<sup>1</sup> δυοὶ N Vat 2 Flor, δυοῦν Δ

<sup>2</sup> μένειν Hercher, μένειν μέλλοντα Castiglioni

<sup>3</sup> παραδιδόντας Hercher.

x (Harl Ven) N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ).

<sup>4</sup> ἐπὶ τε Bergler. ἐπὶ γε Vat 2, ἐς τε Γ Π Δ, ἐς γε cet.

# I LETTERS OF FISHERMEN, 14 3—15. 3

or acting as servants to men-at-arms<sup>5</sup> Though either alternative is hard—running away, at the cost of sacrificing children and wives, or facing the prospect of committing our bodies to swords and sea at the same time; yet, since staying here is unprofitable it is clear that running away is more profitable.

## Letter 15 [1 12]

### *Nausibius to Prymnaeus<sup>6</sup>*

I hadn't known how soft and luxurious the youths of the rich Athenians are. But just the other day Pamphilus with his chums hired my small boat to sail about in, the sea being calm, and at the same time to join in our fishing<sup>7</sup>, then I discovered what great luxuries are provided for them from land and sea. For he couldn't endure the wooden planks of my fishing smack and reclined on some imported rugs and cloaks (he said that he couldn't possibly lie down like the rest of us on the bare decks—I suppose he thought the plank was rougher than rock), and he asked us to contrive some shade for him by rigging up an awning from the cloth of the sail, for, said he, he couldn't stand the sun's rays at all. As for us, not only those of us that are engaged in this work, but all persons generally that are not blessed with excessive wealth, there are times when we take pains, if possible, to

<sup>5</sup> ἐπὶ Ald. • κατὰ χ<sup>1</sup> Vat.2 Flor II, om *cet.*

<sup>6</sup> ἄπαξ ἀπλῶς χ<sup>2</sup>, ἀπλῶς χ<sup>1</sup>

<sup>7</sup> σπουδάζεται ἔστιν οὐ Ald. • ἡ σπουδάζεται ἔστιν οὐ

## ALCIPHRON

εῖλη θέρεσθαι· ἐν ἵσῳ γὰρ κρυμοὺς καὶ θάλασσαν  
φέρομεν

Φερομένων δὲ ἄμα<sup>1</sup> (οὐ μόνος οὐδὲ μετὰ μόνων  
τῶν ἔταιρων ὁ Πάμφιλος, ἀλλὰ καὶ γυναιών αὐτῷ  
περιττῶν τὴν ὥραν πλῆθος συνείπετο, πᾶσαι  
4 μουσουργοί<sup>2</sup>. ἡ μὲν γὰρ ἐκαλεῖτο Κρουμάτιον καὶ  
ἡν αὐλητρίς· ἡ δὲ Ἐρατώ καὶ ψαλτήριον μετεχειρί-  
ζετο ἀλληλή δὲ Εὐεπίς,<sup>3</sup> αὕτη δὲ<sup>4</sup> κύμβαλα ἐπεκρό-  
τει) ἐγένετο οὖν μοι μουσικῆς ἡ ἄκατος πλέα, καὶ  
ἡν ὀδικὸν τὸ πέλαγος καὶ πᾶν θυμηδίας ἀνάμεστον.  
5 πλὴν ἐμέ γε ταῦτα οὐκ ἔτερπεν οὐδὲ γὰρ οὐκ  
δόλιγοι τῶν ὁμοιβίων καὶ μάλιστα ὁ πικρὸς<sup>5</sup> Γλαυ-  
κίας Τελχίνος ἡν μοι βασκαίνων βαρύτερος. ἐπεὶ  
δὲ τὸν μισθὸν πολὺν κατέβαλε, τό τ' ἀργύριον<sup>6</sup> με  
διέχει καὶ νῦν ἐκείνου τοὺς ἐπιθαλαττίους ἀγαπῶ  
κώμους καὶ τοιοῦτον ἔτερον ἐπιστῆναι μοι ποθῶ  
δαπανηρὸν καὶ πολυτελῆ νεανίσκον

16 [1 18]

Αὐχένιος Ἐρμενίω

Εἴ μέν τι δύνασαι συμπράττειν, καὶ δῆτα λέγε  
πρός με, οὐ πρὸς ἔτέρους ἔκπυστα ποιῶν τάμα· εἰ

<sup>1</sup> (Harl. Ven.) N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat.2 Flor Π Δ).

<sup>1</sup> θάλασσαν—άμα Fobes· θάλπος φέρομεν φερομένων δὲ x<sup>1</sup>,  
θάλατταν φερομένων δὲ ἄμα x<sup>2</sup>, θάλασσαν φέρομεν ἄμα φερο-  
μένων δὲ ἄμα cet

<sup>2</sup> μουσουργοὶ πᾶσαι x Vat 2 Flor

<sup>3</sup> Εὐεπίς Nauck Εὐεπής mss Εὐέπης Meineke

<sup>4</sup> αὕτη δὲ most mss, καὶ αὕτη x<sup>1</sup>

<sup>5</sup> μικρὸς x N.  
<sup>6</sup> κατέβαλε, τό τ' ἀργύριον Fobes κατεβάλετο, τάργυριον mss

## I LETTERS OF FISHERMEN, 15. 3—16. 1

warm ourselves in the heat of the sun ; for we have to contend against cold as well as against the sea

Well, as we sailed about together—Pamphilus was not alone, nor accompanied by his chums only, for a bevy of extraordinarily good-looking wenches had come along with him, all singing girls (one was 4 called Crumatium, a flute-girl, another was Erato who fingered a harp, and a third was Euepis who clashed cymbals)—my boat was full of music, and the sea rang with singing, and all was filled with gladness But I at least didn't relish that sort of thing ; for not 5 a few of my companions were casting jealous looks at me, and most of all that spiteful Glaucias, who was more annoying than any Telchinian.<sup>a</sup> However, since Pamphilus paid me cash down and in good measure, not only did the silver warm my heart but I am now quite content with his sea revels and only want to have such another generous and extravagant youth come my way

### Letter 16 [1 13]

*Auchenius to Armenius* <sup>b</sup>

If you can aid me a bit, then pray say so to me, without telling my story to anyone else ; but if you

<sup>a</sup> For the Telchinians, living in Crete and elsewhere, workers in metal, "of ill repute and spiteful sorcerers," see Lobeck, *Aglaophamus*, pp. 1181-1202, Herter in *RE* s v *Telchinen*

<sup>b</sup> "Tillerman to Geary"

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κατέβαλε, τάργυριον Bergler, κατέβαλε, τότε τάργυριον Mencke, ἀπέλαβον, τάργυριον Hercher

χ (Harl. Ven.) N χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat 2 Flor ΙΙ Δ).

## ALCIPHRON

δὲ μηδὲν οἶστε εἰς ὡφελεῖν, γενοῦ μοι τὰ νῦν  
 Ἀρειοπαγίτου<sup>1</sup> στεγανώτερος ἐγὼ δὲ ὅπῃ ποτὲ  
 τάμα σοι διηγήσομαι.

"Ερως με οὐκ ἔχει παρεμπεσών ὑπὸ τοῦ λογισμοῦ  
 κυβερνᾶσθαι, ἀλλὰ τὸ νῆφον ἐν ἐμοὶ συνεχῶς ὑπὸ<sup>2</sup>  
 τοῦ πάθους βυθίζεται. πόθεν γάρ ποτε εἰς ἀλιέα  
 δύστηνον ἀγαπητῶς τὴν ἀναγκαίαν ἐκπορίζοντα  
 διατροφὴν" Ερως ἐνέσκηψε καὶ ἐντακεὶς οὐκ ἀνίσιν,  
 ἀλλ' ἵσται τοῖς πλουσίοις καὶ ὥρικοῖς νεανίσκοις  
 φλέγομαι, καὶ ὅ ποτε γελῶν τοὺς ἐκ τρυφῆς πάθει  
 δουλεύοντας ὅλος εἰμὶ τοῦ πάθους, καὶ γαμησείω  
 νῦν καὶ τὸν Ὑμέναιον ἐκφαντάζομαι τὸν<sup>3</sup> παῦδα τῆς  
 3 Τερψιχόρης. ἔστι δὲ ἡ παῖς ἡσ έρω τὸ<sup>3</sup> τῶν μετοί-  
 κων θυγάτριον τῶν ἐξ Ἐρμιόνης οὐκ οἶδ' ὅπως εἰς  
 Πειραιᾶ φθαρέντων ἄλλην μὲν οὖν δοῦναι προῦκα  
 οὐκ ἔχω ἐμαυτὸν δὲ δείξας οἶστε εἰμι θαλαττουργός,  
 εἰ μὴ μαίνοιτο δὲ ταύτης πατήρ, οἶμαι παρέξειν  
 ἐπιτήδειον νυμφίον.

17 [1 14]

Ἐγκύμων Ἀλικτύπω

Ἡρόμην ἴδων ἐπὶ τῆς γόνος τῆς ἐν Σουνίᾳ πα-  
 λαιὸν καὶ τετρυχωμένον δίκτυον, ὅτου εἴη καὶ τίνα

<sup>1</sup> x (Harl Ven ) N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>2</sup> τὸν Bergler τὴν

<sup>3</sup> ἡσ έρω τὸ Bergler εἰς ἔρωτα MSS ἡσ έρω του Reiske.

x (Harl Ven ) N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ).

<sup>a</sup> A proverbial expression mentioned by Diogenianus 1. 8 (PG 1 p 181)

<sup>b</sup> The god of marriage, regularly invoked in nuptial songs, See Aristophanes, choral songs at end of the *Peace* (Ὑμὴν 74

# I LETTERS OF FISHERMEN, 16 1—17. 1

can't help me in any way, please become more tight-lipped now than an Areopagite <sup>a</sup> Now I will tell you how things are going with me

Love, having forced its way into my heart, does not let reason steer my course, and that in me which is sober is constantly being swamped in passion How 2 did it happen, I wonder, that Love, like a thunderbolt, descended upon me, a poor fisherman earning barely enough to live on, and, sinking in deep, doesn't let go, but I burn with a passion as hot as that of rich young bloods <sup>b</sup> And I who once laughed at men whom luxury made slaves to passion am now wholly possessed by passion myself: and now I am eager to marry at once, and in my fancy I behold Hymenaeus, <sup>b</sup> the son of Terpsichorè <sup>c</sup> The girl I'm in love with is 3 the little daughter of the foreigners from Hermionè <sup>d</sup> who somehow or other drifted to the Peiraeus I cannot give any other dower, but, by showing what kind of fisherman I am, I think that, if her father is not a madman, I shall prove myself to be a suitable bridegroom

## Letter 17 [1 14]

### *Encymon to Halictypus <sup>e</sup>*

I asked, when I saw on the beach at Sunium an old and badly worn fishing-net, whose it was and how it

‘Τυέναι’ ω) and at end of the *Bu* ds (‘Τυήν ω Τυέναι’ ω); Catullus 61, Spenser's *Epithalamion*.

<sup>c</sup> The muse of choral song and dance.

<sup>d</sup> Cf Letter 6 above, which refers to a woman who came from Hermionè to the Peiraeus.

<sup>e</sup> “Waverley to Battersea” This and the next letter are connected

## ALCIPHRON

τρόπον οὐκ ἔξ ὅγκου μόνον<sup>1</sup> ἀποσχισθὲν<sup>2</sup> ἥδη δὲ καὶ ὑπὸ χρόνου παλαιότητος διερρωγὸς ἀποκέοιτο<sup>3</sup> 2 οἱ δὲ ἔφασαν σὸν κτῆμα γεγονέναι πρὸ τούτων τεττάρων ἐτῶν, εἴθ' ὑφάλω προσομιλῆσαν πέτρᾳ κατὰ μέσον ἀποσχισθῆναι τῶν πλεγμάτων· σοῦ δὲ ἔξ ἐκείνου μήτε ἀκέσασθαι μήτε ἀνελέσθαι βουληθέντος μεῖναι, μηδενὸς τῶν ἐνοικούντων ὡς ἀλλαγὴ λοτρίου θιγγάνειν ἐπιχειρήσαντος ἐγένετο οὖν οὐκ ἐκείνων<sup>4</sup> μόνον ἀλλὰ γὰρ καὶ σοῦ τοῦ ποτε δεσπότου λοιπὸν ἀλλότριον αἰτῶ οὖν σε τὸ τῇ φθορᾷ καὶ τῷ χρόνῳ μὴ σὸν σὺ δ', ὡς παντελῶς ἀπώλειαν προσένειμας ἥκιστα ζημιούμενος, ἔτοιμος ἔσο πρὸς τὴν δόσιν. ἔρρωσο

18 [1. 15]

‘Αλίκτυπος Ἐγκύμονι

Δυσμενῆς καὶ βάσκανος δὲ τῶν γειτόνων ὀφθαλμός, φησὶν ἡ παροιμία τίς γάρ σοι τῶν ἐμῶν φροντίς, τί<sup>5</sup> δὲ τὸ παρ' ἐμοῦ ῥάθυμίας ἥξιωμένον κτῆμα σὸν εἶναι νομίζεις,<sup>6</sup> εἰργε τὰς χεῖρας, μᾶλλον δὲ τὰς ἀπλήστους ἐπιθυμίας, μηδέ σε ἡ τῶν ἀλλοτρίων ὅρεξις ἀδίκους αἰτεῖν χάριτας ἐκβιαζέσθω

χ (Harl. Ven.) N χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>1</sup> ἔξ ὅγκου μόνον Bergler ἔξογκοιύμενον

<sup>2</sup> ἀποσχισθὲν N Vat 2 Flor. Δ, ἀποσχισθῆναι Π, ὑποσχισθὲν cet<sup>3</sup> ἀποκέοιτο Γ N, ἀπέκειτο cet

<sup>4</sup> ἐκείνων χ, ἐνοίκων cet

χ (Harl. Ven.) N χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>5</sup> τί χ<sup>2</sup>, τίς cet

<sup>6</sup> νομίζεις χ<sup>2</sup>, νομίζει cet

came to be lying there, not merely torn apart by the weight of its haul, but by this time also rent to shreds by long lapse of years. People told me that it had 2 belonged to you four years since ; then, in an encounter with a submerged reef, it had been torn along the centre of its web ; and after that, as you had no desire to mend it or take it away, it stayed there on the shore, nobody of the people round about venturing to touch it, as it was another's property. So 3 from that time on it belonged, not only not to them, but not to you, the onetime owner, either. Therefore I am asking you for what, owing to ruin and to lapse of time, is not really yours. And do you, since that which you have consigned to utter destruction is in no sense being taken away from you, be prompt to make a gift of it. Farewell.

Letter 18 [1 15]

*Halictypus to Encymon* <sup>a</sup>

Ill-natured and envious is the eye of your neighbour, says the proverb <sup>b</sup>. What concern with my property have you ? And why do you think that any possession lightly esteemed by me is yours ? Restrain your hands, or rather your insatiate desires, and don't let the itching for other people's property drive you to request unfair favours.

<sup>a</sup> This and the next letter are connected.

<sup>b</sup> Kock (*CAF* iii p. 440) assigns to the New Comedy, reconstituting thus.

τῶν γειτόνων γάρ δυσμενῆς καὶ βάσκανος  
οὐφθαλμός, ὥσπερ φησὶν ἡ παροιμία

See also Tsirimbas, pp. 40-41

## ALCIPHRON

19 [1 16]

Ἐγκύμων Ἀλικτύπῳ

Οὐκ ἥτησά σε ἀ ἔχεις, ἀλλ' ἀ μὴ ἔχεις ἐπεὶ δὲ  
οὐ βούλει ἀ μὴ ἔχεις ἔτερον ἔχειν, ἔχε ἀ μὴ ἔχεις.

20 [1 17]

Εὐσάγηνος Λιμενάρχῳ

Οὐκ ἔς κόρακας φθαρήσεται ὁ σκοπιωρὸς<sup>1</sup> ὁ<sup>2</sup>  
Λέσβιος, φρίκη σκιερὰν κατὰ μέρος τὴν θάλατταν  
ἰδὼν ἀνεβόησεν ὡς πλήθους ὅλου προσιόντος θύν-  
2 νων ἡ πηλαμύδων καὶ ἡμεῖς πεισθέντες τῇ σαγήνῃ  
μονονουχὶ τὸν κόλπον ὅλον περιελάβομεν. εἴτα  
ἀνιμώμεθα, καὶ τὸ βάρος μεῖζον ἦν ἡ κατὰ φορτίον  
ἰχθύων ἐλπίδες οὖν, καὶ τῶν πλησίον τινὰς ἐκα-  
λοῦμεν μερίτας<sup>3</sup> ἀποφαίνειν ἐπαγγελλόμενοι, εἰ  
3 συλλάβοιντο ἡμῖν καὶ συμπονήσαιεν τέλος μόγῳ  
πολλῷ δειλης ὀψίας εὐμεγέθη κάμηλον ἔξειλκύσα-  
μεν μυδῶσαν ἥδη καὶ σκώληξιν ἐπιβρύουσαν τοι-  
αῦτα θηράσας οὐχ ἵνα ἐπιγελάσης ἐδήλωσα, ἀλλ'  
ἵνα μάθης αἴς καὶ πόσαις μηχαναῖς ἡ τύχη με τὸν  
ἀτυχῆ καταγωνίζεται

χ (Harl Ven) N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

χ (Harl Ven) N x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat.2 Flor Π Δ)

<sup>1</sup> σκοπιωρὸς Perizonius. σκοπιοῦρος χ N x<sup>1</sup>, σκοπιοῦργος χ<sup>2</sup>  
σκοπιούρδος Vind <sup>2</sup> δ om χ x<sup>1</sup>

<sup>3</sup> μερίτας χ, μεριστάς χ<sup>2</sup>

Letter 19 [1. 16]

*Encymon to Halictypus*

I did not ask you for what you own, but for what you do not own. And since you are not willing that another should own what you do not own, keep what you do not own.

Letter 20 [1 17]

*Eusagenus to Limenarchus<sup>a</sup>*

To the devil with the Lesbian look-out! Seeing the water darkened with ripples here and there, he shouted as if it were a whole school of tunnies, young or old,<sup>b</sup> that was coming. We believed him and put<sup>2</sup> our seine well-nigh aound the whole bay. Then we set about hauling it in, and the weight was too great for an ordinary draught of fish. So we had hopes, and we called out to some of the people near by, promising to let them share if they would take hold with us and give us a lift. Finally, with great<sup>3</sup> labour, late in the afternoon, we pulled in a fine big camel, already rotten and alive with worms. That's the sort of catch I made; and I have told of it, not to make you laugh, but to show you the variety of ingenious tricks that fortune uses to keep me down—unlucky man.

<sup>a</sup> " Semewell to Harbour-master "

<sup>b</sup> See Athenaeus III 116 e, 120 f (trans. C B Gulick, L C L )

21 [1. 18]

## Εὕπλοος Θαλασσέρωτι

Την περμαζῆσ ή μέμηνας ἀκούω γάρ σε λυρῳδοῦ<sup>1</sup>  
 γυναικὸς ἐρᾶν καὶ εἰς<sup>2</sup> ἐκείνης φθειρόμενον πᾶσαν  
 τὴν ἐφήμερον ἄγραν κατατίθεσθαι ἀπήγγειλε γάρ  
 μοι τοῦτο γειτόνων δι βέλτιστος Σωσίας ἔστι δὲ  
 τῶν ἐπιεικῶς<sup>3</sup> ἀλήθειαν τιμώντων, καὶ οὐκ ἄν ποτε  
 2 ἐκεῖνος εἰς ψευδηγορίαν ἀλίσθησεν οὗτος ἐκεῖνος  
 Σωσίας δι τὸν χρηστὸν καὶ ἡδὺν γάρον ἐψῶν ἐκ τῶν  
 λεπτοτέρων ἵχθύων οὓς ἐγκολπίζεται τῇ σαγήνῃ.  
 πόθεν οὖν, εἰπέ μοι, μουσικῆς σοι<sup>4</sup> διάτονον καὶ  
 χρωματικὸν καὶ ἐναρμόνιον μέλος ἐστίν, ὡς αὐτὸς  
 3 ἔφασκεν ἀπαγγέλλων; δόμοῦ γὰρ τῇ ὥρᾳ τῆς παι-  
 δίσκης ἡγάσθης<sup>5</sup> καὶ τοῖς κρούμασιν πέπαυσσο εἰς  
 ταῦτα δαπανώμενος, μή σε ἀντὶ τῆς θαλάττης ἡ γῆ  
 ναυηγὸν<sup>6</sup> ἀποφήνῃ ψιλώσασα τῶν χρημάτων, καὶ  
 γένηται σοι τὸ τῆς ψαλτρίας καταγώγιον δι Καλυ-  
 δώνιος κόλπος ἢ τὸ Τυρρηνικὸν πέλαγος, καὶ

χ (Harl Ven) N χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat.2 Flor Π Δ)

<sup>1</sup> λυρῳδοῦ Berglei λοιδόρου

<sup>2</sup> εἰς Reitz ως

<sup>3</sup> τῶν ἐπιεικῶς χ N χ<sup>1</sup>, ἐπιεικῶς τὴν χ<sup>2</sup>

<sup>4</sup> Lacuna marked by Nabeil

<sup>5</sup> ἡγάσθης Meineke ἡράσθη Vat 2, ἡράσθης cet.

<sup>6</sup> ναυηγὸν Vat 2 Flor., ναυηγὸν χ N

<sup>a</sup> “ Bon Voyage to Sealove.” This and the next letter are connected.

<sup>b</sup> “ Salvatore ”

<sup>c</sup> Puns are probably intended, as F. A. Wight suggests  
 (1) διατένειν *embrace*. Δωρίδα τὴν ῥόδόπυγον ὑπὲρ λεχέων

# I. LETTERS OF FISHERMEN, 21. 1-3

Letter 21 [i. 18]

*Euplois to Thalasserōs* <sup>a</sup>

You are feeling your oats or else you are mad, for I hear that you are in love with a harp-girl and that you sneak off and deposit all your daily catch at her door My very good neighbour, Sosias,<sup>b</sup> told me this; he is one of those who have a pretty fair regard for truth, and he would never have slipped into a falsehood He is the same Sosias who concocts the fine, 2 delicious anchovy sauce from the little fish that he takes in the bag of his net How comes it then, pray tell me, that diatonic, chromatic, and enharmonic *melos* means anything to you in music <sup>c</sup>—as the same Sosias remarked when he reported? Why! You were delighted by the girl's beauty as much as by her musical notes. Have done with wasting your 3 money on these things, lest the land instead of the sea make you shipwrecked—of your goods—and lest the lodging of the harp-girl prove to be for you the Calydonian gulf <sup>d</sup> or the Tyrrhenian sea <sup>e</sup>; and lest

διατένας, κτλ Dioscorides in *Palatine Anthology* v 55 Dubner (2) χρῶμα *complexion*, χροῖσα *touch* μάντις *τοι τὰν νύκτα* χροίξειθ' ἀ καλαμαί Theocritus x. 18 (3) For ἐναρμόζειν see Aristophanes, *Lysistrata* 412-413 πάση τέχνη πρός ἐσπέραν | ἐλθὼν ἔκεινη τὴν βάλανον ἐνάρμοσον. (4) μέλος *limb, song* (5) In view of all these indelicacies it is perhaps not fanciful to compare *κρούμασιν* in the following sentence with Aristophanes, *Ecclesiazusae* 256-257 προσκυνήσομαι | ἀτ' οὐκ ἀπειρος οὐσια πολλῶν κρούματων, or to call attention to *LSJ* s v κόλπος I 2 and to Strato in *Palatine Anthology* xii. 187 Dubner.

<sup>a</sup> Probably the gulf of Patras, where, according to Heliodorus v 17 1, there was much rough weather

<sup>b</sup> Dangerous both because of pirates and because of Scylla.

## ALCIPHRON

Σκύλλα ἡ μουσουργός, οὐκ ἔχοντί σοι Κράταιν  
ἐπικαλεῖσθαι, εἰ δεύτερον ἐφορμᾶ

22 [i 19]

Θαλασσέρως Εὐπλόω

Τηνάλλως<sup>1</sup> ποιεῖς τὴν πρός με νουθεσίαν, ὁ  
Εὐπλοε. ἐγὼ γὰρ οὐκ ἀν ἀποσταίην τῆς ἀνθρώπου  
θεῶ μυσταγωγοῦντι πυρφόρῳ καὶ τοξοφόρῳ πειθό-  
μενος. καὶ ἄλλως ἡμῖν τὸ ἔραν συγγενές, τῆς  
2 θαλαττίας θεοῦ τεκούσης τοῦτο τὸ<sup>2</sup> παιδίον. ἡμέ-  
τερος οὖν πρὸς μητρὸς ὁ Ἡρως, καὶ ὑπὸ τούτου  
βληθεὶς τὴν καρδίαν ἔχω πρὸς θαλάττη τὴν κόρην,  
Πανόπη νομίζων ἡ Γαλατείᾳ ταῖς καλλιστευούσαις  
τῶν Νηρηίδων συνεῖναι

λ (Harl. Ven ) N λ<sup>1</sup> (Γ Vat 1) λ<sup>2</sup> (Vat 2 Flor Π Δ)

λ (Harl. Ven ) N λ<sup>1</sup> (Γ Vat 1) λ<sup>2</sup> (Vat.2 Flor Π Δ).

<sup>1</sup> τηνάλλως λ N λ<sup>1</sup> Vat.2 Flor

<sup>2</sup> τὸ om λ λ<sup>1</sup>.

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<sup>a</sup> Perhaps from σκύλλειν *skin* (like Latin *scortum*) ; see Joh

## I. LETTERS OF FISHERMEN, 21. 3—22 2

the singing girl turn out to be really a Scylla <sup>a</sup> and you have no Crataeis <sup>b</sup> to invoke if Scylla leaps at you a second time

Letter 22 [1 19]

*Thalasserōs to Euploüs*

Your warning me is all in vain, Euplous Why ! I shouldn't think of abandoning this girl, since I am obeying the commands of the god <sup>c</sup> who with torch and bow initiates into the mysteries. And, besides, it's inbred in us fishermen to love, for it was the goddess <sup>d</sup> of the sea who gave birth to this young god On his mother's side, therefore, Eros is one of our own ; and, smitten by him to the heart, I have my girl on the shore of the sea , and I imagine I am with Panopê or Galateia, the most beautiful of the Nereids.

Schmidt in *RE* s v. *Scylla*, Sp 658, and E. Riess in *CW* 37 (1944), 178

<sup>b</sup> Scylla's mother. See *Odyssey* xii. 124.

<sup>c</sup> Eros

<sup>d</sup> Aphroditê, born of the sea.

## LIBER II

# ΑΛΚΙΦΡΟΝΟΣ ΡΗΤΟΡΟΣ

## ΕΠΙΣΤΟΛΑΙ ΑΓΡΟΙΚΙΚΑΙ<sup>1</sup>

1 [iii 9]

Αποπειρώμενος τῶν σκυλακίων εἰ λοιπὸν ἐπιτήδεια εἰς<sup>2</sup> δρόμον, λαγωὸν<sup>3</sup> ἐν τινι θάμνῳ διαστροβήσας ἔξαιφνης ἀνέστησα, τὰ δὲ σκυλάκια οἱ ἐμοὶ<sup>4</sup> νίεῖς ἐκ τῶν ἴμαντίων ἀπέλυσαν. καὶ τὰ μὲν ἐθορύβει καὶ ἐγγὺς ἦν ἐλεῖν τὸ θηρίον, ὁ λαγωὸς δὲ τοῦ κινδύνου φυγῇ ὑπερβὰς τὸ σιμὸν φωλεοῦ τινος 2 κατάδυσιν εὗρετο μία δὲ ἡ προθυμοτέρα τῶν κυνῶν ἥδη περικεχηνυῖα καὶ ψαῦσαι προσδοκῶσα τῷ δήγματι συγκατῆλθεν εἰς τὴν ὀπὴν τῆς γῆς, ἐντεῦθεν ἀνελκύσαι βιαζομένη τὸ λαγώδιον, καὶ θραύει τοῖν προσθίον ποδοῖν τὸν ἔτερον. καὶ ἀνειλόμην χωλεύουσαν σκύλακα ἀγαθὴν καὶ τὸ ζῷον ἡμίβρωτον, καὶ γέγονέ μοι κέρδους ἐφιεμένῳ λυπροῦ ζημίαν μεγάλην ἀπενέγκασθαι

<sup>1</sup> Ἀλκίφρονος ρήτορος ἐπιστολαὶ ἀγροικικαὶ α'-κθ' Ven., τοῦ ἀντοῦ ἐπιστολαὶ ἀγροικικαὶ Γ Title lacking in B

B

<sup>2</sup> εἰς Hercher κατὰ

<sup>3</sup> λαγωὸν Beigler λαγωὸν.

BOOK II  
ALCIPHRON THE RHETOR'S  
LETTERS OF FARMERS

Letter 1 [iii. 9]<sup>a</sup>

WHILE I was testing the puppies to see whether they were now fit for the chase, I frightened a hare in a thicket, starting her up suddenly; and my sons slipped the puppies from their leashes. The puppies set up a yelping and came near catching the game, but the hare, fleeing from the threat, went over the hillside and found the entrance to a burrow. The keener<sup>2</sup> of the two dogs, with mouth already wide open and expecting every moment to close his jaws upon the prey, went down the hole too, trying to pull out the hare by force, and broke one of his own forelegs. And I dragged out a fine puppy limping and the hare half-eaten, I was aiming at a paltry gain, and I have come home with a great loss.

<sup>a</sup> The title of this letter is lacking. The letter shows dependence on Xenophon's *Cynegeticus* vii 6-9 and is perhaps a source of the eleventh letter of Aelian, see J.-R. Vieillefond in *RPh* 55 (1929), 354-357

<sup>4</sup> ἐμοὶ Wagner: μοὶ

# ALCIPHRON

2 [in 10]

Ιοφῶν Ἐράστων

Ἐπιτριβείη καὶ κακὸς κακῶς ἀπόλοιτο ὁ κάκιστος ἀλεκτρυῶν καὶ μιαρώτατος,<sup>1</sup> ὃς με ἡδὺν ὄνειρον θεώμενον ἀναβοήσας ἔξήγειρεν. ἐδόκουν γάρ, ὡς φίλτατε γειτόνων, λαμπρός τις εἶναι καὶ βαθύπλουτος, εἴτα οἰκετῶν ἐφέπεσθαί μοι στῖφος, οὓς 2 οἰκονόμους καὶ διοικητὰς ἐνόμιζον ἔχειν. ἐώκειν δὲ καὶ τὰ χεῖρε δακτυλίων πεπληρωσθαι καὶ πολυταλάντους λίθους περιφέρειν· καὶ ἡσαν οἱ δάκτυλοι μον μαλακοὶ καὶ ἥκιστα τῆς δικέλλης ἐμέμνηντο. ἐφαίνοντο δὲ καὶ οἱ κόλακες ἐγγύθεν· Γρυλλίωνα 3 εἴπαις<sup>2</sup> ἄν καὶ Παταικίων παρεστάναι. ἐν τούτῳ<sup>3</sup> καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ θέατρον παρελθόντες<sup>4</sup> ἐβόων προχειρίσασθαί με στρατηγόν. μεσούσης δὲ τῆς χειροτονίας ὁ παμπόνηρος ἀλεκτρυῶν ἀνεβόησε καὶ τὸ φάσμα ἡφανίσθη. ὅμως ἀνεγρόμενος<sup>5</sup> περιχαρής ἦν ἐγώ ἐνθύμιον δὲ ποιησάμενος τοὺς φυλλοχόους ἐστάναι<sup>6</sup> μῆνας ἔγνων εἶναι τὰ ἐνύπνια ψευδέστατα.<sup>7</sup>

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1), also (beginning with ἐώκειν δὲ [§ 2]) x<sup>2</sup> (Vat.2 Flor. II Δ).

<sup>1</sup> κάκιστος ἀλεκτρυῶν καὶ μιαρώτατος most mss, μιαρὸς ἀλεκτρυῶν B

<sup>2</sup> εἴπεις B<sub>1</sub> x x<sup>1</sup>, εἴπας II Δ εἴποις Bergler

<sup>3</sup> τούτῳ most mss, τούτῳ δὴ Γ, τούτῳ δὲ x Vat 1

<sup>4</sup> προελθόντες x x<sup>1</sup>, προελθόντες Δ

<sup>5</sup> ἀνεγρ μενος Flor, ἀνεγειρόμενος x, ἀναγρόμενος x<sup>1</sup> II Δ

<sup>6</sup> εἶναι B x<sup>2</sup> <sup>7</sup> ψευδῆ B x<sup>2</sup>.

<sup>a</sup> “Blueman to Loveman” A great part of this letter closely resembles Lucian, *Gallus* 12

## II. LETTERS OF FARMERS, 2. 1-3

### Letter 2 [iii 10]

#### *Iophon to Eraston<sup>a</sup>*

To hell and the very devil with that vile, cursèd cock!<sup>b</sup> With his crowing he waked me from a pleasant dream I was having. For I imagined, my dear neighbour, that I was somebody magnificent and very rich, then that I was attended by a big retinue of servants—my stewards and overseers, as it seemed to me. I thought that my hands were 2 loaded with rings and that I was wearing the most costly jewels; and my fingers were soft and had quite forgotten the mattock. And flatterers too appeared to stand close at hand; you might say that I was attended by Gryllion<sup>c</sup> and Pataecion<sup>d</sup>. Meanwhile the citizens of Athens had entered the 3 theatre and were shouting, “Elect him general!” But in the midst of the voting the rascally cock crowed and the vision vanished. Still, when I awoke, I was very happy; but then it came over me that it was the season when trees shed their leaves.<sup>e</sup> and I saw that my dreams were absolutely false

<sup>b</sup> Cf. the beginning of Lucian's *Gallus*. For the imprecation see Tsirimbas, p. 63

<sup>c</sup> “Porkerson,” true name of a parasite (Athenaeus vi. 244 f.).

<sup>d</sup> Pataecion (or “Patacion”) was a notorious sycophant, see *PG* ii. p. 607.

<sup>e</sup> Cf. Plutarch, *Quaestiones Coniugiales* viii 10 (734 n). τὸ δὲ λεγόμενον περὶ τῶν ἐνυπνίων, ὃς ἔστιν ἀβέβαια καὶ ψευδῆ μάλιστα περὶ τοὺς φυλλοχόους μῆνας, “in the months when the trees shed their leaves dreams are especially unreliable and false”

# ALCIPHRON

3 [1. 24]

Αμνίων Φιλομόσχω

Απέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ λήια, καὶ λιμοῦ φάρμακον οὐδέν ὠνεῦσθαι δὲ<sup>1</sup> ἡμῖν ἐπακτοὺς πυροὺς οὐχ οἶόν τε διὰ σπάνιν κερμάτων. ἔστι δὲ σοὶ, ὡς ἀκούω, τῆς πέρυσιν<sup>2</sup> εὐετηρίας 2 λεύφανα δάνεισον οὖν μοι μεδίμνους εἴκοσιν, ὡς ἀν ἔχοιμι<sup>3</sup> σώζεσθαι αὐτὸς καὶ ἡ γυνὴ καὶ τὰ παιδία καρπῶν δὲ εὐφορίας γενομένης ἐκτίσομεν αὐτὸ<sup>4</sup> τὸ μέτρον καὶ λώιον, ἐάν τις ἀφθονία γένηται. μὴ δὴ περιδῆς ἀγαθοὺς γείτονας εἰς στενὸν τοῦ καιροῦ φθειρομένους.

4 [1 25]

Εὐπέταλος<sup>5</sup> Ἐλατίωνι<sup>6</sup>

Οὐδέν με τῆς γῆς ἀμειβομένης τῶν πόνων<sup>7</sup> ἀντάξιον,<sup>8</sup> ἔγνων ἐμαυτὸν ἐπιδοῦναι θαλάττη καὶ κύμασι ζῆν μὲν γὰρ καὶ τεθνάναι μεμοίραται ἡμῖν,<sup>9</sup> καὶ οὐκ ἔστι τὸ χρέος φυγεῖν, καν ἐν οἰκίσκῳ τις αὐτὸν<sup>10</sup>

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> δὲ om B x<sup>2</sup>

<sup>2</sup> πέρυσιν x, πέρισυν Vat 2 Flor, πέρισυν cet

<sup>3</sup> ἔχοιμεν Vat.1. ἔχωμεν Meineke, ἔχω Hercher

<sup>4</sup> αὐτὸ most mss, αὐτό τε x<sup>1</sup>

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat.2 Flor Π Δ)

<sup>5</sup> Εὐπέταλος x x<sup>1</sup>, Εύταλος cet Εύθαλος Vind.

<sup>6</sup> Ἐλατίωνι x<sup>1</sup>, Ἀλαχίωνi Harl, Ἀναχίωνi Ven

<sup>7</sup> τῶν πόνων om λ <sup>8</sup> ἀντάξιον x x<sup>1</sup>, ἀξιον cet

<sup>9</sup> ἡμῖν B x x<sup>2</sup>, πᾶσιν ἡμῖν cet

<sup>10</sup> αὐτὸν Flor, ἐαυτὸν x x<sup>1</sup>, αὐτὸν cet

## II. LETTERS OF FARMERS, 3. 1—4 1

### Letter 3 [1 24]

#### *Amnion to Philomoschus* <sup>a</sup>

The violent hailstorm has sheared off our standing grain, and there is nothing to save us from famine. For lack of cash we cannot buy imported wheat. But you, so I hear, have something left over from last year's good harvest. So please lend me twenty 2 bushels, to give me the means of saving my own life and the lives of my wife and children. And when a year of good harvest comes, we will repay you "the same measure or better," <sup>b</sup> if our crop is abundant. Pray do not allow good neighbours to go down to ruin in straitened times

### Letter 4 [1 25]

#### *Eupetalus to Elation* <sup>c</sup>

Since the land makes me no proper return for my labours, I have decided to devote myself to sea and waves. Life and death are indeed ordained for us beforehand, and there is no escape from fate, even if a man shuts himself up in a chamber and watches <sup>d</sup>

<sup>a</sup> "Lamb to Love-Calf."

<sup>b</sup> Cf Hesiod, *Works and Days* 350, Tsuimbas, pp 60-61

<sup>c</sup> "Greenleaf to Pine-Oar"

<sup>d</sup> Demosthenes xviii 97. πέρας μὲν γὰρ ἄπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, κανὸν ἐν οἰκίσκω τις αὐτὸν καθείρξεις τηρή, "For to all mankind the end of life is death, even if . . ." Alciphron's direct source may have been Lucian, *Demosthenis Encomium* 5.

. 2 καθείρξας τηρῆ· ἐνεργὸς γάρ ἡ εἰμαρμένη<sup>1</sup> καὶ τὸ πε-  
πρωμένον ἀφυκτον. ὥστε τὸ ζῆν οὐχ<sup>2</sup> ὑπὸ τούτοις  
ταλαντεύεται, ἀλλ ὑπὸ τῆς τύχης βραβεύεται. ἥδη  
γάρ τινες μὲν ἐπὶ γῆς ὡκύμοροι, ἐπὶ θαλάττης δὲ  
3 μακρόβιοι κατεβίωσαν. ὥστε εἰδὼς ταῦθ' οὕτως  
ἔχειν ἐπὶ ναυτιλίαν βαδιοῦμαι, καὶ ἀνέμοις ὁμι-  
λήσω<sup>3</sup> καὶ κύμασι κρείττον γάρ ἐπανήκειν ἐκ  
Βοσπόρου καὶ Προποντίδος νεόπλουτον, ἡ καθ-  
ήμενον ἐπὶ ταῖς τῆς Ἀττικῆς ἐσχατιαῖς<sup>4</sup> λιμνῶδες  
καὶ αὐχμηρὸν ἐρυγγάνειν

5 [1. 26]

## Ἄγελαρχίδης Πυθολάω

Μέγα, ὁ γενναῖε,<sup>5</sup> κακόν εἰσιν οἱ κατὰ τὴν πόλιν  
τοκογλύφοι. ἐγὼ γάρ<sup>6</sup> οὐκ οἶδα τί παθών, δέον  
παρὰ σὲ ἡ παρά τινα ἄλλον τῶν κατ' ἀγρὸν γειτό-  
νων ἐλθεῖν, ἐπεὶ κατέστην ἐν χρείᾳ χρημάτων,  
βουλόμενος ἐπὶ Κολωνῷ<sup>7</sup> πρίασθαι χωρίον, ξεναγή-  
σαντός μέ τινος τῶν ἀστικῶν ἐπὶ τὰς Μαρψίου<sup>8</sup>  
2 θύρας ἀφικόμην εἴτα<sup>9</sup> καταλαμβάνω πρεσβύτην  
οὐθῆναι ρίκνον, συνεσπακότα τὰς ὁφρῦς, χαρτίδια  
ἀρχαῖα τινα σαπρὰ δε<sup>10</sup> διὰ τὸν χρόνον, ὑπὸ κόρεων

B x (Harl Ven.) x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor. Π Δ)<sup>1</sup> εἰμαρμένη Davies ἡμετέρα ἐκείνη Flor., ἡμέρα ἐκείνη cet<sup>2</sup> οὐχ B (coi.) οὐθ' or οὐθ'<sup>3</sup> διμιλήσων Naber <sup>4</sup> τὰς—ἐσχατιὰς x x<sup>1</sup>x (Harl Ven.) x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor. Π Δ).<sup>5</sup> γύναι B Π Δ, γυναῖε Vat 2 Flor. <sup>6</sup> δὲ x x<sup>1</sup><sup>7</sup> Κολωνῷ x, Κολωνίῳ cet<sup>8</sup> Μαρψίου Μεινέκε· Βυρτίας x x<sup>1</sup>, Μυρτίου x<sup>2</sup> (Μαρτίου Π Δ).<sup>9</sup> ἔνθα Castiglionī

For destiny is an active force, and that which is 2 decreed is inevitable. So that the scales of life are not swayed by these external circumstances: Fortune is the referee. Before now some have come to a speedy end on land and some have lived to a good old age at sea. Therefore with full knowledge of 3 these facts I shall proceed to voyage, and winds and waves will be my companions. It is better to return from the Bosphorus or the Propontis with new-gained wealth than to stay quietly in the outer borders of Attica, belching naught but famine and drought.

Letter 5 [1 26]

*Agelarchides to Pytholaus* <sup>a</sup>

The shekel-grubbers who swarm the city, my friend, are an awful nuisance. Here is what I did—I don't know what came over me to do it. I ought to have gone to you or to some other of my country neighbours, since I had run short of money and wanted to buy a place at Colonus, but under the guidance of a city fellow I made my way to the door of Marpsias <sup>b</sup>. There I found a shrivelled old fellow, his eyebrows 2 tightly drawn, holding in his hand an ancient ledger, with its pages rotted by time and half-eaten by bugs.

<sup>a</sup> “Shepherdson to Pytholaus.” The latter name, which in Pape-Benseler is rendered “Folkrath,” seems to have little meaning in the present context; possibly it is intended merely to suggest some such distinguished name as “Menelaus” or “Agesilaus.”

<sup>b</sup> “Snatcher”

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<sup>10</sup> σαπρὰ δὲ Π Δ, σαπρὰ Harl x<sup>1</sup>, σαπρῶ Ven, σαπράδαι  
Vat 2 Flor σαπρώδη Vind

## ALCIPHRON

καὶ σητῶν ἡμίβρωτα, διὰ χειρὸς κατέχοντα. εὐ-  
θὺς μὲν οὖν μόλις με προσεῦπε, ζημίαν ἡγούμενος  
τὴν προσηγορίαν. εἶτα τοῦ προξένου φήσαντος ὡς  
3 δεοίμην χρημάτων, πόσων ἥρετο ταλάντων. ἐμοῦ  
δὲ θαυμάσαντος τὴν ὑπερβολὴν διέπτυνεν εὐθέως καὶ  
δῆλος ἦν δυσχεραίνων ὅμως ἐδίδου καὶ ἀπῆτει  
γραμματεῖον καὶ πρὸς<sup>1</sup> τῷ ἀρχαίῳ τόκον<sup>2</sup> βαρὺν  
καὶ τὴν οὐσίαν<sup>3</sup> ὑπόθεσιν νὴ Δὲ<sup>4</sup> ὅση<sup>4</sup> ἔστι μοι.  
μέγα τι κακόν εἰσιν οἱ περὶ τὰς ψήφους καὶ τῶν  
δακτύλων τὰς<sup>5</sup> κατακάμψεις ἀλινδούμενοι. μή μοι  
γένοιτο, ἀγροίκων ἔφοροι δαίμονες,<sup>6</sup> μὴ λύκον ἔτι,  
μὴ δανειστὴν ἴδεῖν.

6 [1 27]

### Ανίκητος Φοιβιανῆ<sup>7</sup>

Φεύγεις με, ὡς Φοιβιανή,<sup>8</sup> φεύγεις, καὶ ταῦτα  
ἀρτίως ὅλον τὸν ἀγρὸν ἀπενεγκαμένη τί γὰρ οὐ

x (Harl Ven) χ<sup>1</sup> (Γ Vat 1) χ<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> ἐν Vat 2, sign of lacuna in Flor, ἐπὶ Π Δ

<sup>2</sup> τόκω Δ, καὶ τόκον x x<sup>1</sup> <sup>3</sup> οἰκίαν Hermann

<sup>4</sup> ὑπόθεσιν νὴ Δὲ ὅση Fobes on basis of L. A. Post's ὑπόθη-  
σειν νὴ Δὲ ὅση ὑποθήσει μηνὸς ἢ x<sup>1</sup> Vat 2, ὑπόθεσιν μηνὸς ἢ  
Ven, ὑποθήσει μηνὸς ἢ cet ὑποθήμενος ἢ Bergler, ὑποτεθει-  
μένος ἢ Pierson, ὑποθησόμενος ἢ Hermann

<sup>5</sup> τὰς om χ x<sup>1</sup>. <sup>6</sup> δαίμονες om x χ<sup>1</sup>

B x (Harl Ven) χ<sup>1</sup> (Γ Vat.1) χ<sup>2</sup> (Vat 2 Flor. Π Δ).

<sup>7</sup> Φοιβιανῆ B Vat 2 Π, Φοιβάνη x, Φοιβιάνη Flor.

<sup>8</sup> Φοιβιανῆ B Π, Φοιβιάνη cet

<sup>a</sup> I e people who do sums on the abacus or on their fingers  
Ancient references to finger-counting are numerous, but  
almost nothing is known about the system or systems em-  
ployed, see E. A. Bechtel, "Finger-counting among the

## II LETTERS OF FARMERS, 5. 2—6. 1

and moths Well now, at the start he would scarcely speak to me, since in his accounting your greeting is something to debit. Then, when my sponsor said that I needed money, he asked, How many talents ? Upon my expressing surprise at the mention of so 3 large an amount, he straightway began to spit and was obviously disgusted However, he was ready to make the loan, and he demanded a note and in addition to the principal a heavy rate of interest and, by Zeus, a mortgage on all my property besides. They're an awful nuisance, these people that play about with their counters and then bent fingers <sup>a</sup> May it never happen to me again, ye gods that watch over farmers, to see a wolf <sup>b</sup>—or a money-lender !

Letter 6 [i 27]

*Anicetus to Phoebianē* <sup>c</sup>

You run from me, Phoebianē, you run from me, and that too after you have just carried off my entire

Romans in the Fourth Century," *CPh* 4 (1909), 25-31. For illustrations of later systems see Nicolas Rhabdas, "Εκφασις τοῦ δακτυλικοῦ μέτρου (translated by I. Thomas in *Selections Illustrating the History of Greek Mathematics* [L.C.L.] i. 30-35), also Lucas de Burgo Sancti Sepulchri, *Summa de Arithmetica* (Venice, 1494), one plate of which is reproduced in *Early Venetian Printing* (Ongania: Venice, n.d.), p. 100.

<sup>b</sup> The reference is probably both to the savage greediness of the wolf and to the speechless terror that the sight of a wolf was said to inspire See Tsirimbas, p. 49

<sup>c</sup> " Vincent to a woman of Phoebia " Since Phoebianē was a midwife (*Letter 7*), her name may have been intended to suggest Φοῖβη, who seems to have been confused with Artemis. This and the next letter are connected.

## ALCIPHRON

τῶν ἐμῶν λαβοῦσα ἔχεις, οὐ σῦκα; οὐ τυρὸν ἐκ ταλάρων, οὐκ ἔριφον νεογυλόν,<sup>1</sup> οὐκ ἀλεκτορίδων ζεῦγος; οὐ τὰ λοιπὰ τρυφήματα πάντα<sup>2</sup> ἔστι σοι 2 ἐξ ἐμοῦ; οὗτως ὅλον με αὐτῇ ρίζῃ<sup>3</sup> κατὰ τὴν παροιμίαν ἀνατρέψασα δουλεύειν κατηνάγκασας.<sup>4</sup> σὺ δὲ οὐδεμίαν ὥραν<sup>5</sup> ἔχεις ἐμοῦ διακαῶς φλεγομένου ἀλλὰ χαῖρε καὶ ἅπιθι ἐγώ δὲ οἶσω βαρέως μέν, οἶσω δὲ ὅμως τὴν ἀτιμίαν

7 [1. 28]

### Φοιβιανὴ Ἀνικήτω

Ὦδινουσά με ἀρτίως ἥκειν ὡς ἔαυτὴν ἡ τοῦ γείτονος μετέπεμψε γυνή καὶ δῆτα ἥειν<sup>6</sup> ἀραμένη τὰ πρὸς τὴν τέχνην, σὺ δὲ ἐξαπίνης<sup>7</sup> ἐπιστὰς<sup>8</sup> ἐπειρῶ τὴν δέρην<sup>9</sup> ἀνακλάσας κύσαι οὐ παύσῃ, τρικόρωνον<sup>10</sup> καὶ ταλάντατον γερόντιον, πειρῶν τὰς ἐφ' ἥλικίας<sup>11</sup> ἀνθούσας ἡμᾶς ὡς τις ἄρτι νεάζειν<sup>12</sup> ἀρχόμενος, οὐχὶ τῶν κατ' ἀγρὸν πόνων ἀφεῖσαι<sup>13</sup> ἀεργὸς

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat.2 Flor Π Δ)

<sup>1</sup> οὐκ ἔριφον νεογυλόν om. B x<sup>2</sup>. <sup>2</sup> πάντα om x x<sup>1</sup>

<sup>3</sup> αὐτῇ ρίζῃ Bitschofsky: αὐτῇ B, αὐτῇ cet αὐτῇ σκάφη Meineke.

<sup>4</sup> κατηνάγκασας B, ἐπηνάγκασας cet.

<sup>5</sup> ὥραν Π (marg.), ὥραν cet

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat.1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>6</sup> ἥκειν Π, ειν Flor, ἥκειν Δ.

<sup>7</sup> ἐξαπίνεος B, ἐξαπιναῖος x<sup>2</sup> (ἐξαπιναῖος Δ).

## II LETTERS OF FARMERS, 6. 1—7 2

farm What one of my goods haven't you taken possession of? Haven't you taken figs? Cheese fresh from the baskets? A newborn kid? A couple of hens? Don't all your other luxuries come from me? This is the way in which you have left me 2 neither root nor branch, as the proverb <sup>a</sup> has it, and have forced me to be your slave. And you never give me a thought while I am burning through and through with love. So farewell and go your way. It will be hard for me to bear my humiliation, but I shall bear it all the same

Letter 7 [1 28]

### *Phoebianē to Anicetus*

My neighbour's wife just now sent for me to come to her, for she was in childbirth; so I gathered up my midwife's kit and was in the act of setting out, when you all of a sudden came up and tried to bend back my neck and kiss me. You miserable old <sup>b</sup> patriarch, won't you stop running after us fresh young girls as though you were just in your early prime? Haven't 2 you lost your job on the farm through making yourself

<sup>a</sup> Cf. Herodotus 1 32 9

<sup>b</sup> Literally "thrice a crow's age"

<sup>8</sup> ἀναστὰς B x<sup>2</sup>

<sup>9</sup> δέρην Ald : δέρρην Vat.1, δέρριν x, δέριν cet.

<sup>10</sup> τρίκορον B x<sup>2</sup>

<sup>11</sup> ἐφηλικίας B Vat 2 Flor., ἐφ' ἡλικίᾳ x<sup>1</sup>, ἀφ' ἡλικίας cet

<sup>12</sup> γενειάζειν Nauck, χνοάζειν Naber

<sup>13</sup> ἀφείσαι Ald ἡφείσαι B Π, ἡφεῖσαι Vat.2, ἡφει Flor, ἡφει Δ, om x x<sup>1</sup>

# ALCIPHRON

τὴν ἀηδίαν πορισάμενος,<sup>1</sup> οὐ τούπτανίου καὶ τῆς  
ἐσχάρας ὡς ἀδύνατος ὡν ἔξέωσαι, πῶς οὖν τακε-  
ρὸν βλέπεις βλέμμα καὶ ἀναπνέεις;<sup>2</sup> πέπαυσο,  
Κέρκοψ<sup>3</sup> ἄθλιε, καὶ τρέπου κατὰ σεαυτόν, ὃ πρέ-  
σβυ, μή σε λαβοῦσα κακόν τι ἐργάσωμαι<sup>4</sup>

8 [πλ. 11]

## Δρυαντίδας Χρονίω

Οὐκέτι σοι μέλει οὔτε τῆς εὐνῆς ἡμῶν οὔτε τῶν  
κοινῶν παιδίων οὔτε μὴν τῆς κατ' ἀγρὸν διατριβῆς,  
ὅλη δὲ εἴ τοῦ ἀστεος, Πανὶ μὲν καὶ Νύμφαις ἀπ-  
εχθομένη,<sup>5</sup> ἃς Ἐπιμηλίδας ἐκάλεις καὶ Δρυάδας καὶ  
Ναΐδας,<sup>6</sup> καινοὺς δὲ ἡμῶν ἐπεισάγοντα θεοὺς πρὸς  
2 πολλοῖς τοῖς προυπάρχουσι. ποῦ γὰρ ἐγώ κατ'  
ἀγρὸν ἰδρύσω Κωλιάδας ἢ Γενετυλλίδας, οὐδὲ  
ἀκούσας ἄλλα τινὰ<sup>7</sup> δαιμόνων ὀνόματα, ὃν διὰ τὸ

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> τὴν ἀηδίαν πορισάμενος x, τὴν ἀδικίαν πορισάμενος B, τὴν  
ἀδίαν πορισάμενος Flor., τὴν ἀδίαν πορισάμενος Vat 2, τῶν  
ἀδίων πορισάμενος Π Δ, om x<sup>1</sup> (which after πόνω has ἀργὸς  
εἰς) τῶν ἰδίων προιστάμενος Vind., τὴν ἀκτηδίαν προφασισάμενος  
L A Post <sup>2</sup> ἀναστένεις Bergler

<sup>3</sup> Κέκροψ x x<sup>1</sup>, Κέρκο Vat 2 <sup>4</sup> μὴ—ἐργάσωμαι om B x<sup>2</sup>.

B x (Harl Ven) x<sup>1</sup> (Γ Vat.1), also (through ἀπεχθομένη  
[§ 1]) x<sup>2</sup> (Vat 2 Flor Π Δ).

<sup>5</sup> ἀπεχθανομένη x x<sup>1</sup>

<sup>6</sup> Ναΐδας om B.

<sup>7</sup> ἄλλα τινὰ x x<sup>1</sup>, τὰ ἄλλα τῶν B.

<sup>a</sup> *Sensu obsceno* So possibly νεάντειν (at the end of § 1),  
which may be intended to suggest νεάν plough up (Hesychius  
s v νεᾶν)

<sup>b</sup> The Cercopes (dwarfs with tails) were associated with

## II. LETTERS OF FARMERS, 7. 2—8 2

a nuisance when you were past work ? <sup>a</sup> Haven't you been turned away from oven <sup>a</sup> and from hearth <sup>a</sup> as incapable ? Whence then these melting looks and sighs ? Drop it, you wretched monkey-man,<sup>b</sup> and keep to yourself,<sup>c</sup> old sir, lest I seize you and do you a mischief

### Letter 8 [in 11]

#### *Dryantidas to Chronium <sup>a</sup>*

You no longer care for our marriage bed or for the children of our union or in fact for our country way of life ; you are wholly wrapt up in the city. As for Pan and the Nymphs, you have taken a dislike for them—you used to call the Nymphs Epimeleides <sup>e</sup> and Dryads and Naiads ; and you are foisting new gods upon us in addition to the many that we already have Why ! Whereabouts on the farm am I to set up shrines to your Coliades or Genetyllides ? <sup>f</sup> I know by hearsay the names of some other deities, but

Heracles. See Adler in *RE* s.v. *Kerkopen* The first part of this sentence and all the preceding sentence sound as though they came from iambic trimeters

<sup>a</sup> Cf. above, 1 12 2 *τὴν κατὰ σεαυτὴν ῥάπιζε*

<sup>b</sup> "Oakley to Mistress Linger"

<sup>c</sup> Nymphs as protectors of sheep or flocks.

<sup>f</sup> Colias is an epithet of Aphrodité At Cape Colias Pausanias (1 1. 5) saw an image of Colian Aphrodité and "the goddesses named Genetyllides", these latter were goddesses of birth. But Aphrodité herself was sometimes called Genetyllos, and the close association of Colias and the Genetyllides is attested by numerous ancient references The present passage is reminiscent of Aristophanes, *Clouds* 46-52, and [Lucian], *Amores* 42.

## ALCIPHRON

3 πλῆθος ἀπώλισθε<sup>1</sup> μου τῆς μνήμης τὰ πλείονα. οὐ σωφρονεῖς ὡς ἔοικεν,<sup>2</sup> ὡς γύναι, οὐδὲ ὑγιές τι διανοῆ, ἀλλὰ ἀμιλλᾶσθαι<sup>3</sup> ἐν ταῖς ἀστικαῖς<sup>4</sup> ταυταισὶ ταῖς ὑπὸ τρυφῆς διαρρεούσαις, ὥν καὶ τὸ πρόσωπον ἐπίπλαστον καὶ δ τρόπος μοχθηρίας ὑπεργέμων· φύκει γὰρ καὶ ψυμυθίω καὶ παιδέρωτι<sup>5</sup> δευσοποιοῦσι τὰς παρειὰς ὑπὲρ τοὺς δεινοὺς τῶν ζωγράφων. σὺ δὲ ἦν ὑγιαίνης, ὅποιαν σε τὸ ὕδωρ ἢ τὸ ρύμμα τὸ πρὸν ἐκάθηρε, τοιαύτη διαμενεῖς.

9 [πλ. 12]

### Πρατίνας Ἐπιγόνω

Μεσημβρίας οὕσης σταθερᾶς φιλήνεμόν τινα ἐπιλεξάμενος πίτυν καὶ πρὸς τὰς αὔρας ἐκκειμένην, ὑπὸ ταύτη τὸ καῦμα ἐσκέπαζον<sup>6</sup> καὶ μοι ψυχάζοντι μάλι ἡδέως ἐπῆλθε τι καὶ μουσικῆς<sup>7</sup> ἐπαφήσασθαι, καὶ λαβὼν τὴν σύριγγα ἐπέτρεχον τῇ γλώττῃ, στενὸν τὸ πνεῦμα μετὰ τῶν χειλέων<sup>8</sup> ἐπισύρων, καί μοι<sup>9</sup> ἡδύ τι καὶ νόμιον ἐξηκούετο μέλος.

2 ἐν τούτῳ δὲ οὐκ οἶδον ὅπως ὑπὸ τῆς ἡδυφωνίας θελγόμεναι πᾶσαι μοι πανταχόθεν αἱ αἶγες περιεχύ-

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1); also (through ἀπεχθομένη [§ 1]) x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> ἀπώλισθε Hemsterhuys. ἀπολεῦσθαι

<sup>2</sup> ὡς ἔοικεν om x x<sup>1</sup>

<sup>3</sup> ἀμιλλᾶσθαι Beaudoin ἀμιλλᾶσαι B x<sup>1</sup>, ἀμιλλαι Ven, ἀμιλλᾶς Harl

<sup>4</sup> ἀστικαῖς Ruhnken ἀττικαῖς

<sup>5</sup> καὶ παιδέρωτι om B.

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1).

<sup>6</sup> ἐσκέπαζον Meineke ἐσκίαζον

## ALCIPHRON

θησαν, καὶ ἀφεῖσαι νέμεσθαι τοὺς κομάρους καὶ τὸν<sup>1</sup> ἀνθέρικον ὅλαι τοῦ μέλους ἐγίνοντο. ἐγὼ δὲ ἐν μέσαις τὸν Ἡδωνὸν<sup>2</sup> ἐμμιμούμην τὸν παῖδα τῆς Καλλιόπης. ταῦτά σε οὖν εὐαγγελίζομαι, φίλον ἄνδρα συνειδέναι βουλόμενος ὅτι μοι μουσικόν ἔστιν τὸ<sup>3</sup> αἰπόλιον.

10 [iii 13]

### Καλλικράτης Αἴγαων

Ἐγὼ μὲν ἥκοντος τοῦ καιροῦ γύρους περισκάψας καὶ ἐμβαθύνας βόθρια<sup>4</sup> οὗτος τε τῇ μην ἐλάδια ἐμφυτεύειν καὶ ἐπάγειν αὐτοῖς ναματιαῖον<sup>5</sup> ὕδωρ, ὅ μοι 2 ἐκ τῆς πλησίον φάραγγος ἐποχετεύεται ἐπελθὼν δὲ ὅμβρος ἐσ τρεῖς ἡμέρας καὶ νύκτας ἵσας ποταμοὺς ἄνωθεν ἐκ τῆς ἀκρωρείας τῶν ὁρῶν ἐγέννησεν, οἵ ρύμη κατασυρόμενοι ἵλυν ἐπεσπάσαντο καὶ τοὺς βόθρους κατέχωσαν, ὥστε εἶναι πάντα ἵσόπεδα καὶ 3 οὐδὲ δοκεῖν ὅλως εἰργασμένα. οὕτως ἡφάνισταί μοι<sup>6</sup> τὰ πονήματα καὶ εἰς μίαν ὅψιν ἄτοπον κατέστη. τίς ἀν<sup>7</sup> οὖν ἔτι πονοίη μάτην, ἀδήλους ἐλπίδας ἐκ γεωργίας<sup>8</sup> καραδοκῶν; μετιτέον μοι ἐφ' ἔτερον

B x (Harl Ven.) x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> τὸν Bergler τὸ

<sup>2</sup> τὸν Ἡδωνὸν B, ταῖς ἥδοναις cet. ταῖς νομαῖς Meineke.

<sup>3</sup> τὸ B, ἔχειν τὸ x Vat 1, ἔχειν Γ

B x (Harl Ven.) x<sup>1</sup> (Γ Vat 1)

<sup>4</sup> βόθρον Harl x<sup>1</sup>

## II LETTERS OF FARMERS, 9 2—10. 3

tion. and, ceasing to graze on the arbutus and the asphodel, they were wholly absorbed in the music ; while I amidst them played the part of the Edonian,<sup>a</sup> the son of Calliopê. Now I am telling you this as a piece of good news, for I wish my friend also to know that my herd of goats love music.

Letter 10 [iii 13]

*Callicrates to Aegon* <sup>b</sup>

As the right season had come, I dug rings in the earth and made trenches deep and was ready to plant my young olive trees and to bring to them running water, which comes to me by a channel from the neighbouring ravine. But a rainstorm came on, and for three days and for as many nights engendered rivers that flowed from the mountain ridge, these rivers swept up silt and drew it along and completely filled my trenches, so that all the ground was levelled off and appeared never to have been worked at all. Thus no trace of my labour remained ; all was reduced to one and the same unsightly state. Who then would toil vainly any longer, waiting to realize uncertain hopes from husbandry ? <sup>c</sup> I must shift to

<sup>a</sup> Orpheus of Thrace.

<sup>b</sup> "Handsome-and-Husky to Goatherd."

<sup>c</sup> The last part of this sentence appears to come from iambic trimeter.

<sup>5</sup> ναματιῶν Bergler ναματίδιον B, ναμάτιον cet

<sup>6</sup> μοι om. Ven x<sup>1</sup>.

<sup>7</sup> ἀν om. x x<sup>1</sup>

<sup>8</sup> ἐκ γεωργίας deleted by Nauck

## ALCIPHRON

βίον φασὶ γὰρ ἄμα ταῖς τῶν ἐπιτηδευμάτων ἀλλαγαῖς καὶ τὰς τύχας μετασχηματίζεσθαι

11 [ii. 14]

### Σιτάλκης Οἰνοπίωνι

Εἰ πατρώζεις, ὡς παῖ, καὶ τάμα φρονεῖς, χαίρειν<sup>1</sup> τοὺς ἀλαζόνας ἐκείνους τοὺς ἀνυποδήτους καὶ ὡχριῶντας, οἱ περὶ τὴν Ἀκαδημίαν ἀλιθοῦνται, καὶ βιωφελὲς μὲν οὐδὲν οὔτε εἰδότας οὔτε πράττειν δυναμένους,<sup>2</sup> τὰ μετέωρα δὲ πολυπραγμονεῦν ἐπιτηδεύοντας,<sup>3</sup> ἔάσας<sup>4</sup> ἔχου τῶν κατ' ἄγρον ἔργων, ἀφ' ὧν σοι διαπονοῦντι μεστὴ μὲν ἡ σιπύη πανσπερμίας, οἱ δὲ ἀμφορεῖς οἴνου γέμοντες, πλέα<sup>5</sup> δὲ ἀγαθῶν τὰ σύμπαντα

12 [iii. 15]

### Κότινος Τρυγοδώρω

‘Ο τρυγητὸς ἐγγὺς καὶ ἀρρίχων ἔστι μοι χρεία δάνεισον οὖν μοι τούτων τοὺς περιπτούς, ὅσον οὐκ

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1)

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> χαίρειν deleted by Hercher.

<sup>2</sup> εἰδότας οὔτε πράττειν δυναμένους x<sup>1</sup>, πράττειν δυνάμενοι οὔτε εἰδότες B, εἰδότες οὔτε πράττειν δυνάμενοι x.

<sup>3</sup> πολυπραγμονεῦν ἐπιτηδεύοντας B, πολυπραγμονοῦντες καὶ ἐπιτηδεύοντες Harl, πολυπραγμονοῦντας καὶ ἐπιτηδεύοντας cet

<sup>4</sup> ἔάσας om B Placed before χαίρειν by Meiser

<sup>5</sup> πλέα Seiler. πλεῖα.

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1)

## II LETTERS OF FARMERS, 10. 3—12 1

another sort of life. They say that, when you change your occupation, your luck changes also

### Letter 11 [m. 14]

#### *Sitalces to Oenopion <sup>a</sup>*

If you take after your father, my boy, and agree with me, then bid farewell to those impostors, barefoot and pale,<sup>b</sup> who lounge around the Academy, neither knowing nor able to accomplish anything that is useful for living, and making it their business to meddle with things above the earth <sup>c</sup>, rather keep at your farm work, and then, if you work hard, your bin will be filled with all sorts of grains, your jars will overflow with wine, and all your storehouses will be full of good things.

### Letter 12 [m. 15]

#### *Cotinus to Trygodorus <sup>d</sup>*

The vintage is near, and I have need of baskets. Please lend me what you can spare of these. I will

<sup>a</sup> “Corn-Vaillant to Wine-Sip.”

<sup>b</sup> Cf. Aristophanes, *Clouds* 102-103: *τοὺς ἀλαζόνας | τοὺς ὀχριῶντας τοὺς ἀνυποδήτους λέγεις*, “You mean the impostors, the pale, the barefoot men”

<sup>c</sup> Cf. Aristophanes, *Clouds* 225, where Socrates, in the basket, says: *ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον*, “I walk the air and circumcogitate the sun.” In v 298 Socrates uses the phrase *τὰ μετέωρα πράγματα*

<sup>d</sup> “Oliver to Vintner.”

εἰς μακρὰν<sup>1</sup> ἀποδώσοντι ἔχω οὖν κάγω<sup>2</sup> πιθάκνια<sup>3</sup> πλείονα. εἰ οὖν δέοιο, προθύμως λάμβανε τὸ γὰρ κοινὰ τὰ<sup>4</sup> τῶν φίλων οὐκ ἥκιστα τοῖς ἀγροῖς ἐμ-φιλοχωρεῖν ὀφείλει.

13 [πλ 16]

## Φυλλὶς Θρασωνίδη

Εἰ γεωργεῖν ἐβούλου καὶ νοῦν ἔχειν, ὡς Θρα-σωνίδη, καὶ τῷ πατρὶ πείθεσθαι, ἔφερες ἄν καὶ τοῖς θεοῖς κιττὸν καὶ δάφνας καὶ μυρρίνας<sup>5</sup> καὶ ἄνθη ὅσα σύγκαιρα, καὶ<sup>6</sup> ἡμῖν τοῖς γονεῦσι πυροὺς ἐκθερίσας καὶ οἶνον ἐκ βοτρύών ἀποθλύμας καί, βδάλας τὰ 2 αἰγίδια,<sup>7</sup> τὸν γαυλὸν πλήρη<sup>8</sup> γάλακτος νῦν δὲ ἀγρὸν καὶ γεωργίαν ἀπαναίνη, κράνους δὲ ἐπαινεῖς τρι-λοφίαν καὶ ἀσπίδος ἐρῆς, ὥσπερ τις Ἀκαρνὰν ἦ 3 Μαλιεὺς μισθοφόρος μή σύγε, ὡς παιδίον, ἀλλ’ ἐπάνιθι ὡς ἡμᾶς καὶ τὸν ἐν ἡσυχίᾳ βίον ἀσπάζου— καὶ γὰρ ἀσφαλής καὶ ἀκίνδυνος ἡ γεωργία, οὐ λό-χους, οὐκ ἐνέδρας, οὐ φάλαγγας ἔχουσα, ἡμῖν τε δὲ γηρωκόμος ἐγγύς<sup>9</sup>—ἀντὶ τῆς ἐν ἀμφιβόλῳ ζωῆς τὴν δμολογουμένην ἐλόμενος σωτηρίαν.

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1)<sup>1</sup> μακρὸν B Vat 1.<sup>2</sup> κάγω B x<sup>1</sup>, ἔγω x.<sup>3</sup> πιθάκνια Bergler: πιθάκια<sup>4</sup> τὸ γὰρ κοινὰ τὰ Bergler: τὰ γὰρ κοινὰ.B x (Harl. Ven.) x<sup>1</sup> (Γ Vat.1)<sup>5</sup> μυρρίνας Γ, μυρίνας cet<sup>6</sup> καὶ om. B.<sup>8</sup> πληρώσας B<sup>7</sup> βδάλας τὰ αἰγίδια om. B<sup>9</sup> ἐγγύς MSS γενοῦ Reiske

return them in not too long a time. I myself have more wine jars than I need ; if you should need any, you are very welcome to them. The old saying, “ Friends have all things in common,”<sup>a</sup> ought to be at home in the country, if anywhere.

Letter 13 [iii. 16]

*Phyllis to Thrasonides<sup>b</sup>*

If you were willing to be a farmer and to use common sense, Thrasonides, and to obey your father, you would be offering to the gods ivy and laurels and myrtles and all the flowers that are in season ; and to us, your parents, you would be bringing wheat that you had harvested, and wine that you had pressed from the grapes, and, having milked your goats, the pail full of milk , but, as it is, you will have nothing 2 to do with field or farming and are loud in your praise of a triple-crested helmet and are in love with a shield, like a hued soldier from Acarnania or from Malis.<sup>c</sup> Don’t do it, my boy, but come back to us and be 3 content with a life of peace ; for farming is safe and free from danger—no armed bands, no ambuscades, no phalanxes—and in our old age we shall soon need looking after ; choose acknowledged security in preference to your present precarious existence.

<sup>a</sup> Cf. above, i 7

<sup>b</sup> “ Leafy to Daredevil ”

<sup>c</sup> Wilder and ruder parts of Greece. Mercenaries from the former are mentioned as early as Thucydides (vii 31 5).

14 [iii 17]

Χαιρέστρατος Ληρίω<sup>1</sup>

Ἐπιτριβείης, ὁ Λήριον,<sup>2</sup> κακὴ κακῶς, ὅτι με τῇ μέθῃ καὶ τοῖς αὐλοῖς κατακοιμήσασα<sup>3</sup> βραδὺν ἀπέφηνας τοῖς ἐκ τῶν ἀγρῶν ἀποπέμψασιν οἵ μὲν γὰρ ἔωθεν προσεδόκων με<sup>4</sup> φέροντα αὐτοῖς τὰ κεράμεια σκεύη, ὃν ἔνεκεν ἀφικόμην· ἐγὼ δὲ ὁ χρυσοῦς πάνυχος καταυλούμενος εἰς ἡμέραν ἐκάθευδον. ἀλλ’ ἀπιθι, ὁ τάλαινα, καὶ τοὺς ἀθλίους τουτουσὶ θέλγε τοῖς γοητεύμασιν. ἐμοὶ γὰρ ἦν ἔτι<sup>5</sup> ἐνοχλοίης, κακόν τι παμμέγεθες προσλαβοῦσα ἀπελεύση

15 [iii 18]

Εὔσταχνος Πιθακνίων<sup>6</sup>

Τούμοῦ παιδίου γενέσια ἑορτάζων ἥκειν σε ἐπὶ τὴν πανδαισίαν, ὁ Πιθακνίων,<sup>7</sup> παρακαλῶ, ἥκειν δὲ οὐ μόνον ἀλλ’ ἐπαγόμενον τὴν γυναικα καὶ τὰ παιδία καὶ τὸν συνέργαστρον<sup>8</sup>. εἰ βούλοιο δέ, καὶ τὴν κύνα, ἀγαθὴν οὖσαν φύλακα καὶ τῷ βάρει τῆς ὑλακῆς ἀποσοβούσαν τοὺς ἐπιβουλεύοντας τοῖς ποι-

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1)<sup>1</sup> Ληρίων B Harl Λειρίω Reiske<sup>2</sup> Ληρίων B Harl Λείριον Reiske<sup>3</sup> κατακηλήσασα x<sup>1</sup><sup>4</sup> ἔωθεν προσεδόκων με x<sup>1</sup>, ἔωθέν με προσεδόκων B.<sup>5</sup> ἦν ἔτι x Vat.1, ἦν τι B, εἰ ἔτι Γ.B x (Harl. Ven.) x<sup>1</sup> (Γ Vat.1).<sup>6</sup> Πιθακνίων Bergler. Πιθακίων

## II. LETTERS OF FARMERS. 14 1—15 1

Letter 14 [iii. 17]

*Chaerestriatus to Lerium* <sup>a</sup>

Curses on you, Lerium—wicked woman, wicked end—for putting me to sleep with your strong drink and with the music of your flute and making me late in getting back to my friends who had sent me on an errand from the fair! They were expecting me back at dawn, bringing with me the earthenware dishes—that's what I came for, you know, and I, <sup>b</sup> precious fool that I am, <sup>b</sup> enchanted by your flute all the night long, slept until daylight. Off with you, wretched girl, and beguile these poor lads hereabouts with your spells! If you bother *me* any more, you won't get off without being badly hurt.

Letter 15 [iii. 18]

*Eustachys to Pithacnion* <sup>c</sup>

I am celebrating the birthday of my son, and I invite you to our big banquet, Pithacnion; and not you alone but with you your wife and your children and your hired man; yes, and your dog too if you like, for she is a good watchdog and by her deep-mouthed barking she frightens away those who have designs

<sup>a</sup> “Jolly Campaigner to Chatterbox.”

<sup>b</sup> Cf. Lucian, *Pro Lapsu inter Salutandum* 1

<sup>c</sup> “Eustace (=Good-Sheaf) to Jugson.” This and the next letter are connected

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<sup>7</sup> Πιθακίων Bergler Πιθακίων

<sup>8</sup> σύργαστρον Reiske, συνεργάτην Seiler

2 μυνίοις. ἡ δὲ τοιαύτη οὐκ ἀν ἀτιμάζοιτο<sup>1</sup> δαιτυμῶν εἶναι σὺν ἡμῖν ἔορτάσομεν δὲ μάλ<sup>2</sup> ἡδέως, καὶ πιόμεθα εἰς μέθην καὶ μετὰ τὸν κόρον ἀσόμεθα, καὶ ὅστις ἐπιτήδειος κορδακίζειν εἰς μέσους παρελθῶν τὸ κοινὸν<sup>3</sup> ψυχαγωγήσει. μὴ μέλλε οὖν, ὃ φίλτατε καλὸν γάρ ἐν ταῖς κατ' εὐχὰς<sup>4</sup> ἔορταῖς ἐξ ἑωθινοῦ συντάττειν τὰ συμπόσια

16 [iii 19]

Πιθακνίων<sup>5</sup> Εὔσταχυι<sup>6</sup>

Κοινωνικὸς ὡν καὶ φιλέταιρος ὄναιο σαυτοῦ καὶ τῆς γυναικὸς καὶ τῶν παιδίων,<sup>7</sup> ὃ Εὔσταχυ. ἐγὼ δὲ τὸν κλῶπα φωράσας, ἐφ' ὃ πάλαι ἥσχαλλον τὴν ἔχέτλην ὑφελομένω καὶ δύο δρεπάνας, ἔχω παρ'  
2 ἔμαυτῷ τοὺς κωμῆτας ἀναμένων ἐπικούρους νῦν γάρ οὐκ ἐδοκίμαζον ἀσθενέστερος ὡν καὶ μόνος τὼ χειρε ἐπιβάλλειν αὐτῷ ὁ μὲν γάρ δριμὺ βλέπει καὶ τοξοποιεῖ τὰς ὀφρῦς καὶ σφριγῶντας ἔχει τοὺς  
3 ὕμιους καὶ ἀδρὰν τὴν ἐπιγοννίδα φαίνει ἐγὼ δὲ ὑπὸ τῶν πόνων καὶ τῆς δικέλλης κατέσκληκα, καὶ τύλους μὲν ἐν ταῖς χερσὶν ἔχω, λεπτότερον δέ μοι

B x (Harl. Ven ) x<sup>1</sup> (Γ Vat 1)<sup>1</sup> ἀτιμάζοι τὸ Γ<sup>2</sup> δὲ μάλ<sup>1</sup> Γ, δὲ μάλλ<sup>1</sup> Vat 1, μᾶλλον B, ἀλλ<sup>1</sup> ἀμμ<sup>1</sup> ἀλλ<sup>1</sup> x  
δ<sup>2</sup> ἄμα μάλ<sup>1</sup> Meineke <sup>3</sup> τὸ κοινὸν om B<sup>4</sup> κατ' εὐχὰς om. x. κατ' εὐχὴν Bergler.B x (Harl. Ven ) x<sup>1</sup> (Γ Vat 1)<sup>5</sup> Πιθακνίων Bergler Πιθακίων<sup>6</sup> Εὔσταχίω x<sup>7</sup> παιδῶν x<sup>1</sup>

## II LETTERS OF FARMERS, 15 2—16 3

on the flocks A dog like that would not be held 2  
ineligible to be a partaker of our feast. We are going  
to have a very gay party we shall drink until we are  
drunk, and after we can hold no more we shall sing ;  
and whoever is able to dance the cordax <sup>a</sup> will step  
into the midst and entertain the company. So then,  
my dear friend, come early, for at perfect celebrations  
it is a good idea to get the drinking bout organized  
betimes in the morning

### Letter 16 [in 19]

#### *Pithacnion to Eustachys*

You're a sociable fellow and good to your friends,  
Eustachys , blessings on you, your wife, and your  
children ! <sup>b</sup> For myself, I've discovered the thief I've  
been worrying about for so long—the fellow who stole  
my plough-handle and two sickles ; I've got him here  
in the house, and I'm waiting for my fellow-villagers  
to help me Not being very strong, and being alone, 2  
I thought I'd better not lay hands on him just  
now. He has a fierce look and arching eyebrows, his  
shoulders are brawny, and he shows a sturdy thigh <sup>c</sup> ;  
whereas I am worn to a skeleton from hard work and 3  
the use of the mattock, and my hands are calloused,

<sup>a</sup> Cf Athenaeus xiv. 631 d : ὁ μὲν κόρδαξ παρ' Ἑλλησι φορτικός

<sup>b</sup> Or “ may you enjoy yourself and your wife and your children ! ”

<sup>c</sup> From *Odyssey* xviii 74 · οἵην ἐκ βακέων δ γέρων ἐπιγονίδα φαίνει

## ALCIPHRON

τὸ δέρμα λεβηρίδος ἡ μὲν οὖν γυνὴ καὶ τὰ παιδία  
 εἰς σοῦ<sup>1</sup> βαδιοῦνται καὶ τῆς εὐωχίας μεθέξουσιν, ὁ  
 δὲ σύργαστρος μαλακῶς ἔχει τὰ νῦν ἐγώ δὲ καὶ ἡ  
 κύων τὸν μιαρὸν οἴκοι φυλάξομεν

17 [m 20]

### Ναπαῖος Κρητιάδη

Οἰσθά με ἐπισάξαντα τὴν ὄνον σῦκα καὶ<sup>2</sup> παλά-  
 θας<sup>3</sup> καταγαγόντα οὖν ἔως οὐ<sup>4</sup> ταῦτα ἀπεδόμην  
 τῶν τινι γνωρίμων, ἄγει μέ τις λαβὼν<sup>5</sup> εἰς τὸ  
 θέατρον καὶ καθίσας ἐν καλῷ διαφόροις ἐψυχαγώγει<sup>6</sup>  
 2 θεωρίαις. τὰς μὲν οὖν ἄλλας οὐ συνέχω τῇ μνήμῃ,  
 εἰμὶ γὰρ τὰ τοιαῦτα καὶ εἰδέναι καὶ ἀπαγγέλλειν  
 κακός. ἐν δὲ ἵδων ἀχανῆς ἐγώ σοι καὶ μικροῦ δεῦν  
 ἄναυδος. εἰς γάρ τις<sup>7</sup> εἰς μέσους παρελθὼν καὶ  
 στήσας τρίποδα τρεῖς μικρὰς ἐπετίθει<sup>8</sup> παροφίδας.  
 εἴτα ὑπὸ ταύταις ἐσκεπτε λευκά τινα καὶ μικρὰ<sup>9</sup> καὶ  
 στρογγύλα λιθίδια, οἷα ἡμεῖς ἐπὶ ταῖς ὅχθαις τῶν  
 3 χειμάρρων ἀνευρίσκομεν ταῦτα ποτὲ μὲν ἐν<sup>10</sup> κατὰ  
 μίαν ἐσκεπτε παροφίδα, ποτὲ δὲ οὐκ οἶδ' ὅπως ὑπὸ  
 τῇ μιᾷ ἐδείκνυν, ποτὲ δὲ παντελῶς ἀπὸ τῶν παρ-  
 4 οφίδων ἡφάνιζε καὶ ἐπὶ τοῦ στόματος ἐφαινεν εἴτα

B x (Harl Ven) x<sup>1</sup> (Γ Vat.1)

<sup>1</sup> εἰς σοῦ Eichstädt gloss, εἰς σὲ Berglei εἴσω

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1)

<sup>2</sup> σῦκα καὶ ομ x x<sup>1</sup>

<sup>3</sup> παλάθας B, πάλαθα cet παλάθια Meineke

<sup>4</sup> οὖν ἔως οὐ x<sup>1</sup>, ἔως οὖν B Harl, ἔως οὐ Ven

<sup>5</sup> λαβὼν ομ x x<sup>1</sup>.

<sup>7</sup> τις ομ x Vat 1

<sup>6</sup> ἐψυχαγωγούμην B.

<sup>8</sup> ἐπετίθει B, παρετίθει cet

and my skin is more delicate than the slough of a snake.<sup>a</sup> So my wife and children will go to your house and partake of your good cheer, but my belly-trailer is feeling feeble to-day I and the dog will stay at home and guard that dirty scoundrel

Letter 17 [m. 20]

*Napaeus to Creniades* <sup>b</sup>

You remember I loaded my donkey with figs and fruit cakes Well, I put the donkey up until such time as I could sell my wares to one of my customers; and then a fellow took me and carried me off to the theatre, where he gave me a good seat and entertained me by various shows Most of the shows I 2 don't recall, for I'm a poor hand at remembering and telling such things; but I can tell you that one thing I saw made me almost speechless with astonishment A man came forward, and, setting down a three-legged table, placed three little cups on it. Then under these cups he hid some little round white pebbles, such as we find on the banks of rapid streams. At one moment he would hide them one under each 3 cup; and at another moment (I don't know how) he would show them all under a single cup, and then again he would make them entirely disappear from under the cups and exhibit them between his lips.

<sup>a</sup> Proverbial; see Tsirimbas, pp. 51-52.

<sup>b</sup> "Glenn to Fountson."

<sup>9</sup> μικρά τίνα καὶ λευκὰ x<sup>1</sup>

<sup>10</sup> ἐν added by Beaudoin.

καταβροχθίσας τοὺς πλησίουν ἔστωτας ἄγων εἰς  
μέσον<sup>1</sup> τὴν μὲν ἐκ ρίνος τυνος τὴν δὲ ἐξ ὡτίου τὴν  
δὲ ἐκ κεφαλῆς ἀνηρεῖτο, καὶ πάλιν ἀνελόμενος ἐξ  
ὁφθαλμῶν ἐποίει κλεπτίστατος ἄνθρωπος ὑπὲρ ὃν  
ἀκούομεν Εὐρυβάτην τὸν Οἰχαλιέα μὴ γένοιτο  
κατ' ἄγρὸν τοιοῦτον θηρίον οὐ γὰρ ἀλώσεται ὑπ'  
οὐδενός, καὶ πάντα ὑφαιρούμενος τάνδον φροῦδά  
μοι τὰ κατ' ἄγρὸν<sup>2</sup> ἀπεργάσεται

18 [πι 21]

## Εὐνάπη Γλαύκη

‘Ο μὲν ἀνὴρ ἀπόδημός ἐστί μοι τρίτην ταύτην  
ἡμέραν ἔχων ἐν ἀστει, δὲ θητεύων παρ’ ἡμῖν  
Παρμένων<sup>3</sup> ζημία καθαρά, ράθυμος ἄνθρωπος καὶ  
2 τὰ πολλὰ καταπίπτων εἰς ὑπονον δὲ λύκος ἀρ-  
γαλέος πάροικος βλέπων<sup>4</sup> φονῶδες τι καὶ αἴμο-  
βόρον<sup>5</sup> Χιόνην γὰρ τὴν καλλιστεύουσαν<sup>6</sup> τῶν αἰγῶν  
ἐκ τοῦ φελλέως ἀρπάσας οἴχεται καὶ δὲ μὲν δειπνεῖ  
ἀγαθὴν αἶγα καὶ εὐγάλακτον, ἐγὼ δὲ δάκρυα τῶν  
3 ὁφθαλμῶν ἀπολείβω<sup>7</sup> πέπνοσται δὲ τούτων οὐδὲν  
δ ἀνήρ εἰ δὲ μάθοι, κρεμήσεται μὲν ἐκ τῆς πλησίου

B x (Harl Ven) x<sup>1</sup> (Γ Vat 1)<sup>1</sup> μέσους B<sup>2</sup> τὰ κατὰ τὸν ἄγρὸν x<sup>1</sup>. Deleted by HercherB x (Harl Ven) x<sup>1</sup> (Γ Vat 1)<sup>3</sup> Παρμένων Bergler καὶ παραμένων B, παραμένων x x<sup>1</sup><sup>4</sup> βλέπων x x<sup>1</sup>, καὶ βλέπων B.<sup>6</sup> καλλιστην x x<sup>1</sup><sup>5</sup> ἀμοβόρον B  
<sup>7</sup> ἀποθλίβω B.

<sup>1</sup> Eurybates (or “Eurybatus”) was a proverbial scoundrel, sometimes mentioned in connection with the Cercopes. See above, II 7 2, Tsirimbas, pp 15-16

Then he would swallow them, and, drawing forward 4 the spectators who stood near him, he would take one pebble from a man's nose, another from a man's ear, and the third from a man's head, and after picking them up he would make them disappear from sight again. A very light-fingered gentleman! Eurybates<sup>a</sup> the Oechalian, of whom we hear tell, wasn't in his class. I hope no creature like him ever gets on to my farm. No one would ever catch him; and he would steal everything in the house and make off with all the goods on the place

Letter 18 [iii 21]

*Eunapē to Glauçē<sup>b</sup>*

This is the third day in succession that my husband has been away from home and tarrying in town, and our hired man Parmenon<sup>c</sup> is a total loss, an easy-going fellow who is forever falling asleep. Mean- 2 while the wolf is a pestiferous neighbour,<sup>d</sup> with murder and a thirst for blood in his eye. Indeed, he has seized on Chionē,<sup>e</sup> the finest she-goat we had, from the stony patch,<sup>f</sup> and made off with her; and, while he is dining on a fine goat and a good milker, I am shedding tears. My husband knows nothing of 3 this: but if he finds out, the hired man will hang

<sup>b</sup> "Della to Blue-Eyes."

<sup>c</sup> "Stand-by"

<sup>d</sup> This phrase probably refers to the proverb, 'Αττικὸς πάροικος, for which see *PG* i pp 40, 330

<sup>e</sup> "Snow White"

<sup>f</sup> Scholium on Aristophanes, *Acharnians* 273 φελλεῖς ἔλεγον οἱ Ἀττικοὶ τοὺς πετρώδεις τόπους

# ALCIPHRON

πίτυος δι μισθωτός, αὐτὸς δέ<sup>1</sup> οὐ πρότερον ἀνήσει πάντα<sup>2</sup> μηχανώμενος, πρὶν τὰς παρὰ τοῦ λύκου δίκας εἰσπράξασθαι

19 [iii 22]

## Πολύαλος<sup>3</sup> Εὐσταφύλω

Πάγην ἔστησα ἐπὶ τὰς μιαρὰς<sup>4</sup> ἀλώπεκας κρεάδιον τῆς σκανδάλης<sup>5</sup> ἀπαρτήσας.<sup>6</sup> ἐπεὶ γὰρ ἐπολέμουν τὰς σταφυλάς, καὶ οὐ μόνον τὰς ῥάγας<sup>7</sup> ἔκοπτον ἀλλ' ἥδη καὶ ὀλοκλήρους ἀπέτεμον τῶν 2 οἰνάρων τοὺς βότρυς, δι μεσπότης δὲ ἐπιστήσεσθαι κατηγγέλλετο—ἀργαλέος ἄνθρωπος καὶ δριμύς, γνωμίδια καὶ προβούλευμάτια συνεχῶς ἐπὶ τῆς Πινυκὸς Ἀθηναίοις<sup>8</sup> εἰσηγούμενος, καὶ<sup>9</sup> πολλοὺς ἥδη διὰ σκαιότητα τρόπου καὶ δεινότητα ρήματων ἐπὶ τοὺς ἔνδεκα ἀγαγών—δείσας μή τι πάθοιμι κάγὼ καὶ<sup>10</sup> ταῦτα τοιούτου τοῦ<sup>11</sup> δεσπότου δύντος, τὴν κλέπτιν ἀλώπεκα συλλαβὼν ἐβούλομην παραδοῦναι ἀλλ' ἡ μὲν οὐχ ἥκε· Πλαγγῶν<sup>12</sup> δὲ τὸ Μελι-

B x (Hail. Ven) x<sup>1</sup> (Γ Vat.1)

<sup>1</sup> δὲ om x x<sup>1</sup> <sup>2</sup> ἀνήσει πάντα B, ὄνησιν x x<sup>1</sup>.

B x (Harl. Ven) x<sup>1</sup> (Γ Vat.1)

<sup>3</sup> Πολύαλος Seiler <sup>4</sup> μικρὰς x Γ.

<sup>5</sup> σκανδάλας x x<sup>1</sup>. <sup>6</sup> ἐφάψας x, ἀφάψας x<sup>1</sup>.

<sup>7</sup> ῥάγας Seiler ῥάγας

<sup>8</sup> Ἀθηναίοις B, πρὸς Ἀθηναίους x x<sup>1</sup> <sup>9</sup> καὶ om B x

<sup>10</sup> καὶ mss διὰ Herwerden <sup>11</sup> τοῦ added by Seiler.

<sup>12</sup> Πλαγγῶν B, Πλάγγων x Vat 1 Κλαγγῶν Seiler

<sup>a</sup> To receive a flogging, if we are to judge from the parallel passage in Longus iv 8 4-9 1. See C. Bonner in *CPh* 4 (1909), 287-288. The striking detail in the parallelism is the

## II. LETTERS OF FARMERS, 18. 3—19 3

from the near-by pine,<sup>a</sup> and the master will go on trying every trick until he exacts punishment from the wolf

Letter 19 [m. 22]

*Polyalsus to Eustaphylus* <sup>b</sup>

I set a trap for those cursed foxes, with a bit of meat tied to the trigger. They were raiding the vines, not only chewing at <sup>c</sup> the grapes but going so far as to bite off from the vines their clusters entire; and it was reported that my master was about to 2 arrive—he is a harsh and bitter man, who is continually proposing trifling decrees and resolutions to the Athenians on the Pnyx and who, by his rough ways and his skilful oratory, has before now sent many a man to the Eleven <sup>d</sup>. So, since I was afraid, especially considering what sort of man my master is, that something might happen to me too, I wanted to catch the thieving fox and turn it over to him. But the fox never came near the trap. Little 3 Plangon,<sup>e</sup> however, the Maltese puppy that we

pine (see Apollodorus, *Library* i 4. 2, with J G Frazer's note [L C L]), unless it is in point to compare the Pentheus story (Euripides, *Bacchae* 1061, J G Frazer, *Adonis, Attis, Osiris* ii [London, 1914], 98-99) or pine-bending (Apollodorus, *Library* iii 16 2, with Frazer's note). G. Dalmeida, in *Mélanges Gustave Glotz* 1 (Paris, 1932), 285-286, argues, not very convincingly, that Parmenon was to be hanged.

<sup>b</sup> "Grover to Vinelander"

<sup>c</sup> Or "knocking off"

<sup>d</sup> Police-Commissioners

<sup>e</sup> Πλαγγών occurs as a common noun in Callimachus, *Hymn* vi. 91, where it is said to mean *wax puppet* or *doll*.

## ALCIPHRON

ταῖον κυνίδιον, δ ἐτρέφομεν<sup>1</sup> ἄθυρμα τῇ δεσποίνῃ προσηνέσ, ὑπὸ τῆς ἄγαν λιχνείας ἐπὶ τὸ κρέας ὅρμησαν κεῖται σοι τρίτην ταύτην ἡμέραν ἐκτάδην νεκρὸν ἥδη μυδῆσαν ἔλαθον οὖν ἐπὶ κακῷ κακὸν ἀναρριπίσας. καὶ τίς παρὰ τῷ<sup>2</sup> σκυθρωπῷ τῶν <sup>4</sup> τοιούτων συγγνώμη; φευξόμεθα ἥ ποδῶν ἔχομεν, χαιρέτω δὲ ὁ ἄγρὸς καὶ τάμα πάντα ὥρα γὰρ σώζειν ἐαυτόν,<sup>3</sup> καὶ μὴ<sup>4</sup> παθεῖν ἀναμένειν ἀλλὰ πρὸ τοῦ παθεῖν φυλάξασθαι

20 [πι. 23]

### Θαλλὸς Πιτυῖσκω<sup>5</sup>

Πάντα φιλῶ τρυγᾶν—ἔστι γὰρ τὸ καρπῶν<sup>6</sup> ἀποδρέπεσθαι πόνων ἀμοιβὴ δίκαιος—ἔξαιρέτως δὲ <sup>2</sup> ἐθέλω βλίττειν τὰ σμήνη. ἔχων<sup>7</sup> οὖν σίμβλους ὑπὸ τῇ πέτρᾳ, ἀποκλάσας<sup>8</sup> κηρία νεογενῆ, πρῶτον μὲν<sup>9</sup> τοῖς θεοῖς ἀπηρξάμην, ἔπειτα<sup>10</sup> τοῖς φύλοις ὑμῖν <sup>3</sup> ἀπάρχομαι. ἔστι δὲ λευκὰ ἵδεῖν καὶ ἀποστάζοντα λιβάδας Ἀττικοῦ μέλιτος, οἶον<sup>11</sup> αἱ Βριλήσσαι λαγόνες ἔξαινθοῦσι. καὶ νῦν μὲν ταῦτα πέμπομεν, καὶ εἰς νέωτα δὲ δέχοιο παρ'<sup>12</sup> ἡμῶν μείζω τούτων ἥ <sup>12</sup> καὶ ἥδίονα.

B x (Harl. Ven ) x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> ἐτρέφομεν Herwerden . τρέφομεν

<sup>2</sup> περὶ τῷ x, παρ' ἀνθρώπων B παρ' ἀνθρώπω Wagner.

<sup>3</sup> αὐτὸν B Ven , ἐμαυτὸν x<sup>1</sup>

<sup>4</sup> Cobet adds τὸ before παθεῖν

B x (Harl. Ven ) x<sup>1</sup> (Γ Vat.1)

<sup>5</sup> Πιτυῖσκω Schepers . Πιτυῖστω B, Τιτυῖστω x x<sup>1</sup>

<sup>6</sup> κακὸν x, κακῶν x<sup>1</sup> <sup>7</sup> ἔχω x x<sup>1</sup>

<sup>8</sup> ἀποκλάδας x, ὑποκλάσας x<sup>1</sup> <sup>9</sup> μὲν B, μὲν οὖν x x<sup>1</sup>

were raising as a pet to please my mistress, rushed over-greedily at the bait, and now, as you see, it lies outstretched, a mouldering corpse already, two days dead. So, unawares, I heaped trouble on trouble. And what mercy will be found in the old churl's heart for such offences? I will run away<sup>4</sup> as fast as my feet can carry me. Good-bye to the farm and to all my possessions! It's high time to save my own skin, and, instead of waiting for trouble, to take measures before trouble comes.

## Letter 20 [iii 23]

*Thallus to Pityiscus<sup>a</sup>*

The gathering in of any kind of harvest I love—for the reaping of crops is a just return for toil—and especially I like to take the honey from the hives. So then, since I have some hives under the cliff, I have broken off new combs, and, having offered some of these as first fruits to the gods, I now offer some to you who are my friends. They are white to look at<sup>3</sup> and are dripping streams of Attic honey, of the sort with which the flanks of Briessus<sup>b</sup> burst forth in profusion. This year this is my present; and I hope that next year again you will receive from me combs, but bigger and sweeter than these.

<sup>a</sup> “ Twig to Little-Pine.” In the first name there is perhaps a play on the secondary meaning of *θαλλός*, “an annual gift to a landlord.”

<sup>b</sup> An old name for Pentelicus

<sup>10</sup> ἔπειτα B, ἔπειτα δὲ x x<sup>1</sup>

<sup>12</sup> τούτων ἦ B x, τούτων x<sup>1</sup>. τουτῶν Meineke

<sup>11</sup> οἶνον B

# ALCIPHRON

21 [iii 24]

## Φιλοποίμην Μοσχίωνι

Λύκον ἔοικα<sup>1</sup> τρέφειν τὸ μιαρὸν ἀνδράποδον ἐμ-  
πεσὼν<sup>2</sup> γάρ εἰς τὰς αἶγας οὐκ ἔστιν ἥντινα οὐκ  
ἀπολώλεκε, τὰς μὲν ἀποδόμενος τὰς δὲ καταθύων  
2 καὶ τῷ μὲν ἡ γαστὴρ τῆς κραιπάλης ἐμπίπλαται,  
καὶ τὰ λοιπὰ τῇ τενθείᾳ<sup>3</sup> δαπανᾶται καὶ ψάλλε-  
ται<sup>4</sup> καὶ καταυλεῖται καὶ πρὸς<sup>5</sup> τοῖς μυροπωλίοις  
φιληδεῖ, τὰ δὲ αὖλια ἔρημα, αὗγες δὲ ἔκεῖναι αἱ  
3 πρότερον οἴχονται. τέως μὲν οὖν ἡσυχίαν ἄγω, μὴ  
προαισθόμενος ψύττα κατατείνας<sup>6</sup> φύγῃ<sup>7</sup>. εἰ δὲ ἀν-  
υπόπτως λαβοίμην αὐτοῦ καὶ ἐγκρατής γενοίμην,  
δεδήσεται τῷ πόδε<sup>8</sup> χοίνικας παχεῖας ἐπισύρων,<sup>9</sup>  
καὶ τῇ σκαπάνῃ προσανέχων ὑπὸ τῇ δικέλλῃ καὶ  
τῇ σμινύῃ τῆς μὲν τρυφῆς ἐπιλήσεται, παθῶν δὲ  
γνώσεται οἶνον ἥν<sup>10</sup> τὸ τὴν ἄγροικον σωφροσύνην  
ἀσπάσασθαι<sup>11</sup>

22 [iii 25]

## Τύλη Νομίω

Θαμίζεις εἰς ἄστυ κατιών, ὡς Νόμιε, καὶ τὸν ἀγρὸν

B x (Harl Ven) v<sup>1</sup> (Γ Vat 1)

<sup>1</sup> ἔοικας x <sup>2</sup> ἐμπεσὸν x<sup>1</sup>, ἐμπεσὸν ὅν B

<sup>3</sup> ταθείᾳ Vat 1, τωθείᾳ x, πενθίᾳ B

<sup>4</sup> πάλλεται x x<sup>1</sup> <sup>5</sup> πρὸς deleted by Hercher

<sup>6</sup> ψύττα κατατείνας Berglei. ψύττα κατά τινος B, ψύττας παρά τινος Vat 1, ψύττας παρά τινος Γ, ψύττας περί τινος x.

<sup>7</sup> φεύγῃ B. <sup>8</sup> χεῖρε x x<sup>1</sup> <sup>9</sup> ἐπιφέρων B.

<sup>10</sup> γνώσεται οἶνον ἔστι x, οἶνον ἔστι γνώσεται v<sup>1</sup>

## II LETTERS OF FARMERS, 21 1—22 1

### Letter 21 [in 24]

#### *Philopoemen to Moschion<sup>a</sup>*

A wolf is what I am keeping,<sup>b</sup> so it seems to me—  
this cursèd slave of mine Why, he fell afoul of the  
goats and has made away with every blessed one—  
some he sold and others he slaughtered And while 2  
his belly is gorged with his booze, and what he has  
left is spent on fine victuals to the accompaniment of  
harp and flute, and he has a good time around the  
perfume shops, yet the folds are desolate and the old  
familiar goats are no more. Well, for the present I 3  
lie low for fear that he will see me coming and will be  
off like a shot ; but if I catch him unawares and get  
him in my power, he'll find his feet fettered by thick  
shackles that he drags around, and as he minds his  
spade work to the tune of fork and hoe he'll forget his  
old luxurious life, and through sad experience he'll  
come to realize <sup>c</sup> what it means to say good-bye to  
honest country ways

### Letter 22 [in 25]

#### *Hylē to Nomius<sup>d</sup>*

You're forever going down to the city, Nomius,  
<sup>a</sup> “ Herdlover to Bullock ”  
<sup>b</sup> Reminiscent of Aesop's “ Wolf in Sheep's Clothing.”  
Cf Tsirimbas, pp 48-49  
<sup>c</sup> πάθει μάθος See Tsirimbas, p. 38  
<sup>d</sup> “ Silva to Shepherd ”

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<sup>11</sup> ἀσπάζεσθαι x x<sup>1</sup>

B x (Harl. Ven ) x<sup>1</sup> (Γ Vat.1)

## ALCIPHRON

οὐδ' ἀκαρῆ<sup>1</sup> θέλεις ὁρᾶν· ἀργὸς<sup>2</sup> δὲ ἡ γῆ χηρεύουσα τῶν ἐμπονούντων,<sup>3</sup> ἐγὼ δὲ οἰκουρῶ μόνη μετὰ τῆς <sup>2</sup> Σύρας<sup>4</sup> ἀγαπητῶς τὰ παιδία βουκολοῦσα<sup>5</sup> σὺ δὲ ἡμῖν αὐτόχρημα μεσαιπόλιος<sup>6</sup> ἄνθρωπος μειράκιον ἀστικὸν<sup>7</sup> ἀνεφάνης. ἀκούω γάρ σε τὰ πολλὰ ἐπὶ Σκίρου καὶ Κεραμεικοῦ<sup>8</sup> διατρίβειν, οὐ φασι τοὺς ἔξωλεστάτους σχολῆς καὶ ῥαστώνη τὸν βίον καταναλίσκειν

23 [πλ. 26]

### Ληναῖος Κορυδῶνι

"Αρτὶ μοι τὴν ἄλω διακαθήραντι καὶ τὸ πτύον ἀποτιθεμένω ὁ δεσπότης ἐπέστη καὶ ἴδων ἐπήνει<sup>9</sup> τὴν φιλεργίαν ἐφάνη δέ μοι ποθεν ὁ Κωρυκαῖος<sup>10</sup> δαίμων, Στρόμβιχος<sup>11</sup> ὁ παμπόνηρος ἴδων γάρ με ἐφεπόμενον τῷ δεσπότῃ, κειμένην τὴν σισύραν ἦν ἀποθέμενος εἰργαζόμην ὑπὸ μάλης ὥχετο φέρων, ὡς<sup>12</sup> ὁμοῦ ζημίᾳ<sup>13</sup> καὶ τὸν ὑπὸ τῶν ὁμοδούλων προσοφλῆσαι γέλωτα

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> ἀκαρεῖ B

<sup>2</sup> ἀργεῖ x x<sup>1</sup>

<sup>3</sup> ἐκπονούντων Hercher

<sup>4</sup> Σύρας Bergler : Σισύρας

<sup>5</sup> βαυκαλῶσα Hemsterhuys

<sup>6</sup> μεσοπόλιος B

<sup>7</sup> ἀστικὸν Ruhnken : ἀττικὸν

<sup>8</sup> Σκίρου καὶ Κεραμεικοῦ x<sup>1</sup>, Σκιεροῦ Κεραμικοῦ B

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1)

<sup>9</sup> ἐφῆλει x x<sup>1</sup>.

<sup>10</sup> Κωρυκαῖος Μεινέκε Κωρύκεος B, Κωρύκιος x, Κωρύκεος x<sup>1</sup>.

<sup>11</sup> Στρόχνος x x<sup>1</sup>

<sup>12</sup> ὡς MSS ὥστε με Hercher

<sup>13</sup> ζημίᾳ Μεινέκε ζημία

## II LETTERS OF FARMERS, 22. 1—23. 1

and you don't want to give even a glance to our farm. The land lies idle, bereft of the men who work on it; and I am keeping house alone with Syra and doing my utmost merely to tend the children. Meantime <sup>2</sup> you at your age, a man whose hair is actually grizzled already, have turned up, we find, as a young man about town. For I hear that you are passing your time mostly at Scirum <sup>a</sup> and at the Cerameicus, <sup>b</sup> where they say the worst wasters spend their lives in idleness and luxurious ease.

Letter 23, [iii 26]

*Lenaeus to Corydon <sup>c</sup>*

I had just finished sweeping the threshing floor and was putting my winnowing fan away when my master came suddenly upon me, saw what I had done, and proceeded to commend my industry. Then, from somewhere or other, up bobbed that deep-dyed scoundrel Strombichus, Corycian <sup>a</sup> devil that he is. He saw that I was in attendance on my master and that my goatskin cloak was lying there (I had put it down to work), and he made off with the cloak under his arm, so that I not only lost some property but at the same time got laughed at by my fellow-slaves as well.

<sup>a</sup> A disreputable quarter in the north-west part of Athens (Judeich, p. 177); see below, iii. 5 1

<sup>b</sup> The "Potter's Field", see below, iii. 12 3, 28 3.

<sup>c</sup> "Wine-Press to Lark."

<sup>d</sup> For Corycus, city of pirates, see above, p. 55, note b

24 [III. 27]

Γέμελλος Σαλακωνίδι<sup>1</sup>

Τί ταῦτα, ὡ Σαλακωνίς,<sup>2</sup> ὑπερηφανεῖς τάλαινα τὸν δεσπότην,<sup>3</sup> οὐκ ἐγώ σε εἰς τούργαστήριον καθημένην παρὰ τὸν ἀκεστὴν<sup>4</sup> τὸν ἐτερόποδα ἀνειλόμην, καὶ ταῦτα λάθρᾳ<sup>5</sup> τῆς μητρός, καὶ καθάπερ 2 τινὰ ἐπίκληρον ἐγγυητὴν ἀγαγόμενος ἔχω, σὺ δὲ φρυάττῃ, παιδισκάριον εὐτελές, καὶ κιχλίζουσα καὶ μωκωμένη με διατελεῖς οὐ παύσῃ, τάλαινα, τῆς ἀγερωχίας; ἐγώ σοι τὸν ἐραστὴν δείξω δεσπότην καὶ κάχρυς<sup>6</sup> ἐπὶ τῶν ἀγρῶν<sup>7</sup> φρύγειν ἀναγκάσω,<sup>8</sup> καὶ τότε εἴση<sup>9</sup> παθοῦσα<sup>10</sup> οἱ κακῶν σαυτὴν ἐνέσεισας.<sup>11</sup>

25 [III. 28]

Σαλακωνὶς Γέμελλω<sup>12</sup>

Πάντα ὑπομένειν οἴα τέ εἰμι πλὴν τοῦ σοὶ συγκαθεύδειν,<sup>13</sup> δέσποτα καὶ τὴν νύκτα οὐκ ἔφυγον οὐδὲ ὑπὸ τοῖς θάμνοις ἐκρυπτόμην, ὡς ἐδόκεις, ἀλλὰ

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat.1).<sup>1</sup> Σαλακωνίδι Reiske: Σαλαμωνίδι<sup>2</sup> Σαλαμωνίς B, Σαλμωνίς x<sup>1</sup>.<sup>3</sup> τὸν δεσπότην ομ x x<sup>1</sup><sup>4</sup> ἀκέστην B Ven x<sup>1</sup> Ἀκέστην Bergler<sup>5</sup> λαθραίως x x<sup>1</sup><sup>6</sup> κάχρυς Bergler: τὰς κάχρυς B, κέχρους x, κέγχρους x<sup>1</sup><sup>7</sup> τὸν ἀγρὸν B<sup>8</sup> ἀναπείσω x x<sup>1</sup><sup>9</sup> τότε εἴση x x<sup>1</sup>, τοῦτο οἴση B<sup>10</sup> παθοῦσα Bast μαθοῦσα

## Letter 24 [iii 27]

*Gemellus to Salaconis* <sup>a</sup>

Why pray, my Salaconis, are you so disdainful of your master, you wretch? When you were sitting in the shop beside the lame tailor, didn't I carry you off, and that too without mother's knowing? Didn't I bring you here and am I not now keeping you as if you were an heiress duly betrothed? But you, <sup>2</sup> a cheap little wench, puff yourself up and are constantly tittering and mocking me. Will you not stop your insolence, you wretch? I'll show you that your lover is your master too, and I'll make you roast barley at our place in the country, and then by sad experience you'll come to know what trouble you've plunged yourself into

## Letter 25 [iii 28]

*Salaconis to Gemellus*

I can stand anything except sleeping with you, master. And last night I did not run away and I was not hiding under the shrubbery, as you thought, but

<sup>a</sup> “Tw inlet to Vantatrice.” This letter and the next are connected

<sup>11</sup> οἱ κακῶν σαυτὴν ἐνέσεισας Β, οἷον κακὸν σαυτὴν ἐνδον ἔθηκας χ, οἵων κακῶν σεαυτὴν ἐνδον ἔθηκας χ<sup>1</sup>.

Β χ (Harl Ven) χ<sup>1</sup> (Γ Vat 1)

<sup>12</sup> Σαλακωνὶς Γερμέλλω Reiske. Σαλαμωνὶς Γερμέλλω χ, Σαλ-

<sup>13</sup> σοὶ συγκαθεύδειν Β, συγκαθεύδειν μετὰ σοῦ χ χ<sup>1</sup>

## ALCIPHRON

τὴν κάρδοπον ὑπεισελθοῦσα ἐκείμην ἀμφιθεμένη τὸ  
 2 κοῦλον τοῦ σκεύους εἰς κάλυμμα ἐπειδὴ δὲ κέ-  
 κρικα βρόχω τὸν βίον ἐκλιπεῖν, ἄκουε λεγούσης<sup>1</sup>  
 ἀναφανδόν, πάντα γάρ μου<sup>2</sup> περιαιρεῖ φόβον ἢ πρὸς  
 τὸ τελευτᾶν<sup>3</sup> ὄρμή ἐγώ σε, ὁ Γέμελλε, στυγῶ,  
 τοῦτο μὲν βδελυττομένη τὸ δάσος<sup>4</sup> τοῦ σώματος  
 3 καὶ ὥσπερ τι κίναδος<sup>5</sup> ἐκτρεπομένη, τοῦτο δὲ τὴν  
 δυσχέρειαν τοῦ στόματος ἐκ τοῦ μυχαιτάτου τῆς  
 φάρυγγος τὴν δυσοσμίαν ἐκπέμποντος. κακὸς  
 κακῶς ἀπόλοιο τοιοῦτος ὡν. βάδιζε παρά τινα  
 λημῶσαν<sup>6</sup> ἄγροικον γραῦν ἐπὶ ἐνὶ γομφίῳ σαλεύου-  
 σαν, ἀληλιμμένην τῷ ἐκ<sup>7</sup> τῆς πίττης ἐλαίῳ.

26 [iii 29]

”Οριος<sup>8</sup> Ἀνθοφορίων

”Ηπιστάμην σε, ὁ Ἀνθοφορίων, ἀπλοικὸν<sup>9</sup> ἄν-  
 θρωπον καὶ αὐτόχρημα τὸν<sup>10</sup> ἀπὸ τῆς ἄγροικίας  
 ἄγροικον, ὅζοντα<sup>11</sup> στεμφύλων καὶ κόνιν<sup>12</sup> πνέοντα,  
 ἥγνόουν δὲ ὅτι δεινὸς εἰ ῥήτωρ ὑπὲρ τοὺς ἐν Ἡλιαίᾳ<sup>13</sup>  
 2 τῶν ἀλλοτρίων ἔνεκεν ἀδικομαχοῦντας<sup>14</sup> κινήσας<sup>15</sup>  
 γάρ ἐπὶ τοῦ κωμάρχου δίκας ἔναγχος, οὐκ ἔστιν

B χ (Harl Ven ) χ<sup>1</sup> (Γ Vat 1)

<sup>1</sup> λέγονος<sup>2</sup> B Deleted by Bergler, λέγω σοι Wagner.

<sup>2</sup> γάρ μου χ χ<sup>1</sup>, γάρ ὅμοῦ B <sup>3</sup> τελευταῖον Harl Γ

<sup>4</sup> βάθος χ, βάρος χ<sup>1</sup> <sup>5</sup> τι κίναδος χ, τις κίναδος B

<sup>6</sup> ληρώσαν χ, ληροῦσαν χ<sup>1</sup> <sup>7</sup> ἐκ om. χ Vat.1

B χ (Harl Ven ) χ<sup>1</sup> (Γ Vat 1)

<sup>8</sup> ”Οριος Γ.

<sup>9</sup> ἀπλοικὸν χ χ<sup>1</sup>, ἀπλοῦκὸν εἶναι B

<sup>10</sup> αὐτόχρημα τὸν B, ἀφιλοχρήματον χ, ἀθλοχρήματον χ<sup>1</sup>  
 αὐτόχρημα Bergler

## II LETTERS OF FARMERS, 25. 1—26. 2

I had crawled under the kneading trough and was lying there covered by its hollow shell. Since I have 2 decided to end my life with a noose, listen while I speak out plainly, for my eager desire to die divests me of all my fear. I loathe you, Gemellus ; first, I abhor your shaggy body and shy away from you as I would from a fox ; again. I abhor your disgusting 3 mouth with its horrid reek from the depth of your throat. You wretch, may you die like the wretch that you are ! Off with you to some blear-eyed country crone who has just one shaky grinder and who has dressed her skin with pine oil <sup>1 a</sup>

### Letter 26 [iii 29]

#### *Orius to Anthophorion* <sup>b</sup>

I was sure, Anthophorion, that you were an honest man and were really and truly the farmer from farm-land, reeking of olive mash and with the dust of the soil on your breath ; but I did not know that you were a more skilful orator than those who fight unfair battles in the Heliastic courts for other men's property. Why, you brought several suits before the 2 village headman lately, and there wasn't one that

<sup>a</sup> Possibly Pliny's pisselaeon (*Natural History* xxiv. 5. 11 ; 7. 24), used for some skin disease.

<sup>b</sup> "Hillman to Florio"

11 ἄγροικον δῖοντα B, ἄγροικοντα x x<sup>1</sup>. 12 κόνεως x x<sup>1</sup>.

13 Ἡλιαία Hemsterhuys : Μίλιαίω B, Μηλίω κατὰ x x<sup>1</sup>

14 ἐνεκεν ἀδικομαχούντων B ἐνεκα δικομαχούντας Bergler

15 νικήσας B.

ἥντινα οὐχὶ νικήσας ἀπηλλάγης μακάριε τῆς γλώττης καὶ λαλίστερε τρυγόνος ἐγὼ δὲ ἔρμαιῶ σοι χρῶμαι, τοῦτο δὴ τὸ<sup>1</sup> τοῦ λόγου ἔκκειμαι γὰρ τοῖς βουλομένοις τάμα σφετερίζεσθαι καὶ ἀγαπῶ τὴν ἡσυχίαν, καὶ ταῦτα εἰδῶς ὅτι μοι<sup>2</sup> πολλάκις ἐκ τῆς ἀπραγμοσύνης φύεται πράγματα

27 [π. 30]

## Ἄμπελίων Εὐέργω

Πολὺς ὁ χειμῶν τὸ τῆτες<sup>3</sup> καὶ οὐδεὶν ἔξιτητόν.<sup>4</sup> πάντα γὰρ<sup>5</sup> ἡ χιῶν κατεῖληφε,<sup>6</sup> καὶ λευκανθίζουσιν οὐχ οἱ λόφοι μόνον ἀλλὰ καὶ τὰ κοῦλα τῆς γῆς, ἀπορία δὲ ἔργων, ἀργὸν δὲ καθίζειν<sup>7</sup> ὄνειδος. προκύφας δῆτα τῆς καλύβης οὐκ ἔθην παρανοίξας τὸ θύριον καὶ ὅρῳ σὺν τῷ νιφετῷ δῆμον ὅλον ὀρνέων 2 φερόμενον, καὶ κοψίχους<sup>8</sup> καὶ κίχλας. εὐθέως οὖν ἀπὸ τῆς λεκάνης ἀνασπάσας ἵξον ἐπαλείφω τῶν ἀχράδων τοὺς κλάδους, καὶ ὅσον οὕπω τὸ νέφος ἐπέστη τῶν στρουθίων καὶ πᾶσαι ἐκ τῶν ὄροδάμνων ἐκρέμαντο, θέαμα ἡδύ, πτερῶν ἔχόμεναι<sup>9</sup> καὶ 3 κεφαλῆς καὶ ποδῶν εὐλημμέναι<sup>10</sup> ἐκ τούτων λάχος σοι<sup>11</sup> τὰς πίονας καὶ εὐσάρκους ἀπέσταλκα πέντε

B x (Harl. Ven ) x<sup>1</sup> (Γ Vat 1).

<sup>1</sup> χρῶμαι, τοῦτο δὴ τὸ Μεινέκε χρῶμαι κατὰ τοῦτο δὴ τὸ B, κατὰ τοῦτο δὴ τὸ x, χρῶμαι, τὸ x<sup>1</sup>. χρῶμαι, τὸ δὴ Hercher<sup>2</sup> μοι deleted by Μεινέκε.

B x (Harl. Ven ) x<sup>1</sup> (Γ Vat.1).

<sup>3</sup> τὸ τῆτες B, τοῖς θήταις Harl, ταῖς θήτταις Ven x<sup>1</sup>.

<sup>4</sup> ἔξιτητόν Bergler ἔξιτητον B, ἔξιτόν x x<sup>1</sup>

<sup>5</sup> γὰρ om Ven x<sup>1</sup>.

<sup>6</sup> κατεῖληχε B.

you didn't win before you got through. What a wonderful tongue is yours ! You talk faster than a turtledove.<sup>a</sup> For me you're a windfall, as the saying goes <sup>b</sup>, for I'm a mark for men who want to take my property for their own, and I love quiet—though I'm aware that my desire to avoid trouble often brings down trouble on my head <sup>c</sup>

## Letter 27 [iii 30]

*Ampelion to Euergus <sup>d</sup>*

The winter is severe this year, and nobody can walk abroad. For everything is wrapped in snow ; and not only the hills but also the valleys blossom with white. There is no work that can be done, and yet it is a shame to sit idle. Well, I peeped out from my cabin, and I had hardly opened my door a crack when I saw along with the snow a whole tribe of birds soaring aloft, both blackbirds and thrushes. So at once I dipped birdlime from the pot and smeared the wild pear branches ; and almost before the cloud of birds settled, there they were all hanging from the boughs—a lovely spectacle—adhering by their wings, and caught head and foot. Five-and-twenty <sup>3</sup> of them I have sent to you as your share, the fat and

<sup>a</sup> See Tsirimbas, pp 50-51

<sup>b</sup> See Tsirimbas, pp 4-5.

<sup>c</sup> See Tsirimbas, pp 38-39

<sup>d</sup> "Vinson to Goodman."

<sup>7</sup> ἀργῶς δὲ καταζῆν B

<sup>9</sup> ἔχόμενα x.

<sup>11</sup> λάχος σοι B, λαχός ων μοι Harl, λαχών μοι x<sup>1</sup>, λεχόμην μοι Ven

<sup>8</sup> κοσσύφους B

<sup>10</sup> εἰλιμμέναι B, εἰλημμένα x.

## ALCIPHRON

καὶ<sup>1</sup> εἴκοσι. κοινωνεῖν<sup>2</sup> γὰρ<sup>3</sup> ἀγαθὸν τοῖς ἀγαθοῖς,  
φθονοῦσι<sup>4</sup> δὲ οἱ πονηροὶ τῶν γειτόνων

28 [π 31]

Φιλόκωμος<sup>5</sup> Ἀστύλλω<sup>6</sup>

Οὐπώποτε εἰς ἄστυ καταβὰς οὐδὲ εἰδὼς ὅ τί ποτε  
ἐστὶν ἡ λεγομένη πόλις, ποθῶ τὸ καινὸν τοῦτο  
θέαμα ἰδεῖν, ὑψὸν ἐνὶ περιβόλῳ<sup>7</sup> κατοικοῦντας ἀν-  
θρώπους, καὶ τάλλα ὅσα διαφέρει πόλις ἀγροικίας  
2 μαθεῖν. εἰ οὖν σοι πρόφασις ὅδαν ἄστυδε γένοιτο,<sup>8</sup>  
ῆκε ἀπάξων νῦν κάμε καὶ γὰρ ἔγωγε<sup>9</sup> ἀγειν οἷμαι  
ῶραν<sup>10</sup> τοῦ πλειόν τι μαθεῖν, ἥδη μοι βρύειν θριξὶ<sup>11</sup>  
τῆς ὑπῆρχης ἀρχομένης. τίς οὖν δή με τάκειθι<sup>11</sup>  
μυσταγωγεῖν ἐπιτήδειος ἢ σὺ ὁ τὰ πολλὰ εἴσω  
πυλῶν ἀλινδούμενος;

29 [ιιι 73]

Κωμαρχίδης<sup>12</sup> Εὐχαίτη

‘Η ὁς ἡ πρώην ἐπίτεξ εἶναι νομιζομένη ἀρτίως  
τέτοκε, καὶ ἔχω δελφάκων ἀφθονίαν γρύζουσι δὲ

Β x (Harl Ven) ρ<sup>1</sup> (Γ Vat 1)

<sup>1</sup> καὶ om ρ Vat 1.

<sup>3</sup> δὲ B.

<sup>2</sup> κοινὸν x ρ<sup>1</sup>.

<sup>4</sup> φθονούντων x ρ<sup>1</sup>

B x (Harl Ven) ρ<sup>1</sup> (Γ Vat 1)

<sup>5</sup> Φιλόκωμος x ρ<sup>1</sup>.

<sup>6</sup> Ἀστύλλω Reiske Θεοτύλλω.

<sup>7</sup> προβόλῳ x ρ<sup>1</sup>

<sup>8</sup> γένηται ρ<sup>1</sup>.

<sup>9</sup> ἔγω x, ἔγω ρ<sup>1</sup>.

<sup>10</sup> ἄγειν οἷμαι ὥραν Fobes on basis of Meiser's ἔχειν οἷμαι  
ῶραν δεῖν οἷμαι ρ<sup>1</sup>, ἄγειν οἷμαι B x.

<sup>11</sup> τάκειθι Schepers κάκειθι B, κακεῖν x, κάκει ρ<sup>1</sup>

## II LETTERS OF FARMERS, 27 3—29 1

well-fleshed birds, for it's good for good neighbours to share their possessions, though bad neighbours begrudge them.

### Letter 28 [m 31]

*Philocomus to Istylus* <sup>a</sup>

I have never yet gone down to town, and I don't even know what that which men call a city is like; so I'm eager to see this new sight—men dwelling within one enclosing wall—and to learn all the other ways in which a city differs from country life. If, 2 therefore, you should have any excuse for a trip to town, come and take me along with you this time. Yes, I really think it's time I learnt something more, now that my upper lip begins to show a luxuriant growth of hair. So then, who is better suited to initiate me into the mysteries of city life than you who spend most of your time knocking about inside the gates?

### Letter 29 [m 73]

*Comarchides to Euchaetes* <sup>b</sup>

The sow that I thought the other day was near her time has just got her litter, and I have an abundance of little porkers, their grunting is quite unpleasing,

<sup>a</sup> "Hamletfond to Townkins"

<sup>b</sup> "Headmanson to Fairfax"

## ALCIPHRON

2 μάλ' ἀηδέσ, ἀλλ' ἐδώδιμοι<sup>1</sup> μεταδίδωμι δῆτα καὶ σοὶ δύο τούτων ἔχειν. οὕτε γὰρ πάντας οὗσας τέ εἰμι τρέφειν τῶν κριθῶν<sup>2</sup> ὀλίγων οὐσῶν καὶ ἄμα τοῖς φίλοις κοινωνεῦν τοὺς ἐν περιουσίαις ὅντας ἀγυροικικῆ πρέπον ἐπιεικείᾳ, οἵους ἡμᾶς ἡ φιλτάτη γῆ ἀπλοικοὺς καὶ φιλαλλήλους τοὺς ἑαυτῆς τροφίμους ἀνεθρέψατο.

30 [III. 32]

### Σκοπιάδης<sup>3</sup> Κοτίωνι

Βάλλ<sup>4</sup> ἐσ μακαρίαν, οἶνον κακόν ἔστιν, ὁ Κοτίων, ἡ μέθη. ἐμπεσὼν γὰρ εἰς συμπόσιον κακοδαιμόνων ἀνθρώπων (οἰνόφλυγες<sup>5</sup> πάντες ἥσαν, καὶ οὐδεὶς τὸ μέτρω<sup>6</sup> πίνειν ἔστεργε), συνεχῶς δὴ περιφερομένης τῆς κύλικος (ἥν<sup>7</sup> τοῖς ἀρνουμένοις τούπιτίμιον<sup>8</sup> εἰς τὴν ὑστεραίαν ἔστιαν, εἴ τις ἡρ- νεῦτο τὴν<sup>9</sup> κύαθον), πιὼν οὖν ὅσον οὕπω πρότερον ἐν ἀσκῷ βαστάσας<sup>10</sup> οἶδα,<sup>11</sup> τρίτην ταύτην ἡμέραν ἔχω καὶ ἔτι σοι καρηβάρω<sup>12</sup> καὶ τὴν κραιπάλην ἀπερυγγάνω<sup>13</sup>

B x (Harl. Ven.)

<sup>1</sup> ἐδώδιμοι Cobet · ἐδώδημον

<sup>2</sup> κριθῶν Bast · κριθίων

B x (Harl. Ven.) x<sup>1</sup> (Γ Vat 1)

<sup>3</sup> Σκοπιάδης x.

<sup>4</sup> βάλλ ς x<sup>1</sup>

<sup>5</sup> οἰνοφλυγεῖς B, οἰνόφλυγες δὲ x<sup>1</sup>.

<sup>6</sup> τὸ μέτρω Reiske τῶ μέτρω τὸ

<sup>7</sup> ἥν x x<sup>1</sup> ἥν γὰρ Hermann, βαρὺ ἥν Castiglioni.

but they are good to eat. So I am offering two of 2 them to you also to keep. For I am unable to feed them all, since my stock of barley is low ; and at the same time it suits the farmer's sense of fairness that those who have a superfluity should give their friends a share , that's the kind of people we are whom dearest earth has nurtured—a simple folk loving one another, hei own foster-children

Letter 30 [iii 32]

*Scopiades to Cotion<sup>a</sup>*

Well I'll be blest, Cotion ! What a curse drunkenness is ! I got into a drinking party with some poor devils (they were winebibbers, all of them, and not one of them was content to drink in moderation), the cup was going around all the time, you can be sure (the penalty for those who declined, if anyone did decline the cup, was to give a party the next day), well anyway I drank more than I can remember having ever carried in my paunch before, and here I am two days later, and let me tell you that my head still aches and that I'm still belching stale wine.

<sup>a</sup> “ Bergson to Rancourson.”

<sup>8</sup> τούπιτίμον Schepers. τούπιτίμον ἔδει γὰρ αὐτοὺς B, ἐπέχεον ἔδει γὰρ αὐτοὺς x, ἐπέχεον ἔδει γὰρ αὐτοὺς καὶ x<sup>1</sup>.

<sup>9</sup> εἰ τις—κύαθον om x x<sup>1</sup>.

<sup>10</sup> πιὼν—βαστάσας om x x<sup>1</sup>.

<sup>11</sup> οἴδα B, οἴδα δ' ἐγώ x x<sup>1</sup>

<sup>12</sup> καρηβαρῶν x<sup>1</sup>

<sup>13</sup> ἀπερυγγάνων x x<sup>1</sup>.

# ALCIPHRON

31 [π. 33]

"Ανθυλλα Κορίσκω

"Εοικε καὶ τὰ νάματα εἰς τὰ ἄνω ρύνήσεσθαι, εἴ γε οὕτως, ὡς Κορίσκε, ἀφηλικέστερος<sup>1</sup> γεγονώς, ὅτε ἥδη<sup>2</sup> ὑιδοῦς καὶ θυγατριδοῦς<sup>3</sup> ἔχομεν, ἐρᾶς κιθαρ-  
ωδοῦ γυναικὸς κάμε κνίζεις ἄχρι τοῦ καὶ αὐτὴν  
2 ἐκρινῆσαι τὴν καρδίαν. ἐγὼ μὲν γὰρ ἀτιμάζομαι τριακοστὸν ἔτος ἥδη συνοῦσά σοι, Παρθένιον<sup>4</sup> δέ,  
ἥ<sup>5</sup> ἵπποπορνος, μεθ<sup>6</sup> ὑποκορισμῶν ἐκθεραπεύεται ὅλον σε αὐτοῖς<sup>6</sup> ἀγροῦς καταπιοῦσα. γελῶσι δὲ οἱ νέοι, καὶ σὺ τοῦ γέλωτος ἀναισθήτως ἔχεις ὡς γῆρας, ἔταίρας παίγνιον

32 [π. 34]

Γνάθων<sup>7</sup> Καλλικωμίδη<sup>8</sup>

Τίμωνα οἶσθα, ὡς Καλλικωμίδη,<sup>9</sup> τὸν Ἐχεκρατί-  
δου τὸν Κολλυτέα, ὃς ἐκ πλουσίου, σπαθήσας τὴν

B

<sup>1</sup> ἀφηλικέστερος Bergler. ἀφηλικέστερον

<sup>2</sup> λοιπὸν after ἥδη deleted by Cobet

<sup>3</sup> θυγατριδοῦς Seiler θυγατριδοῦς

<sup>4</sup> Παρθένιον Seiler παρθενίαν MSS παρθένιον Toup.

<sup>5</sup> ἥ added by Toup

<sup>6</sup> σε αὐτοῖς Bergler σεαυτὸν

B

<sup>7</sup> Γνάθων Bergler. Γνάδων

<sup>8</sup> Καλλικομίδη Hercher

<sup>9</sup> Καλλικομίδη Hercher

<sup>a</sup> "Blossom to Laddie"

<sup>b</sup> For this proverbial expression see Tsirimbas, pp 57-58.

## Letter 31 [iii 33]

*Anthylla to Coriscus* <sup>a</sup>

Apparently even the streams are going to flow uphill,<sup>b</sup> since you, my Coriscus, well along in years as you are, when we already have sons' and daughters' sons, are enamoured of a harp-girl and are vexing me to the point of tearing out my very heart. For I am held of no account—I who have been your wife going on thirty years now: whereas Parthenium,<sup>c</sup> the dirty whore, after swallowing you whole, farm and all, is being courted with endearing names. And the young fellows are laughing, and you are insensible to their laughter. Alas! Old Age, you harlot's toy!<sup>d</sup>

## Letter 32 [iii 34]

*Gnathon to Callicomides* <sup>e</sup>

You know Timon,<sup>f</sup> Callicomides, Timon of Collytus,<sup>g</sup> the son of Echecratides. He was once rich;

<sup>c</sup> "Virginia." Cf the woman from Hermionê in 1. 6.

<sup>d</sup> The last four words of the Greek suggest iambic or hexameter verse.

<sup>e</sup> "Jowl to Belleville." This letter, from a parasite to a farmer, is placed by Schepers among the farmer letters on the authority of ms. B. See above, p. 5, note b.

<sup>f</sup> Cf Lucian's *Timon* and Shakespeare's *Timon of Athens*. Capps points out (*Hesperia* 11 [1942], 326) that frag. 18 of Phrynicus's *Moνότροπος* (C.A.F. 1 p. 375) proves that the Timon theme goes back to the age of Aristophanes.

<sup>g</sup> A city deme in the southern part of Athens, see Judeich, p. 169.

## ALCIPHRON

οὐσίαν εἰς ἡμᾶς τοὺς παρασίτους καὶ τὰς ἔταιρας,  
 εἰς ἀπορίαν συνηλάθη, εἴτ' ἐκ φιλανθρώπου μισ-  
 ἀνθρωπος ἐγένετο καὶ τὴν Ἀπημάντου<sup>1</sup> ἐμιμήσατο  
 2 στύγα. καταλαβὼν γὰρ τὴν ἐσχατιὰν ταῖς βώλοις  
 τοὺς παριόντας βάλλει, προμηθούμενος μηδένα αὐ-  
 τῷ καθάπαξ ἀνθρώπων ἐντυγχάνειν οὕτως τὴν  
 3 κοινὴν φύσιν ἀπέστραπται οἱ λοιποὶ δὲ τῶν  
 Ἀθήνησι νεοπλούτων<sup>2</sup> Φείδωνές εἰσι καὶ Γνίφωνες  
 μικροπρεπέστεροι. ὥρα μοι μετανίστασθαι καὶ  
 πονοῦντι ζῆν δέχον δὴ οὖν με μισθωτὸν κατ'  
 ἀγρόν, πάντα ὑπομένειν ἀνεχόμενον ὑπὲρ τοῦ τὴν  
 ἀπλήρωτον ἐμπλῆσαι γαστέρα.

33 [III 35]

## Θαλλίσκος Πετραίω

Αὐχμὸς τὰ νῦν οὐδαμοῦ νέφος ὑπὲρ γῆς αἱρεται·  
 δεῖ δὲ ἐπομβρίας. διψῆν γὰρ τὰς ἀρούρας αὐτὰς<sup>3</sup>  
 τὸ κατάξηρον τῆς βώλου δείκνυσι. μάταια ἡμῖν,  
 ὡς ἔοικε, καὶ ἀνήκοα τέθυται τῷ Υετίῳ, καίτοι γε  
 ἐξ ἀμίλλης ἐκαλλιερήσαμεν πάντες οἱ τῆς κώμης  
 οἰκήτορες, καὶ ὡς ἔκαστος δυνάμεως ἡ περιουσίας  
 εἶχε<sup>4</sup> συνεισηνέγκατο,<sup>5</sup> ὁ μὲν κριὸν ὁ δὲ τράγον ὁ

B

<sup>1</sup> Ἀπημάντου Bergler · ἀπήμαντον

<sup>2</sup> νεοπλούτων Hemsterhuys μεσοπλούτων

B

<sup>3</sup> αὐτὸν Reiske

<sup>4</sup> εἶχε added by Bergler.

<sup>5</sup> συνεισηνέγκαμεν Cobet

<sup>a</sup> Mentioned also by Diogenes Laertius 1 9 107, Plutarch, *Antony* 70 (948)

squandering his property on us parasites and on his courtesans he was reduced to penury ; then from a kind-hearted man he became a misanthrope and took as his pattern Apemantus's <sup>a</sup> abhorrence of the race. Yes, he has retired to his up-country farm and pelts <sup>2</sup> the passers-by with clods of earth, as a precaution that once for all no human being shall come his way. So utterly has he turned against our common nature. And the other Athenian *nouveaux riches* <sup>3</sup> are Pheidons <sup>b</sup> and Gniphons <sup>c</sup> of the more niggardly sort. It's high time for me to change my way of life and to work for my living. So then, do take me on as a hired farm hand, ready to endure anything at all to sate my insatiate maw.

## Letter 33 [iii 35]

*Thalliscus to Petraeus* <sup>d</sup>

There's a drought here now not a cloud hovering anywhere above the earth, and we must have heavy rain. Yes, that the arable fields themselves are thirsty is shown by the parched surface of the soil. All in vain, it seems, were our sacrifices to Zeus Hyetius <sup>e</sup> he did not harken. And yet we villagers all vied with one another in sacrificing for favourable signs, and each contributed according to his ability and the abundance of his additional store, one a ram,

<sup>b</sup> Pheidon = "Thrifty," a figure of the New Comedy.

<sup>c</sup> Gniphon = "Niggard," the name of a money-lender in Lucian.

<sup>d</sup> "Sprig to Rocky"

<sup>e</sup> Iuppiter Pluvius

## ALCIPHRON

δὲ καρπόν,<sup>1</sup> ὁ πένης πόπανον ὁ δὲ ἔτι πενέστερος λιβανωτοῦ χόνδρους εὖ μάλα εὐρωτιῶντας, ταῦρον  
 2 δὲ οὐδείς· οὐ γὰρ εὐπορία βοσκημάτων ἡμῖν τὴν λεπτόγεων τῆς Ἀττικῆς κατοικοῦσιν ἀλλ' οὐδὲν ὄφελος τῶν δαπανημάτων ἔοικε γὰρ πρὸς ἑτέροις ἔθνεσιν ὁ Ζεὺς ὡι τῶν τῆδε ἀμελεῖν

34 [iii 36]

### Πρατῖνος<sup>2</sup> Μεγαλοτέλει

Χαλεπὸς ἦν ἡμῖν ὁ στρατιώτης, χαλεπός ἐπεὶ γὰρ ἦκε δεύλης ὀψίας καὶ κατήχθη οὐ κατὰ τύχην ἀγαθὴν εἰς ἡμᾶς, οὐκ ἐπαύσατο ἐνοχλῶν τοῖς διηγήμασι, δεκάδας τινὰς καὶ φάλαγγας ὀνομάζων, εἴτα 2 σαρίσας<sup>3</sup> καὶ καταπέλτας καὶ δέρρεις<sup>4</sup> καὶ νῦν μὲν ὡς ἀνέτρεψε τοὺς Θρῆκας τὸν προηγεμόνα βαλῶν μεσαγκύλω, νῦν δὲ ὡς κοντῷ διαπείρας τὸν Ἀρμένιον ἀπώλεσεν ἐπὶ πᾶσί τε αἰχμαλώτους παρῆγε καὶ ἐδέικνυ γυναικας, ἃς ἔλεγεν ἐκ τῆς λείας ὑπὸ τῶν 3 στρατηγῶν ἀριστείας αὐτῷ γέρας δεδόσθαι<sup>5</sup> τῷ δὲ<sup>6</sup> ἐγκανάξας κύλικα εὐμεγέθη φλυαρίας φάρμακον ὥρεγον, ὁ δὲ καὶ ταύτην καὶ πλείονας ἐπὶ ταύτη καὶ ἀδροτέρας ἐκπιῶν οὐκ ἐπαύσατο τῆς ἀδολεσχίας.

B

<sup>1</sup> κάπρον Bergler

B

<sup>2</sup> Meineke suggests *Kρατῖνος*

<sup>3</sup> σαρίσας Hercher on basis of Bergler's σαρίσσας σισάρας

<sup>4</sup> δέρρεις Bergler δέρρας

<sup>5</sup> δεδόσθαι Bergler : διδόσθαι

<sup>6</sup> τῷ δὲ B τῷ δὲ ἐγώ Eichstadt gloss, ὡς δὲ Hercher.

another a goat, another produce, the poor man a cake, and the yet poorer man grains of frankincense, good and mouldy,<sup>a</sup> but nobody a bull; for we who live on the thin soil of Attica have no great amount of cattle. But our expenditure was of no avail; apparently Zeus is engaged with other peoples and is giving no thought to us here

## Letter 34 [iii 36]

*Pratinus to Megaloteles<sup>b</sup>*

He bored us, that soldier, he bored us. For, after arriving late in the afternoon, and, as bad luck would have it, putting up in our house, he never ceased making himself a nuisance to us with his yarns—using the words “squads” and “corps” and then “lancias” and “catapults” and “mantelets”; and now he told us how he had routed the Thracians by hitting their leader with a javelin<sup>c</sup>, and now again how he had killed the Armenian by running him through with a pike. And on top of all he was intent on dragging in prisoners and making a display of women who, he said, had been given him out of the booty by the generals as a prize for his prowess. I filled a good big gurgling cup and handed it to him to cure his nonsense, and he drained it and after it he drained more cups and stronger, but still he didn’t stop his prating

<sup>a</sup> So below, iii 17. 3, Lucian, *Iuppiter Tragoedus* 15.

<sup>b</sup> The name Pratinus seems to occur nowhere else and to have no special significance. Megaloteles=“Bigwig”

<sup>c</sup> μεσάγκυλον, a javelin with a thong to throw it by

35 [III 37]

'Επιφυλλὶς<sup>1</sup> Ἀμαρακίνη

Εἰρεσιώνην ἔξ ἀνθῶν πλέξασα γίειν ἐς ἔρμα Φαιδρίου τοῦ<sup>2</sup> Ἀλωπεκῆθεν ταύτην ἀναθήσουσα εἴτα  
 μοι λόχος ἔξαίφνης ἀναφαίνεται νέων ἀγερώχων  
 ἐπ'<sup>3</sup> ἐμὲ συντεταγμένων ὁ λόχος δὲ τῷ Μοσχίωνι  
 2 συνέπραττεν. ἐπεὶ γὰρ τὸν μακαρίτην ἀπέβαλον  
 Φαιδρίαν, οὐκ ἐπαύσατό μοι πράγματα παρέχων  
 καὶ γαμησείων ἐγὼ δὲ ἀνηνάμην ἄμα μὲν τὰ  
 νεογνὰ παιδία κατοικτείρουσα ἄμα δὲ τὸν οἵρω  
 Φαιδρίαν ἐν δόφθαλμοῖς τιθεμένη ἐλάνθανον δὲ  
 ὑβριστὴν ὑμέναιον ἀναμένουσα καὶ θάλαμον νάπην  
 3 εὐρίσκουσα εἰς γάρ με τὸ συνηρεφὲς ἀγαγών, οὐ τὸ  
 πύκνωμα συνεχὲς ἦν τῶν δένδρων, αὐτοῦ που κατὰ  
 τῶν ἀνθῶν καὶ τῆς φυλλάδος, αἰδοῦμαι εἰπεῖν, ὁ  
 φιλτάτη, τι<sup>3</sup> παθεῖν ἐπηνάγκασε καὶ ἔχω<sup>4</sup> τὸν ἔξ  
 ὑβρεως ἄνδρα, οὐχ ἐκοῦσα μὲν δμως δὲ ἔχω καλὸν  
 μὲν γὰρ ἀπείραστον εἶναι τῶν ἀβουλήτων, ὅτῳ  
 δὲ οὐχ ὑπάρχει τοῦτο, κρύπτειν τὴν συμφορὰν  
 ἀναγκαῖον

B

<sup>1</sup> Ἐπιφυλλὶς Bergler. Ἐπιφυλλὶς<sup>2</sup> ἔρμα Φαιδρίου τοῦ Μεινέκε. Ἐρμαφροδίτου τῷ<sup>3</sup> τι<sup>3</sup> Bergler. τὸ<sup>4</sup> ἔχω Bergler ἔξω

## II. LETTERS OF FARMERS, 35 1-3

Letter 35 [iii 37]

*Epiphyllis to Amaracine<sup>a</sup>*

I had plaited a harvest-wreath of flowers and was on my way to lay it on the cairn of Phaedrias, late of Alopecê<sup>b</sup> Then all of a sudden there rose up before me a troop of high-spirited young fellows, banded together to molest me<sup>c</sup>; confederates of Moschion they were For after I lost Phaedrias, of blessed 2 memory, Moschion never stopped pestering me and trying to marry me, but I refused him, partly out of pity for my young children and partly because I had the noble image of my departed Phaedrias constantly before my eyes I didn't know that, in refusing him, I was to bring upon myself a forced bridal and to find my marriage chamber in a wooded dell He brought 3 me to the shaded grove—trees with thick foliage everywhere—and there, down among the blossoms and the leaves—modesty forbids me to tell, dearest, what he forced me to endure. So I have a husband won of outrage, against my will indeed, but yet I have him It is well not to experience undesired things; but whoever has not that good fortune must needs keep his affliction to himself

<sup>a</sup> Epiphyllis means literally “small grapes,” metaphorically “small potatoes”, but here it is probably intended to suggest ἐπὶ φυλλάδος (§ 3) Amaracine=“Marjoram.”

<sup>b</sup> A city deme east of Athens

<sup>c</sup> Kock (*CAF* in. p. 440) suggests that we have here an echo of New Comedy

λόχος δ' ἐμοί τις ἔξαπίνης ἀναφαίνεται  
νέων ἀγερώχων ἐπ' ἐμὲ συντεταγμένων

36 [111 38]

## Εῦδικος Πασίων

Φρύγα οἰκέτην ἔχω πονηρόν, ὃς ἀπέβη τοιοῦτος ἐπὶ τῶν ἀγρῶν ὡς γὰρ τῇ ἔνη<sup>1</sup> καὶ νέᾳ κατ' ἐκλογὴν τοῦτον ἐπριάμην, Νουμήνιον μὲν εὐθὺς ἐθέμην καλεῖσθαι, δόξαντα δὲ<sup>2</sup> εἶναι ρώμαλέον καὶ ἐγρηγορὸς<sup>3</sup> βλέποντα μετὰ περιχαρίας ἥγον ὡς ἐπὶ 2 τῆς ἐσχατιᾶς μοι ἐσόμενον ἦν δὲ οὗτος μάλα<sup>4</sup> λαμπρὰ ζημία ἐσθίει μὲν γὰρ τεσσάρων σκαπανέων σιτία, ὑπνοῖ δὲ ὅσον ἥκουσα τετυφωμένου<sup>5</sup> σοφιστοῦ λέγοντος Ἐπιμενίδην τινὰ Κρῆτα κεκοιμῆσθαι, ἦ ὡς ἀκούομεν τὴν Ἡρακλέους τριέσπερον.<sup>6</sup> τί ἀν οὖν ποιοίην, ὡς φίλτατε ἔταιρων καὶ συγγεωργῶν, ἴθι φράσον,<sup>7</sup> ἐπὶ τοιούτῳ θηρίῳ καταβαλῶν ἀργυρίδιον,

B

<sup>1</sup> ἔνη Cobet ἔνη<sup>2</sup> δόξαντα δὲ B δόξας τε Bergler.<sup>3</sup> ἐγρηγορὸς Bergler ἐγρηγορὼς<sup>4</sup> μάλα Ruhnken ἀμά B ἄρα Bergler<sup>5</sup> ἥκουσα τετυφωμένου Bergler ἥκουσατε τυφουμένου<sup>6</sup> ἦ ὡς ἀκούομεν τὴν Ἡρακλέους τριέσπερον Berglei ἦ ὡς ἀκούομεν τὴν Ἡρακλέως τριέσπερον MSS Deleted by Meineke<sup>7</sup> φράσον Bergler φράσειν

## Letter 36 [in 38]

*Eudicus to Pasion<sup>a</sup>*

I have a Phrygian slave, a rascal, who turned out to be such on the farm. As I selected and bought him on the very last day of the month,<sup>b</sup> I at once gave him the name Numenius<sup>c</sup>; and as he seemed to be robust and had a wide-awake look, I rejoiced exceedingly and led him away to live on my farm up-country. But the fellow has proved a brilliant loss.<sup>2</sup> For he eats as much as any four ditch-diggers; and he sleeps as long as I have heard a windbag of a sophist say a certain Epimenides<sup>d</sup> of Crete slept, or as long as that famous three-twilight night<sup>e</sup> of Heracles of which we hear. What, then, shall I do, my dearest comrade and fellow-farmer, come tell me, now that I have paid down good silver for such a beast?<sup>f</sup>

<sup>a</sup> "Just to Richman."<sup>b</sup> The sale of slaves and cattle took place preferably on the *νοιμηνία*, i.e. on the first day of the month. See Aristophanes, *Knights* 43. *Wasps* 169-171.<sup>c</sup> "Newmoon" or "Newmonth."<sup>d</sup> Epimenides' fifty-seven-year sleep (Diogenes Laertius 1. 10. 109) became proverbial. Cf. Lucian, *Timon* 6. *ὑπὲρ τὸν Ἐπιμενίδην γάρ κεκομησαι* Tsirimbas, p. 20.<sup>e</sup> A reference to the prolongation of the wedding-night of Heracles' parents, Zeus and Alcmenê. Cf. Lucian, *Dialogi Deorum* 10, Tsirimbas, p. 8.

Φιλομήτωρ<sup>1</sup> Ἐπιφανίω

Πρὸς θεῶν καὶ δαιμόνων, ὡς μῆτερ, πρὸς ὀλίγον  
 καταλιποῦσα τοὺς σκοπέλους καὶ τὴν ἀγροικίαν,  
 θέασαι πρὸ τῆς τελευταίας ἡμέρας τὰ κατ' ἄστυ  
 καλά. οἵα γάρ οἵα σε λανθάνει, Ἀλῶα καὶ Ἀπα-  
 τούρια καὶ Διονύσια καὶ ἡ νῦν ἐστώσα σεμνοτάτη  
 2 τῶν Θεσμοφορίων ἔορτή ἡ μὲν οὖν<sup>2</sup> Ἀνοδος  
 κατὰ τὴν πρώτην γέγονεν ἡμέραν, ἡ Νηστεία δὲ  
 τὸ τήμερον εἶναι παρ' Ἀθηναίοις<sup>3</sup> ἔορτάζεται, τὰ  
 Καλλιγένεια<sup>4</sup> δὲ εἰς τὴν ἐπιοῦσαν θύουσιν εἰς οὖν  
 ἐπειχθείης<sup>5</sup> ἔωθεν πρὸ τοῦ τὸν ἑωσφόρον ἔξελθεῖν,  
 3 συνθύεις ταῖς Ἀθηναίων γυναιξὶν αὔριον ἥκε οὖν,  
 μὴ μέλλε, ναὶ<sup>6</sup> πρὸς ἐμῆς καὶ τῶν αὐταδέλφων τῶν  
 ἐμῶν σωτηρίας. τὸ γάρ ἄγευστον πόλεως κατα-  
 λῦσαι τὸν βίον ἀποτρόπαιον, ὡς δὲν θηριώδες καὶ  
 δύστροπον<sup>7</sup> ἀνέχου δή,<sup>8</sup> ὡς μῆτερ, τῆς ἐπὶ τῷ  
 συμφέροντι παρρησίᾳς καλὸν ἄπασιν ἀνθρώποις  
 ἀνυποστόλως ὅμιλεῖν, οὐχ ἥκιστα δὲ ἀναγκαῖον τὸ  
 πρὸς τοὺς οἰκείους ἀληθίζεσθαι

## B

<sup>1</sup> Φιλομήτωρ Bergler Εὐθύδικος Cf the following letter<sup>2</sup> οὖν B γάρ Bergler<sup>3</sup> παρ' Ἀθηναίοις deleted by Heicher<sup>4</sup> τῇ Καλλιγενείᾳ Bergler.<sup>5</sup> ἐπειχθείης Cobet: ἐπειχθείης ἔρχῃ<sup>6</sup> ναὶ Bergler καὶ<sup>7</sup> Heicher suggests omitting ὡς—δύστροπον<sup>8</sup> δέ Bergler

## II. LETTERS OF FARMERS, 37 1-3

Letter 37 [iii. 39]

*Philometor to Epiphanium <sup>a</sup>*

By the gods and heavenly powers, mother, leave the country and its crags for a little while, and before your last day comes have a look at the beautiful sights of the city. My, my ! What splendours you are missing ! The Haloa,<sup>b</sup> and the Apaturia,<sup>c</sup> and the Dionysia,<sup>c</sup> and the most holy festival of the Thesmophoria<sup>d</sup> which is now in progress. The Anodos<sup>2</sup> indeed has already taken place on the first day ; the Nesteia is being celebrated by the Athenians to-day ; and to-morrow they celebrate with sacrifices the Calligeneia. If, then, you make haste and set out early in the morning before the rising of the morning star, you will be sacrificing to-morrow with the women of Athens. So do come, don't delay—yes, by my <sup>3</sup> own life and by the life of my brothers and sisters Heaven forfend that you should depart from this life without having had a taste of the city ! That would be a poor way to do—brutish and unsociable ! Please don't mind my speaking out plainly in your own interest, mother ; it's well to deal without restraint with all men, but above all must we speak the truth to our own kin

<sup>a</sup> "Mother-Lover to Epiphany "

<sup>b</sup> A threshing festival in honour of Demeter and Persephone<sup>c</sup> See above, i. 9. 3.

<sup>d</sup> A festival in honour of Demeter and Persephonē, celebrated by women only. It lasted for three days, called  $\eta$  "Ανοδος ("the Ascent"),  $\eta$  Νηστεία ("the Fast"), and  $\tau\alpha$  Καλλιγένεια ( $\eta$  Καλλιγένεια= "the Giver of Fair Children"), for which last see scholium on Aristophanes, *Thesmophoriazusae* 80

38 [π. 40]

Εὐθύδικος<sup>1</sup> Φιλίσκω<sup>2</sup>

Ἐγὼ μὲν τὸν παῖδα ἀποδόσθαι εἰς ἄστυ ξύλα  
 καὶ κριθὰς ἀπέπεμψα, ἐπανήκειν τὴν αὐτὴν τὰ κέρ-  
 ματα κομίζοντα παρεγγυῶν. χόλος δέ, ἐμπεσὼν ἐξ  
 ὅτου δαιμόνων εἰς αὐτὸν οὐκ ἔχω λέγειν, ὅλον  
 παρήμειψε καὶ φρενῶν ἔξω κατέστησε. θεασά-  
 μενος γάρ ἔνα τουτωνὶ τῶν μεμηνότων, οὓς διὰ τὸ  
 μανιώδες πάθος, λύτταν,<sup>3</sup> κύνας ἀποκαλεῖν εἰώθα-  
 σιν, ὑπερέβαλε τῇ μιμήσει τῶν κακῶν τὸν ἀρχ-  
 2 γέτην καὶ ἔστιν ἵδεν θέαμα ἀποτρόπαιον καὶ  
 φοβερόν, κόμην αὐχμηρὰν ἀνασείων, τὸ βλέμμα  
 ἵταμός, ἡμίγυμνος ἐν τριβωνίᾳ, πηρίδιον ἐξηρτη-  
 μένος καὶ ρόπαλον ἐξ ἀχράδος πεποιημένον μετὰ  
 χειρας ἔχων, ἀνυπόδητος, ρυπῶν, ἀπρακτος, τὸν  
 ἄγρὸν καὶ ἡμᾶς οὐκ εἰδὼς τοὺς γονεῖς, ἀλλ’ ἀρνού-  
 μενος, φύσει λέγων γεγονέναι τὰ πάντα καὶ τὴν τῶν  
 στοιχείων σύγκρασιν αἰτίαν εἶναι γενέσεως, οὐχὶ  
 3 τοὺς πατέρας εὑδηλον δέ ἔστι καὶ χρημάτων  
 περιορᾶν καὶ γεωργίαν στυγεῖν ἀλλὰ καὶ αἰσχύνης  
 αὐτῷ μέλει οὐδέν καὶ τὴν αἰδῶ τῶν προσώπων  
 ἀπέξυσται. οἷμοι οἶόν σε, ὅ γεωργία, τὸ τῶν  
 ἀπατεώνων τουτωνὶ φροντιστήριον ἐξετραχήλισε

B

<sup>1</sup> Εὐθύδικος Beigler. Φιλομήτωρ Cf the preceding letter<sup>2</sup> Φιλίσκω Meineke. Φιλισκῶ<sup>3</sup> λύτταν Vahlen λυττάναν B τὴν λύτταν Beiglei.<sup>a</sup> “ Fairdeal to Freund ”<sup>b</sup> Literally “ dogs,” which suffer from rabies

## II. LETTERS OF FARMERS, 38. 1-3

Letter 38 [iii 40]

*Euthydicus to Philiscus <sup>a</sup>*

I sent my son to town to sell wood and barley, charging him to return the same day with the coins they brought. But a fit of anger—sent by what evil spirit I cannot say—came upon him, utterly transformed him, and drove him out of his mind. The fact is that he gazed on one of those madmen who, because they are affected by the madness of rabies, are ordinarily called Cynics,<sup>b</sup> and that, by imitating, he surpassed the founder of that evil sect. And now<sup>2</sup> you may witness a revolting and terrible sight, as he tosses back his filthy locks, a bold, insolent look in his eye, half naked in a ragged old cloak, with a little wallet suspended from his girdle, and holding in his hands a club of wild-pear wood, barefoot, dirty, a man of no occupation, not recognizing the farm or us, his parents, but denying us and saying that all things are the work of nature and that birth is occasioned, not by parents, but by the mixture of the elements.<sup>c</sup> And<sup>3</sup> it's quite clear that he despises money and that he hates farming. Furthermore, he cares not a whit for shame, and modesty he has erased<sup>d</sup> from his cheeks. Alas, O Husbandry, how has the “thinking shop”<sup>e</sup> of these deceivers sent you off your head! I blame

<sup>c</sup> Cf. Diogenes, *Letter 21*, especially the opening sentence γονεῦσι χάριτας οὐχ ἔκτεον οὐτε τοῦ γενέσθαι, ἐπεὶ φύσει γέγονε τὰ ὄντα, οὐτε τῆς ποιότητος ἡ γὰρ τῶν στοιχείων σύγκρασις αἰτία ταύτης

<sup>d</sup> Cf. above, 1. 12 1

<sup>e</sup> The reference is probably to the “thinking shop” of Socrates in Aristophanes’ *Clouds*.

## ALCIPHRON

μέμφομαι τῷ Σόλωνι καὶ τῷ Δράκοντι, οἵ τοὺς μὲν κλέπτοντας σταφυλὰς θανάτῳ ζημιοῦν ἐδικαίωσαν, τοὺς δὲ ἀνδραποδίζοντας ἀπὸ τοῦ φρονεῖν τοὺς νέους ἀθώους εἶναι τιμωρίας ἀπέλιπον

39 [πλ. 41]

### Δρυάδης Μηλιώνη<sup>1</sup>

Ἐπειμψά σοι τῶν Δεκελειῶν προβάτων ἀποκείρας τὰ ῥωμαλέα τοὺς πόκους ὅσα γὰρ ψώρας ὑπόπλεα, ταῦτα τῷ ποιμένι Πυρρίᾳ παρέδωκα χρῆσθαι ἐς ὃ τι ἀν θέλῃ, πρὶν φθάσαι διαφθαρῆναι 2 παντελῶς ὑπὸ τῆς νόσου. ἔχουσα οὖν ἀφθονίαν ἐρίων ἐξύφηνον ἡμῖν ἐσθήματα πρόσφορα ταῖς ὥραις, ὡς εἶναι τὰ μὲν τῷ θέρει προσαρμόζοντα λεπτουφῆ, τὰ δὲ χειμέρια ἐχέτω πειριττῶς τῆς κρόκης καὶ πεπαχύνθω πλέον, ἵνα τὰ μὲν τῇ μανότητι σκιαζῆ μόνον καὶ μὴ καταθάπη τὰ σώματα, τὰ δὲ τῇ βαρύτητι ἀπείργη τὸν κρυμὸν καὶ ἀλεξά- 3 νεμα τυγχάνη καὶ ἡ παρθένος δὲ ἡ παῖς, ἦν ἔχομεν ἐν ὥρᾳ γάμου, συλλαμβανέτω τῆς ἵστουργίας ταῖς θεραπαινίσιν, ἵνα εἰς ἀνδρὸς ἐλθοῦσα μὴ καταισχύνῃ τοὺς πατέρας ἡμᾶς. καὶ ἄλλως δὲ εἰδέναι σε χρή, ὡς αἱ ταλασίαι ἀγαπῶσαι καὶ τὴν Ἐργάνην θεραπεύουσαι κόσμῳ βίου καὶ σωφροσύνῃ<sup>2</sup> σχολάζουσιν.

B

B

<sup>1</sup> Μηλιώνη Fobes Μηλίωνι

<sup>2</sup> σωφροσύνῃ Bergler σωφροσύνης

## II. LETTERS OF FARMERS, 38 3—39. 3

Solon and Draco, who deemed it right to punish with death the men who steal grapes while they left unscathed the men who rob young people of their sense and make them slaves

Letter 39 [m. 41]

*Dryades to Melionē* <sup>a</sup>

I have sheared the vigorous sheep in the flock at Deceleia and have sent you their fleeces ; all that were full of scab I turned over to the shepherd Pyrrhias <sup>b</sup> to treat as he pleases before they are utterly destroyed by the disease. You have therefore an 2 abundance of wool ; so please weave for us clothing adapted to the seasons weave some thin. suited to the summer time, but let the winter garments have an abundant nap and be woven thicker—so that the summer garments, being loose in texture, may offer shade only and may not heat the body, while the winter garments, being heavy, may ward off the cold and give protection from the wind And let our 3 maiden daughter, who is of marriageable age, take hold and help the maidservants with the work of the loom, so that she may not shame us, her parents, when she enters a husband's house And, moreover, you must know that women that are content to spin wool and that serve Erganē <sup>c</sup> are being schooled in propriety and modesty.

<sup>a</sup> " Oakson to Applecheek."

<sup>b</sup> " Rufus "

<sup>c</sup> " Worker," an epithet of Athena.

### LIBER III

## ΑΛΚΙΦΡΟΝΟΣ ΡΗΤΟΡΟΣ

### ΕΠΙΣΤΟΛΑΙ ΠΑΡΑΣΙΤΩΝ<sup>1</sup>

1 [in 4]

Τρεχέδειπνος Λοπαδεκθάμβω<sup>2</sup>

‘Ο γνώμων οὕπω σκιάζει τὴν ἔκτην, ἐγὼ δὲ ἀποσκλήναι<sup>3</sup> κινδυνεύω τῷ λιμῷ κεντούμενος. εἴεν, ὥρα σοι βουλεύματος, Λοπαδέκθαμβε,<sup>4</sup> μᾶλλον δὲ μοχλοῦ καὶ καλωδίου ἀπάγξασθαι<sup>5</sup>. εἰ γὰρ καὶ ὅλην καταβαλοῦμεν τὴν κίονα τὴν τὸ πικρὸν<sup>7</sup> τοῦτο ὡρολόγιον ἀνέχουσαν, ἢ τὸν γνώμονα τρέψομεν ἐκεῖσε νεύειν οὐ τάχιον δυνήσεται τὰς ὥρας ἀποσημαίνειν,<sup>8</sup> ἔσται τὸ βούλευμα Παλαμήδειον ὡς νῦν ἐγώ σοι αὗσος ὑπὸ λιμοῦ καὶ αὐχμηρός Θεοχάρης<sup>9</sup> δὲ οὐ πρότερον καταλαμβάνει τὴν στιβάδα πρὸν

<sup>1</sup> 'Αλκίφρονος ρήτορος ἐπιστολαὶ παρασίτων N, 'Αλκίφρονος ρήτορος ἐπιστολαὶ παρασίτων α'-λη' Ven, ἐπιστολαὶ παρασίτων Neap<sup>a</sup>, τοῦ αὐτοῦ ἐπιστολαὶ παρασιτικά Γ Title lacking in Harl Vat 1

x (Harl Ven) Neap<sup>a</sup> N x<sup>1</sup> (Γ Vat 1).

<sup>2</sup> Τρεχέδειπνος Λοπαδεκθάμβω N x<sup>1</sup>, title lacking in x Neap<sup>a</sup>.

<sup>3</sup> ἀπεσκληκέναι x Neap<sup>a</sup>

## BOOK III

ALCIPHRON THE RHETOR'S  
LETTERS OF PARASITES

Letter 1 [in 4]

*T'rechedeipnus to Lopadecthambus<sup>a</sup>*

THE pointer doesn't mark the sixth hour <sup>b</sup> yet, and I am in danger of withering away, so goaded am I by hunger. So now, Lopadecthambus, it's time for you to produce a scheme, or better still a crowbar and a rope to hang ourselves with. For if we throw down <sup>2</sup> the whole column which supports this hateful sundial, or bend the gnomon this way where it will be able to mark the hours sooner, that will be a scheme worthy of Palamedes! <sup>c</sup> As matters stand I'm parched, if you please, and dried up from hunger. And Theochares doesn't take his place on his mattress

<sup>a</sup> "Dinnerchaser to Dish-Crazy"<sup>b</sup> Noon, dinner-time.<sup>c</sup> The great Nauplian inventor (*παλάμη device*). For the use of his name in proverbial expressions see Tsirimbas, p. 12.<sup>4</sup> Λοπαδέχθαμβε N x<sup>1</sup>.<sup>5</sup> ἀπάγξασθαι deleted by Herel.<sup>6</sup> καὶ om x Neap<sup>a</sup><sup>7</sup> μιαρὸν Stanger<sup>8</sup> x Neap<sup>a</sup> in seit καὶ<sup>9</sup> Θεοχάρης Neap<sup>a</sup>, Θεοχάρης x<sup>1</sup>.

αὐτῷ τὸν οἰκέτην<sup>1</sup> δραμόντα φράσαι τὴν ἔκτην  
 3 ἐστάναι δεῖ οὖν ἡμῖν τοιούτου σκέμματος, ὃ κατα-  
 σοφίσασθαι καὶ παραλογίσασθαι<sup>2</sup> τὴν τοῦ Θεο-  
 χάρους<sup>3</sup> εὐταξίαν δυνήσεται τραφεὶς γὰρ ὑπὸ<sup>4</sup>  
 παιδαγωγῷ βαρεῖ καὶ ὀφρυωμένῳ οὐδὲν φρονεῖ  
 νεώτερον, ἀλλ’ οἴλα τις Λάχης ἢ Ἀπόληξις<sup>5</sup> αὐστη-  
 ρός ἐστι τοῖς τρόποις καὶ οὐκ ἐπιτρέπει τῇ γαστρὶ<sup>6</sup>  
 πρὸ τῆς ὥρας<sup>7</sup> τούμπιπλασθαι<sup>8</sup>

2 [π. 5]

‘Εκτοδιώκτης Μανδαλοκολάπτη<sup>9</sup>

Χθὲς δείλης δύψιας Γοργίας ὁ Ἐτεοβουτάδης<sup>10</sup>  
 συμβαλών μοι κατὰ τύχην χρηστῶς ἡσπάσατο καὶ  
 κατεμέμφετο ὅτι μὴ θαμίζοιμι παρ’ αὐτόν. καὶ  
 μικρὰ προσπαίξας, “ἴθι πρὸς Διός,” εἶπεν, “ὦ  
 βέλτιστε, καὶ μετὰ βραχὺ λουσάμενος ἦκε Ἀη-  
 δόνιον ἡμῖν τὴν ἑταίραν ἄγων ἐστι δέ μοι συνήθης  
 ἐπιεικῶς καὶ μένει, πάντως<sup>11</sup> οὐκ ἀγνοεῖς, μικρὸν  
 2 ἄπωθεν<sup>12</sup> τοῦ Λεωκορίου<sup>13</sup> δεῖπνόν τε<sup>14</sup> ἡμῖν ηὐτρέ-

χ (Harl Ven) Neap<sup>a</sup> N x<sup>1</sup> (Γ Vat 1).1 ἐκέτην Neap<sup>a</sup>, οἰκεῖον χ<sup>1</sup>.

2 παραλογίσασθαι καὶ κατασοφίσασθαι χ

3 τοῦ Θεοχάριδος x<sup>1</sup>, Θεοχάρους N.4 οἴλα τις Λάχης ἢ Ἀπόληξις Hemsterhuys · οἴλα τις Λάχης ἢ  
 Ἀπόληξις N x<sup>1</sup>, om. x Neap<sup>a</sup> 5 N x<sup>1</sup> insert ἢ ἐκεῖνοι6 τούμπιπλασθαι Bergler · ἐμπιπλασθαι χ Neap<sup>a</sup>, τοῦ πίμ-  
 πλασθαι ἔρρωστο N x<sup>1</sup>.χ (Harl Ven) Neap<sup>a</sup> N x<sup>1</sup> (Γ Vat.1)7 Μανδαλοκολάπτη Sondag: Μανδυλοκολάπτη Neap<sup>a</sup> x<sup>1</sup>,  
 Μανδυλικολάπτη χ, Μανδιλοκολάπτη N Κανδυλοκολάπτη Seiler,  
 Μαγδαλοκολάπτη Hercher.

8 Ἐτεοβουτάδης Ven, Ἐτεοβουτάδου N

### III. LETTERS OF PARASITES, 1. 3—2 2

until his boy runs up and tells him that it's six So 3 we need some such plan as this to outwit him and upset his routine Brought up as he has been by a severe and frowning pedagogue, he has no youthful ideas, but like a Laches <sup>a</sup> or an Apolexis <sup>b</sup> he is strict in his ways and doesn't let his stomach take its fill until the dinner hour has arrived

#### Letter 2 [in 5]

##### *Hectodioctes to Mandalocolaptes <sup>c</sup>*

Yesterday, late in the afternoon. Gorgias the Eteobutade <sup>d</sup> met me by chance, greeted me affectionately, and found fault with me for not coming oftener to see him After a little playful talk, "By Zeus," said he, "off with you, my good friend, and after a bit, when you've had your bath, come to my house and bring with you the courtesan Aedonium <sup>e</sup> She's a rather close friend of mine, and she stops, as you certainly are not unaware, a short distance from the Leocorium <sup>f</sup> I have had a splendid dinner prepared 2

<sup>a</sup> Perhaps the Laches whom Lucian mentions slightly along with the toadies Blepsias and Gniphon in *Timon* 58.

<sup>b</sup> Perhaps the Apolexis whom Demosthenes mentions as unhelpful (xlv. 64)

<sup>c</sup> "Hour-of-Six-Chaser to Doorbolt-Pecker."

<sup>d</sup> "Genuine son of Butes, one of the family which supplied the hereditary priests of Athena Polias." (*LSJ*)

<sup>e</sup> "Nightingale."

<sup>f</sup> A sacred precinct in the Cerameicus, near the Painted Porch and the entrance to the Agora, see Judeich, p. 338. For the reputation of the Cerameicus see above, ii. 22 2

<sup>9</sup> πάντως Neap <sup>a</sup>, πάντως ὡς *cet.*

<sup>10</sup> ἀπωθεν Γ, ἀποθεν *cet*

<sup>11</sup> νεωκορίου N x<sup>1</sup>

<sup>12</sup> τε deleted by Bergler.

## ALCIPHRON

πισται<sup>1</sup> γεννικόν, ἵχθὺς τεμαχίτης<sup>2</sup> καὶ σταμνία τοῦ Μενδησίου νέκταρος, εἴποι τις ἄν,<sup>3</sup> πεπληρωσμένα<sup>”</sup> καὶ ὁ μὲν ταῦτα εἰπὼν ὥχετο· ἐγὼ δὲ παρὰ τὴν Ἀηδόνιον δραμῶν καὶ φράσας παρ’ ὅτου 3 καλοῦτο, ἔδέησα κινδύνῳ περιπεσεῖν. ἀγνώμονος γάρ, ὡς ἔοικε, πειραθείσα τοῦ Γοργίου καὶ μικροπρεποῦς περὶ<sup>4</sup> τὰς ἀντιδόσεις, τὴν ὀργὴν ἔναυλον<sup>5</sup> ἔχουσα, πλήρη τὴν κακάβην ἀποσπάσασα<sup>6</sup> τῶν χυτροπόδων ἔδέησε μου κατὰ τοῦ βρέγματος καταχέαι ζέοντος τοῦ ὕδατος, εἰ μὴ φθάσας ἀπεπήδησα παρὰ βραχὺ φυγὼν τὸν κίνδυνον οὕτως ἡμεῖς ἐλπίσιν ἀπατηλαῖς βουκολούμενοι πλείους τῶν ἥδονῶν τοὺς προπηλακισμοὺς ὑπομένομεν.

3 [iii 6]

### Ἄρτεπίθυμος Κνισοζώμω

’Αγχόνης μοι δεῖ, καὶ ὅψει με σὺ μετὰ μικρὸν<sup>7</sup> ἐν βρόχῳ τὸν τράχηλον ἔχοντα οὕτε γὰρ τὰ ῥαπίσματα οἵσις τέ εἰμι φέρειν καὶ τὴν ἄλλην παροινίαν τῶν κάκιστ<sup>’</sup> ἀπολουμένων<sup>8</sup> ἐρανιστῶν, οὕτε τῆς 2 μιαρᾶς καὶ ἀδηφάγου<sup>9</sup> γαστρὸς κρατεῖν ἡ μὲν γὰρ αἴτει, καὶ οὐ πρὸς κόρον μόνον ἀλλ’ εἰς τρυφήν τὸ

χ (Harl Ven ) Neap <sup>a</sup> N x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> ηὐτρέπισται Bergler ηὐτρέπιστο

<sup>2</sup> ἵχθύες τεμμαχίται N x<sup>1</sup>

<sup>3</sup> ἄν om. x.

<sup>4</sup> πρὸς N x<sup>1</sup>

<sup>5</sup> ἐγκειμένην after ἔναυλον deleted by Hemsterhuys.

<sup>6</sup> ἀνασπάσασα N x<sup>1</sup>

χ (Harl Ven ) Neap <sup>a</sup> N x<sup>1</sup> (Γ Vat 1).

<sup>7</sup> σὺ μετὰ μικρὸν Μεινέκε· οὐ μετὰ μικρὸν MSS. μετὰ μικρὸν Bergler, οὐ μετὰ μακρὸν Reiske

### III LETTERS OF PARASITES. 2 2—3 2

for us . sliced fish and jars filled with Mendesian<sup>a</sup>—Mendesian nectar, you might say ” With these words he was gone ; and I ran to the house of Aedonium and told her who had invited her, and in the process I almost got into serious trouble. Previously, you see, she had found Gorgias ungrateful, and niggardly about her remuneration , and with her resentment fresh in mind she removed the pot full of water from its grill and all but succeeded in pouring some of the boiling water down upon the top of my head , but I was too quick for her, and jumping away I narrowly escaped the danger So are we fed on deceptive hopes, and end by getting more insults than pleasures

#### Letter 3 [in 6]

#### *Artepithymus to Cnizozomus*<sup>b</sup>

Strangling is what I need, and shortly you will see me with my neck in a noose For I am able neither to endure the cuffings and the general maudlin behaviour of the shot-payers (the devil take them !) nor to control my disgusting and glutinous belly ; for it keeps demanding, and not for the attainment of satiety merely but to satisfy its craving for delicacies.

<sup>a</sup> Alciphron apparently intends Μενδήσιος as the adjective, not of Μένδης (or Μένδη) in Egypt, but of the Greek town Μένδη (in Chalcidicē), the excellence of whose wine is attested by Athenaeus 1. 29 e

<sup>b</sup> “ Loaf-Lust to Savoury-Soup ”

<sup>8</sup> ἀπολογμένων Γ, ἀπολλυμένων cet

<sup>9</sup> ἀδηφάγου Γ, ἀδδηφάγου cet

## ALCIPHRON

πρόσωπον δὲ τὰς ἐπαλλήλους πληγὰς οὐκ ἀνέχεται,  
καὶ κινδυνεύω τοῦ δόθαλμοῦ<sup>1</sup> ἔτερον συσταλῆναι  
3 ὑπὸ τῶν ῥαπισμάτων ἐνοχλούμενος. οὐν οὐν τῶν  
κακῶν, οἷα ὑπομένειν ἡμᾶς ἀναγκάζει ἡ παμφάγος  
αὐτῇ καὶ παμβορωτάτῃ γαστήρ ἔκρινα οὖν πολυ-  
τελοῦς τραπέζης ἀπολαύσας ἀποπτύσαι τὸ ζῆν,  
κρείττονα ὁδυηροῦ βίου<sup>2</sup> τὸν καθ' ἡδονὴν θάνατον  
ἡγησάμενος

4 [iii 7]

‘Ετοιμόκοσσος Ζωμεκπνέοντι

1 Ιατταταιάξ, τίς ἦν ἡ χθὲς ἡμέρα, ἢ τίς δαιμῶν  
ἡ θεὸς ἀπὸ μηχανῆς ἐρρύσατό μ' ἐν ἀκαρεῖ<sup>3</sup> μέλ-  
2 λοντα παρὰ τοὺς πλείονας ἵεναι, εἰ μὴ γὰρ ἀνα-  
ζεύξαντά με τοῦ συμποσίου κατά τινα ἀγαθὴν  
τύχην Ἀκεσίλαος δὲ ιατρὸς ἡμιθυῆτα μᾶλλον δὲ  
αὐτόνεκρον<sup>4</sup> θεασάμενος, ἔνα τῶν κάτω, τοῖς<sup>5</sup>  
μαθηταῖς ἐπιτάττων<sup>6</sup> φοράδην ἀνελεῖν<sup>7</sup> ἡγαγειν<sup>8</sup> ὡς  
ἔαυτὸν οἴκαδε καὶ ἀπερᾶν ἀπηνάγκασεν,<sup>9</sup> ἔπειτα  
ρυῆναι φλέβα διατεμῶν<sup>10</sup> τὸ πολὺ τοῦ αἵματος  
ἐποίησεν, οὐδὲν ἀν ἐκώλυσεν ἀνεπαισθήτῳ με τῷ

x (Harl. Ven.) Neap.<sup>1</sup> N x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> Γ inserts τὸν

<sup>2</sup> κρείττονα ὁδυηροῦ βίου x Neap<sup>a</sup>, ὁδυηροῦ βίου κρείττονα  
N, ὁδυηροῦ βίου κρείττω x<sup>1</sup>

x (Harl. Ven.) Neap<sup>a</sup> N x<sup>1</sup> (Γ Vat 1)

<sup>3</sup> μ' ἐν ἀκαρεῖ Cobet με ἀκαρεῖ Harl, με ἀκαρῆ cet

<sup>4</sup> αὐτόνεκρον Meineke • αὐτονεκρὸν

<sup>5</sup> τοῖς added by Hercher.

<sup>6</sup> ἐπέταττεν Bergler

<sup>7</sup> ἀνελεῖν Arnaud ἀνελών MSS ἀνελεῖν καὶ Bergler, ἀνε-  
λόντας Castiglioni

### III. LETTERS OF PARASITES, 3. 2—4. 2

And my face cannot stand the continuous blows, and, pestered as I am by the repeated cuffings, I am in danger of having one of my two eyes bunged up. Alack and alas ! The evils that we are compelled to 3 suffer by this gluttonous and all-devouring belly of ours ! Well, I have decided to enjoy a sumptuous dinner and then to throw up my life in disgust <sup>a</sup> ; I believe that an agreeable death is better than a painful life

#### Letter 4 [iii. 7]

*Hetoemocossus to Zomecpneon* <sup>b</sup>

Ah ! Woe is me ! What a day was yesterday ! Did my good angel rescue me, or was it a god from a machine, when I was on the very point of joining the great majority ? For, if it had not luckily so 2 happened that, after I had withdrawn from the drinking-bout, the physician Acesilaus <sup>c</sup> caught sight of me, half dead or rather a veritable corpse, a denizen of the world below, and, giving directions to his student-apprentices to pick me up litter-fashion, brought me to his own house, then compelled me to vomit, and after that cut a vein and caused the greater part of my blood to stream out, nothing would have prevented my giving up the ghost and perishing

<sup>a</sup> Cf. below, iii. 13 3, C Bonner in *CP* 4 (1909), 282-283.

<sup>b</sup> "Ready-for-Cuffing to Brothy-Breath."

<sup>c</sup> "Heal-people."

<sup>8</sup> ἀγαγεῖν Castighoni  
<sup>10</sup> διατεμῶν φλέβα ρυῆναι N x<sup>1</sup>.

<sup>9</sup> ἐπηγάγκασεν Meineke

## ALCIPHRON

3 θανάτῳ διαφθαρέντα ἀπολωλέναι οῖα γὰρ οῖα οἱ<sup>1</sup>  
 λακκόπλουτοι εἰργάσαντό<sup>2</sup> με ἄλλος ἄλλοθεν περιτ-  
 τὰ πίνειν καὶ πλείω ἢ κατὰ τὸ κύτος τῆς γαστρὸς  
 4 ἐσθίειν ἀναγκάζοντες. ὁ μὲν γὰρ ἄλλαντα ἐνέσατ-  
 τεν,<sup>3</sup> ὁ δὲ κόπαιον<sup>4</sup> εὐμέγεθες παρώθει ταῖς γνάθοις,  
 ὁ δὲ κράμα οὐκ οἶνον ἄλλὰ νᾶπν καὶ γάρον καὶ  
 5 ὅξος ἐργασάμενος<sup>5</sup> καθάπερ εἰς πίθον ἐνέχει αὐ-  
 τίκα<sup>6</sup> λέβητας πιθάκνας<sup>7</sup> ἀμίδας ἐμῶν<sup>8</sup> ἀπεπλή-  
 ρωσα, ὥστε αὐτὸν τὸν Ἀκεσίλαον θαυμάζειν ποῦ<sup>9</sup>  
 καὶ τίνα τρόπον ἔχωρησα τοσοῦτον βρωμάτων φο-  
 ρυτόν<sup>10</sup> ἀλλ’ ἐπειδὴ θεοὶ σωτῆρες καὶ ἀλεξίκακοι  
 προῦπτον με κινδύνου φανερῶς<sup>11</sup> ἐξείλοντο, ἐπ’ ἐρ-  
 γασίαν τρέψομαι καὶ Πειραιεῖ βαδιοῦμαι τὰ ἐκ τῶν  
 νεῶν φορτία ἐπὶ τὰς ἀποθήκας μισθοῦ μετατιθείσ.<sup>12</sup>  
 6 ἄμεινον γὰρ ἐπὶ θύμοις καὶ ἀλφίτοις διαβόσκειν  
 τὴν γαστέρα, ὅμολογουμένην<sup>13</sup> ἔχοντα τὴν τοῦ ζῆν  
 ἀσφάλειαν, ἢ πεμμάτων ἀπολαύοντα καὶ φασιανῶν  
 ὀρνίθων τὸν ἀδηλον ὅσημέραι θάνατον ἀπεκδέ-  
 χεσθαι

x (Harl Ven) Neap <sup>a</sup> N x<sup>1</sup> (Γ Vat.1)

<sup>1</sup> οἱ Bergler. πάσχει τὰ δίκαια

<sup>2</sup> ἐργάσατο Ven Neap <sup>a</sup>

<sup>3</sup> ἐνέσταττεν Ven, ἐνέσταττεν Vat 1, ἐνέταττεν Neap <sup>a</sup> N Γ

<sup>4</sup> κώπαιον χ Neap <sup>a</sup> κόπανον Beigler, πόπανον Reiske

### III LETTERS OF PARASITES. 4 3-6

by a death I did not feel Alack the day ! What 3  
 didn't those lousy-rich fellows do to me, now one and  
 now another forcing me to drink to excess and to eat  
 more than my belly's hollow would hold? Why! One 4  
 of them would stuff me with sausage, another would  
 thrust a huge cutlet between my jaws, another would  
 prepare a mixed drink—no wine, but mustard, fish  
 sauce, and vinegar all together—and pour it in as if  
 I'd been a wine-jar. Immediately I filled Acesilaus's 5  
 kettles, jars, and chamber-pots with my vomit, so  
 that he himself wondered where and how I had had  
 room for such a muck of food But since the gods  
 —saviours and warders off of evil—clearly rescued me  
 from manifest danger, I shall turn to work and walk  
 the streets of the Peiraeus earning money by trans-  
 ferring ship-cargoes to the warehouses. For it is 6  
 better to feed my belly <sup>a</sup> on thyme <sup>b</sup> and barley,  
 enjoying undeniable certainty of keeping alive, than,  
 feasting on cakes and pheasants, to be daily antici-  
 pating the death that lurks unseen

<sup>a</sup> διαβόσκειν τὴν γαστέρα seems to be a reminiscence of  
 βόσκειν γαστέρα in *Odyssey* xvii 228 ; xviii 364.

<sup>b</sup> Perhaps not the simple herb but a “ mixture of thyme  
 with honey and vinegar ” (LSJ )

<sup>5</sup> κερασάμενος Seiler

<sup>6</sup> ἄτινα N x<sup>1</sup>.

<sup>7</sup> πιθάκνα N, πιθάκας Vat 1

<sup>8</sup> ἐμημεκὼς N x<sup>1</sup>.

<sup>9</sup> πῶς Hercher

<sup>10</sup> ἐχώρησε τοσούτον βρωμάτων φορυτόν Bergler ἐχώρησε  
 τοσούτων βρωμάτων φορυτόν Ven Neap.<sup>a</sup>, ἐχώρησε τοσούτων  
 βρωμάτων φορυτός Harl, ἐχώρησε τοσούτον ὁ τῶν βρωμάτων  
 φορυτόν N, ἐχώρησε τοσούτον ὁ τῶν βρωμάτων φορυτός Γ,  
 ἐχώρησε τοσούτον τὸ σῶμα βρωμάτων φορυτόν Vat.1.

<sup>11</sup> φανέντες x Neap.<sup>a</sup>.

<sup>12</sup> μεταθοῖς Ven, μετατεθεῖς Harl, μεταθεῖς Neap.<sup>a</sup> N.

<sup>13</sup> ὁμολογημένην Harl. Neap.<sup>a</sup>, ὁμολογημένην Ven

Οἰνοπνίκτης<sup>1</sup> Κοτυλοβροχθίσω

”Ιθι, λαβὼν τὴν σύριγγα καὶ τὰ κύμβαλα ἥκε περὶ πρώτην φυλακὴν τῆς νυκτὸς ἐπὶ τὸν χρυσοῦν στενωπὸν<sup>2</sup> ἐπὶ τὸν ἄγνον,<sup>3</sup> ἔνθα συμβαλεῖν ἥμῖν ἔξεσται καὶ τὸ ἐντεῦθεν ἀπὸ Σκίρου λαβοῦσι Κλυμένην τὴν ἑταίραν<sup>4</sup> ἀγαγεῖν<sup>5</sup> παρὰ τὸν νεόπλουτον, 2 τὸν<sup>6</sup> Θηριππίδην τὸν<sup>7</sup> Αἰξωνέα. διακαῶς δὲ αὐτῆς οὗτος ἐρᾶ πολὺς ἔξ οὐ χρόνος, καὶ δαπανᾶται οὐκ ὀλίγα μάτην ἡσθημένη γὰρ τὸν ἔρωτα ἐκκεκαυμένον τοῦ μειρακίου, θρύπτεται καὶ συνεχῶς ἀκκίζεται, καὶ πλείονα ἐπὶ πλείοσιν ἀποφερομένη οὐ φῆσιν ἔαυτὴν ἐπιδώσειν,<sup>8</sup> εἰ μὴ τὸ χωρίον πρὸς τοῖς ἀργυρίοις λάβοι ὥρα οὖν καὶ βίᾳ ταύτην, εἰ συνήθιστα ἀντιτείνοιτο<sup>9</sup> ἥμῖν, ἀποσπάν δύο δὲ ὅντε καὶ ἔρρωμένω τάχιστα αὐτὴν καὶ ἄκουσαν ἀπάξαι- 3 μεν.<sup>10</sup> Θηριππίδης δὲ εἰ τοῦτο αἴσθοιτο καὶ τοῦργον ἐπιγνούη τῆς ἥμετέρας ἀγρυπνίας κατόρθωμα, ληφόμεθα χρυσοῦς τοῦ νέου σκέμματος<sup>11</sup> οὐκ ὀλέγους καὶ λαμπρὰν ἐσθῆτα, καὶ προσέτι τὴν οἰκίαν εἰσιέναι ἐπ’ ἀδείας ἔξομεν καὶ τὸ<sup>12</sup> χρῆσθαι τὸ λοιπὸν

x (Harl. Ven.) N (through ἔξ οὐ [§ 2]) x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> Οἰνοπήκτης N x<sup>1</sup>

<sup>2</sup> στενωπὸν Bergler στεφιωπὸν

<sup>3</sup> τὸν ἄγνον Γ, τὸν ἄγνον *cet* τὴν ἄγνον Bergler

<sup>4</sup> ἑταίραν Seiler ἑταῖραν

<sup>5</sup> ἀγαγεῖν x, ἄγειν ἀγαγεῖν Vat 1, ἄγειν *cet*

<sup>6</sup> τὸν ομ. x. <sup>7</sup> τὸν ομ. x <sup>8</sup> ἐπιδοῦναι x

<sup>9</sup> ἀντιτείνοιτο Vat 1, ἀνατείνοιτο *cet*

<sup>10</sup> ἀπάξαιμεν Bergler. ἀπάξαι δυνησόμεθα Harl, ἀπάξαι δυνησόμεθα Ven, ἀπάξαι *cet* <sup>11</sup> κόμματος Hemsterhuys

<sup>12</sup> τὸ deleted by Meineke

### III. LETTERS OF PARASITES, 5. 1-3

#### Letter 5 [iii 8]

*Oenopnictes to Cotylobrochthisus* <sup>a</sup>

Go, take your shepherd's pipe and cymbals, and come about the first watch of the night to the chaste tree in Golden Alley,<sup>b</sup> where we can meet—and can then take from Scirum <sup>c</sup> the courtesan Clymenē and conduct her to the house of our newly-rich acquaintance, Therippides <sup>d</sup> of Aexonē <sup>e</sup>. He has been passionately enamoured of her for a long time now, and he is spending no little money—all in vain. For since she has become aware that the youth's love is blazing hot, she looks languishing and continually affects coyness <sup>f</sup>; and although she is getting no end of rich gifts she says she won't bestow her favours unless she gets that landed estate in addition to the cash. So it's high time for us to drag her away—forcibly if she puts up her usual resistance. Two strong men like us will very quickly carry her off, even against her will. Once Therippides discovers this and finds that the achievement was a successful result of our sleepless night's work, we shall receive, as payment for the unexpected coup, no small number of gold pieces and some splendid clothes, and besides we shall be able to walk into his house at will and to enjoy it

<sup>a</sup> "Wine-Choker to Cup-Guzzler"

<sup>b</sup> Mentioned also below in iv. 14 7.

<sup>c</sup> See above, ii 22 2

<sup>d</sup> Apparently a sporting name, "Wildhorseson"; cf *Xanthippus*, *Charippus*, and *Callippides* in Aristophanes, *Clouds* 64

<sup>e</sup> A coastal deme south of Mt Hymettus

<sup>f</sup> Cf Aelian, *Letter* 9. ἀκιζονται καὶ θρύπτουσιν ἔαυτάς.

ἀνεπικωλύτως τάχα δὲ οὐδὲ παρασίτους ἡμᾶς ἀλλὰ φίλους ἥγήσεται· οἱ γὰρ παράκλησιν εἰς εὐποιίαν μὴ ἀναμείναντες<sup>1</sup> οὐκέτι κόλακες ἀλλὰ φίλοι λογίζονται

6 [iii 42]

‘Ραγοστράγγισος<sup>2</sup> Στεμφυλοδαίμονι<sup>3</sup>

“Αρδην ἀπόλωλά σοι δι γὰρ χθὲς εὐπάρυφος, πιναροῖς, ὡς ὄρφας,<sup>4</sup> καὶ τρυχίνοις<sup>5</sup> ράκιοις τὴν αἰδῶ περισκέπω<sup>6</sup> ἀπέδυσε γάρ με Παταικίων ὁ παμπόνηρος, ὃς τὰ κέρματά με (εἶχον δέ, ὡς οἰσθα, ὑπόσυχνον ἀργύριον) δεξιαῖς χρώμενος ταῖς καλινδήσεσι τῶν κύβων ἄχρι δραχμῶν καὶ δύολῶν 2 ἀπεσύλησεν ἔξον δέ<sup>7</sup> μοι παριδεῦν ὅσον ἔζημιώθην, εὗτ’ ἀθώῳ γενέσθαι τοῦ πλείονος, ἐκ τῆς κατ’ ὄργην ἔριδος τὴν εἰς τοῦσχατον ὑπέμεινα βλάβην καθ’ ἐν γὰρ ἔκαστον τῶν ἴματίων ἐκ προκλήσεως ἀποτιθείσ, τέλος ἀπάντων ἐψυλώθην τῶν ἐνδυμάτων. ποῖ δὴ οὖν βαδιστέον, χαλεπῶς γὰρ καὶ λάβρως ἐπαιγίζων ὁ βορρᾶς δίεισί μου<sup>8</sup> τῶν πλευρῶν ὥσπερ βέλος ἐς Κυνόσαργες ἵσως οἰχητέον 3 ἥ γάρ τις τῶν ἐκεῖ νεανίσκων κατοικτείρας<sup>9</sup> ἀμ-

x (Harl. Ven.) N through ἐξ οὐ [§ 2]) x<sup>1</sup> (Γ Vat 1)  
<sup>1</sup> ἐπιμείναντες x.

x (Harl. Ven.) Neap<sup>a</sup> x<sup>1</sup> (Γ Vat 1)

<sup>2</sup> ‘Ραγοστράγγισος Γ, ‘Ραγγοστράγγισος Vat 1

<sup>3</sup> Σταφυλοδαίμονι Vat 1

<sup>4</sup> εὐπάρυφος—ὄρφας] ὡς ὄρφας εὐπάρυφος πιναροῖς x<sup>1</sup>. ὡς ἐώρας εὐπάρυφος πιναροῖς Seilei

<sup>5</sup> τρυχίνοις Maehly. τριχίνοις

### III. LETTERS OF PARASITES, 5 3—6. 3

unhindered And perhaps too he will look on us as friends instead of parasites ; for those who do not wait for an invitation to do a kindness are no longer counted as flatterers but as friends

Lettei 6 [in 42]

*Rhagostrangisus to Stemphylodaemon<sup>a</sup>*

I am utterly ruined, let me tell you Yesterday I was magnificently arrayed , to-day, as you see, I am covering my nakedness with dirty rags and tatters I was stripped bare by that filthy scoundrel Pataecion,<sup>b</sup> who robbed me of my cash, even to my drachmas and obols (I had a good bit of money. as you know), by rolling the dice so cleverly At the 2 beginning I could have overlooked my losses and so got away safe with most of my money, but I was so worked up and angry over the game that I kept on until I had lost my last obol , on a dare I staked each article of clothing, one by one, and finally I was stripped of everything I had on So where am I to go now ? With keen, raw blasts the North Wind pierces my sides like a dart Perhaps I'd better go off to the Cynosaiges<sup>c</sup> , one of the young fellows there 3 will take pity on me and put some clothes around me.

<sup>a</sup> "Grape-Press to Olive-cake-Hound."

<sup>b</sup> Cf above, ii 2 2

<sup>c</sup> A gymnasium in the southern suburbs of Athens and used by those who were not of pure Attic blood See Judeich, pp 422-424

<sup>6</sup> ῥάκεσι καλύπτω τὴν αἰδῶ x<sup>1</sup>.

<sup>8</sup> μοι Neap.<sup>a</sup> x<sup>1</sup>.

<sup>7</sup> δέ om Neap.<sup>a</sup> x<sup>1</sup>.

<sup>9</sup> ἐποικτείρας x<sup>1</sup>

φιάσει με ἵματίοις, ἢ καταλήψομαι ἐγγύθεν τὰς καμίνους καὶ τῷ πυρὶ ὁ δύστηνος θάλψομαι· τοῖς γὰρ γυμνοῖς σισύρα καὶ ἐφεστρὶς ἡ φλὸξ καὶ τὸ ἐκ τῆς εἴλης<sup>1</sup> θέρεσθαι

7 [iii 43]

Ψιχοκλάστης<sup>2</sup> Βουκίωνι

Τῇ προτεραίᾳ ἔντονοι τὰς κεφαλὰς ἐγὼ καὶ Στρουθίας<sup>3</sup> καὶ Κύναιθος οἱ παράσιτοι,<sup>4</sup> λουσάμενοι εἰς τὸ ἐν Σηραγγίῳ<sup>5</sup> βαλανεῖον, ἀμφὶ τὴν<sup>6</sup> πέμπτην ὥραν δρόμον ἀφέντες εἰς τὸ προάστειον τὸ Ἀγκυλῆσι<sup>7</sup> τὸ<sup>8</sup> Χαρικλέους τοῦ μειρακίου<sup>9</sup> ὡχόμεθα, 2 ἔνθα αὐτός τε ἀσμένως ὑπεδέξατο<sup>10</sup> φιλόγελώς τε ὡν καὶ φιλαναλωτής,<sup>11</sup> ἡμεῖς τε διατριβὴν αὐτῷ<sup>12</sup> καὶ τοῖς συμπόταις παρέσχομεν, παρὰ μέρος<sup>13</sup> ἀλλήλους ἐπιρραπίζοντες καὶ ἀνάπαιστα εὕκροτα ἐπιλέγον-

<sup>1</sup> (Harl. Ven.) Neap. <sup>a</sup> x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> ἔλης Neap. <sup>a</sup>, ὑλης x<sup>1</sup>.

<sup>2</sup> (Harl. Ven.) Neap. <sup>a</sup> x<sup>1</sup> (Γ Vat 1)

<sup>2</sup> Ψιχοκλαύστης Neap. <sup>a</sup><sub>1</sub>, Ψιχοκλαύστης x Neap. <sup>a</sup> (superscript) Ψιχοκλάπτης Metropulos

<sup>3</sup> Στρουθίων x<sup>1</sup>.

<sup>4</sup> οἱ παράσιτοι Harl. <sub>1</sub> x<sup>1</sup>, οἱ παρασίτοι os Ven., ὁ παράσιτος Harl. (superscript) Neap. <sup>a</sup>.

<sup>5</sup> Συραγγίῳ Neap. <sup>a</sup>, Σηραγγείῳ x<sup>1</sup>.

<sup>6</sup> τὴν om x<sup>1</sup>

<sup>7</sup> Ἀγκυλῆσι Seiler. Ἀγγύλης Ven., Ἀγκύλης cet.

or if he doesn't I'll install myself at the furnaces nearby and warm my wretched frame by the fire, for to naked men the flame of fire and the heat of the sun are coat and overcoat

## Letter 7 [in. 43]

*Psichoclastes to Bucion<sup>a</sup>*

Yesterday we parasites, Struthias,<sup>b</sup> Cynaethus,<sup>c</sup> and I, after having our heads shaved, took a bath in the pool at the Serangium,<sup>d</sup> and then, about the fifth hour, raced to young Charicles' suburban place at Ancylē.<sup>e</sup> There he welcomed us gladly, for he is a 2 merry and spendthrift youth; and we furnished amusement to him and his dinner guests. slapping one another in turn to the accompaniment of sonorous

<sup>a</sup> "Crumb-Breaker to Stuff-Cheek"<sup>b</sup> The name of a flatterer-parasite in Menander's lost *Kolax* ("Toady")<sup>c</sup> Lucian, *Pro Imaginibus* 20 and 22, mentions a Cynaethus who was a flatterer of Demetrius Poliorcetes<sup>d</sup> A seaside establishment at the Peiraeus, see Judeich, pp 435-436 C Graux, "Supplement au *Corpus Paroemionographorum Graecorum*," *RPh* 2 (1878), 222, quotes from the collection of proverbs in *Scorialensis Σ-Ι-20 Ἐκ Σηραγγίου (τόπος καὶ οὐτος τοῦ Πειραιῶς, ἐν ᾧ οἱ κακοῦργοι ἐκρύπτοντο)*<sup>e</sup> A deme lying between Athens and Mount Hymettus.<sup>8</sup> τὸ MSS εἰς Hirschig.<sup>9</sup> μειρακίσκου x<sup>1</sup>.<sup>10</sup> ἐδέξατο Χ.<sup>11</sup> φιλαναλωτῆς Ven, φιλαναλωτῆρ Neap.<sup>a</sup><sup>12</sup> x<sup>1</sup> inserts τε<sup>13</sup> παρὰ μέρους Neap.<sup>a</sup>, παραμέρος cet

## ALCIPHRON

τες αὐτοσκωμμάτων<sup>1</sup> ἀλυκῶν καὶ αὐτοχαρίτων  
 3 Ἀττικῶν καὶ<sup>2</sup> αἰμυλίας γέμοντα. ἐν τούτῳ δὲ  
 εὐφροσύνης καὶ ἵλαρότητος<sup>3</sup> διακειμένου τοῦ συμ-  
 ποσίου, ἐπέστη ποθὲν Σμικρίνης ὁ δύστροπος καὶ  
 δύσκολος<sup>4</sup>. εἴπετο δὲ αὐτῷ πλῆθος οἰκετῶν, οἱ δρα-  
 4 μόντες ἐφ' ἡμᾶς ὥρμησαν αὐτὸς δὲ ὁ Σμικρίνης  
 πρῶτον<sup>5</sup> μὲν τῇ καμπύλῃ παίει τὸν νῶτον τοῦ  
 Χαρικλέους, ἔπειτα δὲ<sup>6</sup> ἐπὶ κόρρης πατάξας ἥγεν  
 ὡς ἔσχατον ἀνδράποδον. ἡμεῖς δὲ νεύματι μόνῳ  
 τοῦ πρεσβύτου εἰς τούπισα τὰς χεῖρας ἐστρεβλού-  
 μεθα<sup>7</sup>. τὰ δὲ μετὰ ταῦτα ἔγινας ἡμᾶς ὑστριχίδι<sup>8</sup> οὐκ  
 δλίγας οὐδὲ<sup>9</sup> εὐαριθμήτους,<sup>9</sup> τέλος ἀγαγῶν εἰς τὸ  
 5 δεσμωτήριον ἀπέθετο δὲ<sup>10</sup> ἄγριος γέρων καὶ εἰ μὴ  
 συνήθης ὥν καὶ πολλὰ καθηδυπαθήσας μεθ' ἡμῶν  
 δὲ χαρίεις Εὐθύδικος,<sup>11</sup> ἀνὴρ ἐν τοῖς πρώτοις τοῦ  
 συνεδρίου<sup>12</sup> τῶν Ἀρεοπαγιτῶν, ἀνέῳξεν ἡμῖν τὸ  
 δεσμωτήριον, τάχ<sup>13</sup> ἂν καὶ τῷ δημίῳ παρεδόθημεν  
 οὕτως δὲ δριμὺς γέρων καὶ πικρὸς ἐπίμπρατο καθ'  
 ἡμῶν, καὶ πάντα ἔπραττεν ὡς ἂν τὴν ἐπὶ θανάτῳ<sup>14</sup>  
 ἵσα τοῖς ἀνδροφόνοις καὶ οἰροσύλοις ἀπαχθείημεν

<sup>1</sup> (Harl Ven ) Neap <sup>a</sup> χ<sup>1</sup> (Γ Vat 1)

<sup>2</sup> αὐτῷ σκωμμάτων χ<sup>1</sup>

<sup>3</sup> ἀττικῶν καὶ Ven , ἀττικῶν χ<sup>1</sup> ἀστείσμῶν Μεινέκε.

<sup>4</sup> δέ, ἵλαρότατα καὶ εὐφροσύνως Γ, δι' ἵλαρότητος καὶ εὐφροσύνης  
 Vat.1 δέ, ἵλαρῶς τε καὶ εὐφροσύνως Capps

<sup>5</sup> καὶ δύσκολος οὐ χ Neap <sup>a</sup>

<sup>6</sup> πρῶτα χ<sup>1</sup>

anapaests clammed full of real salty jests, true Attic witticisms, and sly innuendo. While the party was 3 at this pitch of merriment and gaiety the surly and ill-natured Smierenes<sup>a</sup> turned up from somewhere or other accompanied by a crowd of menials, who pounced on us at a run. First of all Smierenes himself 4 hit Charicles over the back with his crooked staff; then he smacked his face and led him away as if he had been the meanest slave. As for us, at a bare nod from the old fellow our arms were twisted behind our backs; next he gave us no small number of lashes with a bristle-whip<sup>b</sup>—too many lashes to count easily; and finally the savage old fellow dragged us off and lodged us in the gaol. And if that jolly 5 Euthydicus (he is one of the foremost of the court of the Areopagites), a good friend of ours and a man who had been on many a costly carouse with us, had not opened the prison door for us, we might have been actually handed over to the public executioner. So hot was the wrath of the harsh and bitter old man against us, and he did his best to have us haled off on the path to execution like murderers and temple-robbers.

<sup>a</sup> Charicles was evidently so young that he still had a “pedagogue.”

<sup>b</sup> Cf Aristophanes, *Frogs* 619

<sup>6</sup> δὲ οὐ χ

<sup>7</sup> ἐδεσμούμεθα ς Neap<sup>a</sup>

<sup>8</sup> ὑστριχίδι Harl, ὑστριχίου Neap<sup>a</sup>

<sup>9</sup> ὀλίγας οὐδ' εὐαριθμήτους Meineke. ὀλίγαις οὐδ' εὐαριθμή-

*τοις*

<sup>10</sup> δ added by Bergler.

<sup>11</sup> Εῦδημος ς<sup>1</sup>

<sup>12</sup> συμποσίους ς<sup>1</sup>

<sup>13</sup> θάνατον Vat 1, τῶ θανάτω ς.

Γνάθων Λειχοπίνακι<sup>1</sup>

‘Ημῶν ὡς Μεγαρέων ἡ Αἰγιέων οὐδεὶς λόγος,  
εὐδοκιμεῖ δὲ τὰ νῦν Γρυλλίων μόνος καὶ κατέχει  
τοῦ ἀστεος,<sup>2</sup> καὶ πᾶσα αὐτῷ καθάπερ Κράτητι τῷ  
Θήβηθεν κυνὶ<sup>3</sup> ἀνέῳγεν<sup>4</sup> οἰκία. ἐμοὶ δοκεῖν, Θετ-  
ταλίδα τινὰ γραῦν ἡ Ἀκαρνανίδα<sup>5</sup> φαρμακεύτριαν  
πεπορισμένος καταγοητεύει<sup>6</sup> τοὺς ἀθλίους νεανί-  
2 σκους τί γὰρ καὶ στωμύλον ἔχει; τί δὲ διμιη-  
τικὸν καὶ ἥδὺ φέρει; ἀλλ’ ἵσως εὐμενεστέροις  
δόμμασιν ἐκεῖνον εἶδον αἱ Χάριτες, ὡς τοὺς μὲν  
ἀπομύττεσθαι<sup>7</sup> πρὸς αὐτοῦ, ἡμᾶς δὲ ἀγαπᾶν εἰ τὰς  
ἀπομαγδαλίας ὡς κυσί τις παραρρύψει τάχα δὲ  
3 οὐ γόης, ἀλλὰ τύχῃ κέχρηται δεξιᾷ. τύχη γὰρ  
παρὰ πάντα ἔστι τὰ τῶν ἀνθρώπων πράγματα.  
οὐδὲν γὰρ ἐν ἀνθρώποις γνώμη, πάντα δὲ τύχη, καὶ  
ταύτης ὁ τυχῶν ἥδὺς ἔστι καὶ νομίζεται

<sup>1</sup> (Γ Vat 1)<sup>1</sup> Λειχοπίνακι Bergler Λοχοπίνακι Γ, Λεισχοπίνακι Vat 1.<sup>2</sup> τὸ ἀστυ Bergler<sup>3</sup> κυνὶ Herel. κοινῇ<sup>4</sup> ἡ before οἰκία deleted by Cobet.<sup>5</sup> Ἀκαρνίδα Vat 1<sup>6</sup> καταγοητεύειν Vat 1<sup>7</sup> ἀπομάττεσθαι Bergler

<sup>a</sup> “Full-Mouth to Lick-Platter.” The second name is apparently taken from *Batrachomyomachia* 100. For other evidence of the freedom with which Alciphron drew on the *Batrachomyomachia* see A. Ludwich, *Die homerische Batrachomachia* (Leipsic, 1896), pp. 98-99.

### III LETTERS OF PARASITES. 8 1-3

#### Letter 8 [iii. 44]

#### *Gnathon to Leichopinax <sup>a</sup>*

We get no more attention than if we came from Megara or Aegium <sup>b</sup> Gryllion <sup>c</sup> is all the rage nowadays and owns the town ; and every house is open to him as though he were Crates, <sup>d</sup> the Theban Cynic. What I think is that he has got hold of some hag from Thessaly <sup>e</sup> or of a sorceress from Acarnania, <sup>f</sup> and so is bewitching the poor young gentlemen. Why ! <sup>2</sup> What suavity is there in his speech ? Or what social charm and what merriment does he contribute ? Well, possibly the Graces have looked on him with kinder eyes, <sup>g</sup> so that the Athenians indeed are diddled and fascinated by him, while we are content if somebody tosses us scraps <sup>h</sup> as people do to dogs. Perhaps, however, he isn't a wizard, but simply enjoys good luck. For luck runs throughout human affairs <sup>i</sup> : yes, <sup>3</sup> judgement counts for nothing among men, and luck for everything ; and the man who has luck is agreeable and is thought agreeable.

<sup>b</sup> Proverbial, see Tsirimbas, pp. 32-33.

<sup>c</sup> Cf. above, ii. 2. 2.

<sup>d</sup> Proverbial, see Tsirimbas, pp. 20-21.

<sup>e</sup> Proverbial; see Tsirimbas, pp. 26-27.

<sup>f</sup> For other evidence associating Acarnania with the magic arts Seiler refers to Lobeck, *Aglaophamus*, p. 310, note *m*.

<sup>g</sup> Cf. below, iv. 9. 4, Aristaenetus i. 11 (143. 25-26 Hirsch).

<sup>h</sup> ἀπομαγδαλία, “the crumb or inside of the loaf, on which the Greeks wiped their hands at dinner, and then threw it to the dogs” (*LSJ*)

<sup>i</sup> Cf. Demosthenes ii. 22 : μεγάλη γὰρ ροπή, μᾶλλον δ' ὀλον ἡ τύχη παρὰ πάντας ἐστὶ τὰ τῶν ἀνθρώπων πράγματα

9 [iii. 45]

Τραπεζολείκτης<sup>1</sup> Ψιχοδιαλέκτη

”Ηλγησα, ὡς καλὲ Ψιχίων, ἀκούσας τὴν συμβάσαν  
 σοι περὶ τὸ πρόσωπον συμφοράν. εἰ δὲ καὶ τοῦτον  
 ἐγένετο τὸν τρόπον δν διηγήσατο ἡμῖν ἐπανελθοῦσα  
 τοῦ συμποσίου ἡ Λειριόνη<sup>2</sup> (λέγω δὴ τὴν<sup>3</sup> παιδίσκην  
 Φυλλίδος τῆς ψαλτρίας), πόλεμον ὑπέστης καὶ πόρ-  
 2 θησιν ἴκανὴν<sup>4</sup> ἀνευ μηχανῆς καὶ ἐλεπόλεως. ἀκούω  
 γάρ τὸν καταπύγονα<sup>5</sup> καὶ θηλυδρίαν περικατεάξαι  
 σοι<sup>6</sup> τὴν φιάλην, ὡς τὰ θραύσματα<sup>7</sup> λωβήσασθαι  
 σου<sup>8</sup> τὴν τε ρῦνα καὶ τὴν δεξιὰν σιαγόνα, καὶ τοῦ  
 αἵματος ἐνεχθῆναι<sup>9</sup> κρουνούς, οἶους ὕδατος αἱ<sup>10</sup> ἐν  
 3 Γερανείᾳ<sup>11</sup> πέτραι σταλάττουσι<sup>12</sup> τίς ἔτι ἀνέξεται<sup>13</sup>  
 τῶν κακοδαιμόνων τουτωνί,<sup>14</sup> τοσούτου τὸ γαστρί-  
 ζεσθαι πωλούντων, ὀνούμεθα γάρ<sup>15</sup> κινδύνου τὸ  
 ζῆν, καὶ τὸν ἐκ λιμοῦ θάνατον δεδιότες τὴν μετὰ  
 κινδύνου πλησμονὴν ἀσπαζόμεθα.

<sup>1</sup> (Harl. Ven.) Neap. <sup>a</sup> χ<sup>1</sup> (Γ Vat 1)

<sup>1</sup> Τραπεζολείχων Γ, Τραπεζολείων Vat 1

<sup>2</sup> ἡ Λειριόνη Schepers ἡ Ληριόνη Harl., Ληριόνη Ven., Ήλεικτριόνη Neap. <sup>a</sup>, Λειριόνη χ<sup>1</sup>. <sup>3</sup> τὴν om.

<sup>4</sup> καινὴν Reiske

<sup>5</sup> καταπύγονα Lobeck καταπύγωνα

Letter 9 [III. 45]

*Trapezoleictes to Psichodialectes* <sup>a</sup>

It grieved me, my darling Psichion,<sup>b</sup> to hear of the accident that befell your face. And if it actually happened in the way that was reported to us by Leirionè<sup>c</sup> on her return from the party (I mean the little attendant of Phyllis the harpist), you must have been up against a war and a regular siege, even though artillery and siege-tower were lacking. For I hear that that effeminate bugger smashed his wine cup over your face, so that the fragments disfigured your nose and your right cheek, and your blood ran in streams, like the streams of water from the dripping of the Geraneian cliffs.<sup>d</sup> Who will any longer endure these wretched men who sell their belly-ware at so high a price? Why! We are buying our living at the price of danger, and in our fear of death from starvation we are ready to fill ourselves up even if danger does attend.

<sup>a</sup> "Table-Licker to Crumb-Discusser."<sup>b</sup> "Crummy"<sup>c</sup> "Lilian"<sup>d</sup> In the Megarid<sup>6</sup> σοι Bergler: σοι<sup>7</sup> τραύματα x Neap<sup>a</sup>.<sup>8</sup> λογίσασθαι σοι Neap<sup>a</sup>, σοι λαβήσασθαι Harl, σοι λαβί-  
σασθαι Ven<sup>9</sup> ἀναχθῆναι x<sup>1</sup>.<sup>10</sup> αὶ om. x Neap<sup>a</sup><sup>11</sup> Γερανεία x Neap<sup>a</sup>, γὰρ ἀνία x<sup>1</sup><sup>12</sup> σταλάζονται x<sup>13</sup> ἀνέχεται x, ἀνθέξεται x<sup>1</sup><sup>14</sup> τούτωνī Hemsterhuys: τούτων εἰ x<sup>1</sup>, τούτων x Neap<sup>a</sup><sup>15</sup> γὰρ om. x<sup>1</sup>

10 [iii. 46]

Στεμφυλοχαίρων Τραπεζοχάροντι<sup>1</sup>

‘Ως εὐτυχῶς, ὡς μακαρίως πέπραγα.<sup>2</sup> ἐρήσῃ με  
 ἵσως<sup>3</sup> τίνα τρόπον, ὃ βέλτιστε<sup>4</sup> Τραπεζόχαρον ἔγω  
 δῆτά<sup>5</sup> σοι φράσω καὶ πρὶν ἐρεσθαι.<sup>6</sup> ἦγε μὲν ἡ  
 πόλις, ὡς οἶσθα, τὴν Κουρεώτιν ἑορτήν<sup>7</sup> ἔγω δέ,  
 παραληφθεὶς ἐπὶ δεῖπνον τέρπειν, ὡρχούμην τὸν  
 2 κόρδακα. οἱ δαιτυμόνες δὲ ἐκ φιλονεικίας ἔπινον,  
 ἔως, τῆς ἀμιλλῆς<sup>8</sup> εἰς ἄπειρον προχωρούσης, κῶμα<sup>9</sup>  
 κατέσχε τὸ συμπόσιον καὶ πάντας ὅπνος ὑπειλήφει  
 3 νυστακτής ἄχρι καὶ αὐτῶν τῶν οἰκετῶν ἔγω δὲ  
 περιέβλεπον μὲν εἴ τι τῶν ἀργυρῶν σκευῶν ὑφ-  
 ελέσθαι δυναίμην ὡς δὲ ταῦτα ἔτι νηφόντων ἐξ  
 ὄφθαλμῶν ἐγεγόνει καὶ ἦν ἐν ἀσφαλεῖ, τὸ χειρό-  
 μακτρον ὑπὸ μάλης λαβὼν ἐξηλόμην ὡς ἐν τῇ φυ-  
 4 γῇ τοῦ διαβάθρου<sup>10</sup> θάτερον<sup>11</sup> ἀποβαλεῖν<sup>12</sup> ὅρα<sup>13</sup> δέ,  
 ὡς ἐστι πολυτελές, δόθόνης Αἰγυπτίας καὶ ἀλουργοῦ  
 πορφύρας τῆς Ἐρμιονίδος λεπτὸν εἰς<sup>14</sup> ὑπερβολὴν  
 καὶ πολύτιμον<sup>15</sup> ὕφασμα<sup>16</sup> εἰ τοῦτο ἀδεῶς ἀπεμπο-

<sup>χ</sup> (Harl. Ven.) Neap <sup>α</sup> <sup>χ<sup>1</sup></sup> (Γ Vat 1).

<sup>1</sup> Τραπεζοχάρωντι <sup>χ</sup> (superscript), Τραπεζοχάρητι Neap <sup>α</sup>.

<sup>2</sup> πέπραχα <sup>χ</sup>

<sup>3</sup> ἵσως ἐρήσῃ με <sup>χ<sup>1</sup></sup>

<sup>4</sup> βέλτιστε ομ <sup>χ<sup>1</sup></sup>

<sup>5</sup> δὴ Vat 1, δὲ Γ

<sup>6</sup> ἐρεσθαι <sup>χ<sup>1</sup></sup>, ἐρεῖσθαι Neap <sup>α</sup>

<sup>7</sup> ἑορτήν MSS ἡμέραν Bergler, deleted by Schepers

<sup>8</sup> ἀμύνης <sup>χ<sup>1</sup></sup> <sup>9</sup> κόμα Ven, κῶμος <sup>χ<sup>1</sup></sup>

<sup>10</sup> τοῦ διαβάθρου Ven, τῶν διαβάθρων <sup>χ<sup>1</sup></sup>

<sup>11</sup> θάτερον Reiske ἀτέρον <sup>χ<sup>1</sup></sup>, ἔτερον <sup>χ</sup> Neap <sup>α</sup>

<sup>12</sup> ὡς ἐν τῇ φυγῇ—ἀποβαλεῖν deleted by Hercher

<sup>13</sup> ὅρα Ven., ὅσα Vat 1

<sup>14</sup> ἐπὶ <sup>χ</sup> Neap. <sup>α</sup>

<sup>15</sup> πολυτίμητον <sup>χ</sup>

<sup>16</sup> ὕφασμα ομ <sup>χ</sup> Neap. <sup>α</sup>.

## Letter 10 [iii. 46]

*Stemphylochaeron to Trapezocharon <sup>a</sup>*

How fortunately, how happily have I fared <sup>1 b</sup> Perhaps, my excellent Trapezocharon, you will ask me in what respect. Well, I will tell you even before you ask. As you know, the city was celebrating the festival of the Cureotis <sup>c</sup>; I had been invited to a dinner to provide entertainment and was dancing the cordax <sup>d</sup> The banqueters were trying to outdrink <sup>2</sup> one another, and the contest bade fair to go on indefinitely, but finally the company fell sound asleep—drowsy slumber <sup>e</sup> had crept upon all, even the very servants <sup>3</sup> I for my part began to look around to see if I could lift any of the silverware; but since this had all been put out of sight while people were still sober and was in safe storage, I tucked my napkin under my arm and made for the door <sup>f</sup> so fast that I lost one of my slippers as I ran. Just see how valuable it is, Egyptian linen and dyed in sea-purple from Hermionê, an exceedingly delicate and expensive weave <sup>4</sup> If I manage to sell it without getting caught.

<sup>a</sup> “Olivecake-Lover to Death-on-Vittles.”

<sup>b</sup> Reminiscent of Aristophanes, *Plutus* 629. *ὡς εὐτυχεῖθ',*  
*ὡς μακαρίως πεπράγατε*

<sup>c</sup> The third day of the Apaturia was called *Κουρεῶτις* because on it the names of boys and girls were entered on the lists of the phratries. See Deubner, *Attische Feste*, p. 232.

<sup>d</sup> Cf. above, ii 15 2

<sup>e</sup> Apparently a reminiscence of Aristophanes, *Wasps* 12 *νυστακτῆς ὑπνος*

<sup>f</sup> This sentence (from *τὸ χειρόμακτρον* through *ἔξηλλόμην*) appears to have been based on comic trimeters, as was pointed out by Kock, *CAF* iii p. 675.

## ALCIPHRON

λήσαιμι, γαστριῶ σε ἀγαγὼν ἐπὶ τὸν πανδοκέα Πιθακίωνα<sup>1</sup> πολλὰς γάρ ὁμοῦ πολλάκις παροινίας ἀνέτλημεν, καὶ χρή σε τὸν κοινωνὸν τῶν δυστυχημάτων μερίτην γενέσθαι καὶ τῆς εὐτυχούσης ἡμέρας.

11 [iii 47]

### ‘Ωρολόγιος Λαχανοθαυμάσω

‘Ερμῆ κερδῶε καὶ ἀλεξίκακε ‘Ηράκλεις, ἀπεσώθην. οὐδὲν ἄν<sup>2</sup> δεινὸν ἔτι γένοιτο. προχόην ὑφελόμενος ἀργυρᾶν<sup>3</sup> Φανίου τοῦ πλουσίου δρόμῳ δοὺς φέρεσθαι<sup>4</sup> (ἥν γάρ ἀωρία τῆς νυκτὸς μεσούσης<sup>5</sup>)  
2 κατηπειγόμην<sup>6</sup> σώζειν ἑαυτόν<sup>7</sup> κύνες δὲ ἔξαιφνης οἰκουροὶ περιχυθέντες ἄλλος ἄλλαχόθεν χαλεποὶ καὶ βαρεῖς τὴν ὑλακῆν ἐπήεσαν<sup>8</sup> Μολοττοὶ<sup>9</sup> καὶ Κινώσιοι, ὦφ’ ὃν οὐδὲν ἐκώλυσε<sup>10</sup> με ὡς ἡδικηκότα τὴν Ἀρτεμιν<sup>11</sup> διεσπάσθαι<sup>12</sup> μέσον, ὡς μηδὲ τὰ ἀκρωτήρια<sup>13</sup> εἰς τὴν ὑστεραίαν<sup>14</sup> περιλειφθῆναι πρὸς<sup>15</sup> ταφὴν τοῖς

χ (Harl Ven) Neap <sup>a</sup> χ<sup>1</sup> (Γ Vat 1).

<sup>1</sup> Πιθακίωνα Cobet Πιθακίωνα

χ (Harl. Ven) Neap <sup>a</sup> χ<sup>1</sup> (Γ Vat 1).

<sup>2</sup> οὐδὲν ἄν Μεινέκε· οὐδὲ χ, οὐδὲν Neap <sup>a</sup> χ<sup>1</sup>

<sup>3</sup> ἀργυρᾶν ομ. χ Neap <sup>a</sup>

<sup>4</sup> δρόμῳ δοὺς φέρεσθαι ομ. χ Neap <sup>a</sup>

<sup>5</sup> μεσούσης ομ. χ Neap <sup>a</sup>

<sup>6</sup> κατηπειγόμην Μεινέκε ἡπειγόμην χ<sup>1</sup>, καὶ ἡπειγόμην χ Neap <sup>a</sup>

<sup>7</sup> ἐμαυτόν χ<sup>1</sup>

<sup>8</sup> τὴν ὑλακῆν ἐπήεσαν χ<sup>1</sup>, τὴν ὑλακῆν χ, ομ. Neap.<sup>a</sup>

<sup>9</sup> Μολοττικοὶ χ

<sup>10</sup> ἐκώλυε χ<sup>1</sup>

<sup>11</sup> ὡς ἡδικηκότα τὴν Ἀρτεμιν deleted by Herwerden.

### III LETTERS OF PARASITES, 10. 4—11 2

I will take you and stuff you with belly-ware at mine host Pithaenion's. For many a time and oft have we put up with drunken insolence together, and it is only fair that you, my partner in misfortunes, should share in my lucky day also.

#### Letter 11 [m. 47]

##### *Horologius to Lachanothaumasus <sup>a</sup>*

O Hermes giver of gain and Heracles warder off of ill, I escaped in safety. There can no longer be any danger. I had appropriated a silver pitcher belonging to the rich Phanias, and taking to my heels ('twas the untimely hour of midnight) I made all speed to save myself. All of a sudden watch-dogs surrounded <sup>2</sup> and attacked me, one on this side, another on that; they were savage and deep-throated, Molossians <sup>b</sup> and Cnosians, <sup>c</sup> and there was nothing to hinder me from being rent asunder by their jaws (as if I had offended Artemis <sup>d</sup>) so thoroughly that not even my hands and feet would remain next day for burial by those who might be prepared to pity and commiser-

<sup>a</sup> "Clock-Watcher to Greens-Gazer."

<sup>b</sup> Largest of Greek dogs, used as shepherd dogs and watch-dogs

<sup>c</sup> Cretan dogs were known for their speed and for their endurance

<sup>d</sup> Reminiscent of the punishment of Actaeon.

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<sup>12</sup> διεσπάσθαι Γ, διεσπάσθαι *cet*

<sup>13</sup> ἀκρωτήρια Bergler: ἀκροθήνια

<sup>14</sup> εἰς τὴν ὑστεραίαν x<sup>1</sup>, τῇ ὑστεραίᾳ v Neap.<sup>a</sup>

<sup>15</sup> εἰς x Neap <sup>a</sup>.

ate Well, I found a conduit with the top open, not 3 a deep conduit but one near the surface, and I slipped into it and hid. Even as I tell you this I am trembling and quaking When the day-star rose I noticed that the dogs had ceased their howling (evidently they had been tied up at home) and I ran to the Peiraeus, where I happened upon a Sicilian ship about to cast off her stern-cables and sold the pitcher to the ship-master. And now that I've got the price of it I'm 4 loaded down with cash and I've returned to town—a nabob now ; and I'm so fanned by hope that I want to keep flatterers and to have parasites in attendance on me—no longer a parasite myself Well, suppose I do spend all this money I've acquired ; I'll return to my old occupation ; for not even a dog that has once learnt to gnaw leather will ever forget the trick.<sup>a</sup>

Letter 12 [iii 48]

*Etheloglyptes to Mappaphanisus* <sup>b</sup>

I hope that Licymnius the tragedian may lose his voice and come to the wretched end that he deserves

<sup>a</sup> Cf. Lucian, *Adreisus Indoctum* 25 : οὐδὲ γάρ κύων ἀπαξ πάνσαιτ' ἀν σκυτοτραγεῖν μαθοῦσα There appear to be underlying iambics

<sup>b</sup> "Willy Scraper to Napkin-Filcher."

<sup>9</sup> Ἐθελογλύπτης L. A. Post. Ἐθελογλύπτης

<sup>10</sup> Μαπαφανίσω Ven, Μαπαφανίσσω Neap.<sup>a</sup>, Μαπαφασίψ Γ Μαπτυφανίσω Hercher

<sup>11</sup> κακηγάκως ς Γ (corr.) Vat. I, κακηγάκως Γ<sub>1</sub>, κακεγάκως Neap<sup>a</sup>

<sup>12</sup> ἄχωρος ς, ἄχωρος Neap<sup>a</sup>.

τοὺς ἀντιτέχνους Κριτίαν τὸν Κλεωναῖον καὶ Ἰππασον τὸν Ἀμβρακιώτην τοὺς Αἰσχύλου<sup>1</sup> Προπομποὺς τορῷ τινι καὶ γεγωνοτέρῳ<sup>2</sup> φωνήματι χρησάμενος, γαῦρος ἦν καὶ κιττοστεφής καὶ<sup>3</sup> ἥγε 2 συμπόσιον ἔνθα παραληφθεὶς φεῦ τῶν κακῶν οἵα ὑπέμεινα, τοῦτο μὲν πιττούμενος τὴν κεφαλὴν καὶ γάρῳ τοὺς ὀφθαλμοὺς ῥαινόμενος, τοῦτο δὲ ἀντὶ πλακοῦντος, τῶν ἄλλων ἄμητας ἐσθιόντων καὶ σησαμοῦντας, αὐτὸς μέλιτι δεδευμένους λίθους 3 ἀπέτρωγον<sup>4</sup> ἡ πασῶν δὲ ἵταμωτάτη, τὸ ἐκ Κεραμεικοῦ πορνίδιον, ἡ μέτοικος ἡ Φενεάτις,<sup>5</sup> Ὑακινθίς,<sup>6</sup> κύστιν αἷματος πληρώσασα<sup>7</sup> καταφέρει μου τῆς κεφαλῆς, καὶ ὅμοι τῷ κτύπῳ λελούμην 4 τῷ αἷματι καὶ τῶν μὲν εὐωχονμένων πολὺς καὶ καπυρὸς ἐξεχύθη γέλως,<sup>8</sup> ἐγὼ δὲ ὥν ἔπαθον μισθὸν οὐκ ἀπηνεγκάμην ἄξιον, ἄλλα μοι γέγονε τῶν ὕβρεων ἀμοιβὴ τὸ μέτρον τῆς γαστρός, πέρα<sup>9</sup> δὲ 5 οὐδέν μήτε οὖν ἐσ νέωτα εἴη μήτε μὴν νικώῃ<sup>10</sup> δ θεοῖς ἔχθρὸς Λικύμνιος, ὃν ἐγὼ τῆς ἀχαρίστου

<sup>1</sup> (Harl. Ven.) Neap<sup>a</sup> x<sup>1</sup> (Γ Vat 1)

<sup>2</sup> Αἰσχύλους x

<sup>3</sup> γεγωνῶτερῳ Harl., γετονῷ τῷ Ven., γεγωνῷ τῷ Neap<sup>a</sup>.

<sup>4</sup> καὶ ομ x<sup>1</sup>

<sup>5</sup> ἀπέτρωγον Neap<sup>a</sup> Vat 1

<sup>6</sup> Φενεάτις Seiler Φενεάτις Harl. Neap<sup>a</sup>, φενεάτης Ven., Φαινεάτις x<sup>1</sup>

<sup>7</sup> Ὑακινθίς Bergler. Ὑακινθός Neap<sup>a</sup>, Ὑάκινθος cet

<sup>8</sup> πλήσασα x Neap<sup>a</sup>

<sup>9</sup> καὶ καπυρὸς ἐξεχύθη γέλως x<sup>1</sup>, ὑπάρχων δ θόρυβος περιεβόμβει τὸ δῶμα x Neap<sup>a</sup>

<sup>10</sup> πέρα Bergler πέρας

### III. LETTERS OF PARASITES, 12 1-5

For when, by giving play to a sort of shrill and sonorous voice, he won his victory over his rivals Critias of Cleonae <sup>a</sup> and Hippasus of Ambracia with the *Pro-pompoi* of Aeschylus, <sup>b</sup> he was all airs and graces, and, wreathed in ivy, celebrated a banquet I was invited, <sup>2</sup> and O me O my, what miseries I endured! First I got my head covered with pitch and my eyes spattered with sauce; next, while the rest were eating milk cakes and sesame cakes, I, instead of getting a flat-cake, was trying to nibble at stones smeared with honey. And then that sauciest little harlot of the <sup>3</sup> lot, who lives in the Cerameicus (she's really an outlander from Pheneus <sup>c</sup>), Hyacinthis by name, filled a bladder with blood and brought it down over my head, and along with the sound of the blow I found myself in a blood bath. The revellers broke into <sup>4</sup> much loud laughter, but I got no fair return for what I had been through, my recompense for the insults was only what my belly could hold, nothing more. Well, I pray that next year Lycymnius, hateful to the gods, may not be alive or winning victories, and I have decreed that, on account of his disagree-

<sup>a</sup> A hill town south-west of Corinth

<sup>b</sup> The names of the three actors are "probably fictitious" according to J. B. O'Connor, *Chapters in the History of Actors and Acting in Ancient Greece* (Princeton diss. Chicago, 1908), pp. 105, 113-114. For records of a competition in which three actors brought out three old tragedies (one apiece) see an inscription found in the Athenian Agora in 1935 and published by B. D. Meritt, *Hesperia* 7 (1938), 116-118, the date, according to Pritchett and Meritt, is 251/0 B.C. See also notes by A. Koite, *H* 73 (1938), 123-127. All these references have been kindly supplied by Professor Capps

<sup>c</sup> A town in the wilds of northern Arcadia.

<sup>10</sup> εἴη μήτε μὴν νικώη Meineke μήτε μὴν νικώη κ Neap <sup>a</sup>, εἴη μήτε μὴν βιώη <sup>1</sup> μήτε μῆνα βιώη Blaydes

φωνῆς ἔνεκεν ὀρθιοκόρυζον<sup>1</sup> καλεῖσθαι<sup>2</sup> πρὸς<sup>3</sup> ἡμῶν  
καὶ τοῦ χοροῦ τῶν Διονυσοκολάκων ἔκρινα.<sup>4</sup>

13 [iii 49]

## Καπνοσφράντης Ἀριστομάχῳ

Ὥδιμον, ὃς με κεκλήρωσαι καὶ εἴληχας, ὡς  
πονηρὸς εἶ καὶ λυπεῖς ἀεὶ τῇ πενίᾳ συνδέων. ἦν γὰρ  
ἀπορία τοῦ καλοῦντος γένηται, ἀνάγκη με<sup>5</sup> σκάνδι-  
κας ἐσθίειν καὶ τήθεα ἥ πόας ἀναλέγειν καὶ τῆς  
Ἐννεακρούνου πίνοντα<sup>6</sup> πίμπλασθαι τὴν γαστέρα  
2 ἔιτα, ἔως μὲν τὸ σῶμα τὰς ὕβρεις<sup>7</sup> ὑπέμενε καὶ ἦν  
ἐν ὥρᾳ τοῦ πάσχειν νεότητι καὶ ἀκμῇ νευρούμενον,  
φορητὸς ἥ ὕβρις ἐπειδὴ δὲ τὸ λοιπὸν<sup>8</sup> ἔγώ σοι  
μεσαίπολος,<sup>9</sup> καὶ τὸ λειπόμενον τοῦ βίου πρὸς γῆρας  
ὅρᾳ,<sup>10</sup> τίς ἴασις τῶν κακῶν; Ἀλιαρτίου σχοινίου

χ (Harl Ven) Neap<sup>a</sup> x<sup>1</sup> (Γ Vat 1)1 ὀρθιοκόρυζον Fobes on basis of Meiser's ὀρθιοκόρυζαν  
δρθιοκόρυζον MSS δρθιοκόρυδον Bergler.2 καλεῖσθαι most MSS, καλὸν ἀσθαῖς Ven. καλῶν χάριν οἵσε-  
σθαι Meineke3 παρ' χ Neap<sup>a</sup>

4 ἔκρινον ς, ἔκρινα ἔρρωσο Vat 1.

χ (Harl Ven) Neap<sup>a</sup> x<sup>1</sup> (Γ Vat 1).5 γένηται, ἀνάγκη με om. χ Neap<sup>a</sup>6 ἀναλέγειν—πίνοντα om. χ Neap<sup>a</sup>7 τὰς ὕβρεις τὸ σῶμα χ<sup>1</sup>8 τὸ λοιπὸν om χ Neap<sup>a</sup>.

9 μεσαίπολος Fobes μεσαίπονος MSS μεσαίπόλος Bergler.

10 ἔρπει Kock.

able voice, our crowd and the company of the Flatterers of Dionysus <sup>a</sup> shall call him "Snuffletenor."

Letter 13 [iii. 49]

*Capnosphrantes to Aristomachus* <sup>b</sup>

My guardian angel, who hast won me by lot and who claimest me for thine own, how malicious art thou and how dost thou grieve me, always binding me to poverty ! For if there is a scarcity of invitations, I must eat chervil and sea-squirts, or gather grasses, and fill my belly by drinking the water of Enneacrinus <sup>c</sup> Moreover, as long as my body could 2 take hard knocks and was at the right age for rough handling, nerved with youth at its prime, hard knocks were endurable ; but now that I am half-way on my journey, as you know, and the course that yet awaits me verges on old age, what remedy is there for my ills ? What I need is a rope from Haliartus , and I

flatterers of Dionysus, whereas they call themselves 'artists'" (Trans J H Freese, L C L)

<sup>b</sup> "Smoke-Sniffer to Breakfast-Fighter." T. Koch (*H* 21 [1886], 403-404) points out that this is not a letter at all but the *ρῆγος* of a parasite, he reconstitutes the comic trimeters. See also *CAF* III pp. 675-676

<sup>6</sup> Called also Callirhoe, a fountain at Athens. Its site has been much disputed, Dorpfeld thought that he had found it in the valley between the Pnyx and the Areopagus. For reviews of the evidence see Frazer on Pausanias 1. 14. 1; Judeich, pp. 193-201. There is possibly a reminiscence of Lucian, *Timon* 56.

χρεία· καὶ κρεμήσομαι πρὸ τοῦ Διπύλου, ἦν μή τι  
 3 δεξιὸν ἡ τύχη βουλεύσηται. εἰ δὲ καὶ τοῦς αὐτοῖς  
 ἐπιμείνειεν, οὐ πρότερον στραγγαλίσω τὸν τράχη-  
 λον πρὶν τραπέζης ἀπολαῦσαι πολυτελοῦς οὐκ εἰς  
 μακρὰν<sup>1</sup> δὲ ὁ περίβλεπτος οὗτος καὶ ἀοιδιμος ἔσται<sup>2</sup>  
 γάμος Χαριτοῦς καὶ Λεωκράτους, μετὰ τὴν ἔνην  
 καὶ νέαν τοῦ Πυανεψιῶνος, εἰς ὃν πάντως ἡ παρὰ<sup>3</sup>  
 τὴν πρώτην ἡμέραν ἡ τοῦς ἐπαυλίοις κεκλήσομαι  
 δεῖ γάρ θυμηδίας καὶ παρασίτων τοῖς γάμοις, καὶ  
 ἄνευ ἡμῶν ἀνέορτα πάντα καὶ συῶν οὐκ ἀνθρώπων  
 πανήγυρις.

14 [iii. 50]

Βουκοπνίκτης<sup>4</sup> Ἀρτοπύκτη<sup>5</sup>

Οὐκ ἀνέχομαι δρῶν Ζευξίππην<sup>6</sup> τὴν ἵπποπορνον  
 ἀπηνῶς τῷ μειρακίῳ χρωμένην. οὐ γὰρ δαπανᾶται  
 εἰς αὐτὴν χρυσίον μόνον καὶ ἀργύριον, ἀλλὰ<sup>7</sup> καὶ  
 συνοικίας<sup>8</sup> καὶ ἀγρούς<sup>9</sup> ἡ δέ, ἐπὶ πλέον ἐκτύφεσθαι  
 τὸν ἔρωτα τούτῳ μηχανωμένη, τοῦ Εὐβοίου ἐρᾶν  
 προσποιεῖται τοῦ νεανίσκου, ἵνα<sup>10</sup> τὰ<sup>11</sup> τούτου κατα-  
 σπαθήσασα οὗτως<sup>12</sup> ἐπ' ἄλλον τρέψῃ τὸν<sup>13</sup> ἔρωτα.

x (Harl. Ven.) Neap. <sup>1</sup>x<sup>1</sup> (Γ Vat 1).<sup>1</sup> μακρὰν Neap <sup>a</sup>, μακρὸν *cet*<sup>2</sup> ἔσται ομ <sup>1</sup>x<sup>1</sup><sup>3</sup> μετὰ xx (Harl. Ven.) x<sup>1</sup> (Γ Vat 1)<sup>4</sup> Βουβοπνίκτης x<sup>5</sup> Ἀντοπήκτη Γ, Ἀντοπύκτη Vat 1.<sup>6</sup> Ζευγίππην x<sup>7</sup> ἀλλά x, ἀλλ' ἡ x<sup>1</sup> ἀλλ' ἡδη Bergler <sup>8</sup> συνοικίαι x<sup>1</sup>.<sup>9</sup> ἀγράς Ven, ἀγροί x<sup>1</sup> <sup>10</sup> Ven Vat.1 insert καὶ.<sup>11</sup> τὰ added by Bergler<sup>12</sup> κατασπαθήσασα οὗτως x, σπαθήσασα x<sup>1</sup>

### III LETTERS OF PARASITES, 13 2—14 1

will hang myself in front of the Dipylon,<sup>a</sup> unless Fortune resolves upon some kindly stroke. But even <sup>3</sup> if she stays just as she is, I shall not put my neck in the noose until I have enjoyed one more sumptuous banquet<sup>b</sup> It won't be long now before that fashionable wedding of Charito and Leocrates of which people are talking,<sup>c</sup> directly after the last day of Pyanepson, and I shall surely be invited either for the first day or for the day after. A wedding has to have merry-making and parasites. Without us a wedding wouldn't be any festivity at all; it would be a gathering not of men but of swine.

#### Letter 14 [iii 50]

*Bucopnictes to Atopyctes<sup>d</sup>*

I cannot endure to see that dirty whore Zeuxippê<sup>e</sup> treating the youngster unkindly. For he is spending on her, not gold and silver alone, but even apartment houses and lands<sup>f</sup>, while she, scheming to inflame his love the more, pretends to have a passion for the man from Euboea, the young fellow, so that when she has squandered Philebus's money she may transfer

<sup>a</sup> The great Dipylon gate was in point because of its location in the Cerameicus, see above, ii. 22 2 and iii 12 3

<sup>b</sup> Cf above, iii 3 3

<sup>c</sup> Apparently a reminiscence of Lucian, *Timon* 38.

<sup>d</sup> "Gobble-and-Choke to Bread-Boxer."

<sup>e</sup> For the possible implications of this name see Sondag, p. 55.

<sup>f</sup> Possibly a reminiscence of Lucian, *Toxaris* 15

2 ἐγὼ δὲ ὁ δυνάμαι τὴν καρδίαν ὄρῶν ὑπορρέοντα τοσοῦτον πλοῦτον, δὲν οἱ μακαρῖται<sup>1</sup> αὐτῷ Λυσίας<sup>2</sup> καὶ Φανοστράτη<sup>3</sup> κατέλιπον ἂν γὰρ ἐκένοι κατ' ὀβολὸν συνήγαγον,<sup>4</sup> ἀθρόως ἀναλοῦ τὸ πολύκοινον τοῦτο καὶ αἰσχρότατον γύναιον. πάσχω μὲν οὖν τι καὶ ἐπὶ τῷ μειρακίῳ κύριος γὰρ γενόμενος τῆς οὐσίας πολλὴν τὴν εἰς ἡμᾶς φιλανθρωπίαν 3 ἐνεδείξατο· ὅρῶ δὲ καὶ τὰ ἡμέτερα σκάζοντα εἰ γὰρ εἰς ταύτην ἀπαντα τεθείη<sup>5</sup> τὰ προσόντα τούτῳ<sup>6</sup> τῷ βελτίστῳ, καλῶς, ὡς θεοί, καλῶς ἀπολαύσομεν τῆς πλησμονῆς<sup>7</sup> ἔστι<sup>8</sup> γάρ, ὡς οἰσθα, ἀπλοικὸς ὁ Φίληβος καὶ πρὸς ἡμᾶς τοὺς παρασίτους ἐπιεικῆς καὶ μέτριος τὸν τρόπον,<sup>9</sup> ὡδαῖς μᾶλλον καὶ γέλωτι ἦ ταῖς εἰς ἡμᾶς ὕβρεσι θελγόμενος.<sup>8</sup>

15 [iii 51]

Λαιμοκύκλωψ Κρεολώβη<sup>10</sup>

Ίδοὺ μετὰ τὸν Εὐρώταν καὶ τὸ Λερναῖον ὕδωρ καὶ τὰ Πειρήνης νάματα<sup>11</sup> ἔρωτι τῆς<sup>12</sup> Καλλιρρόης

<sup>1</sup> (Hail Ven.) x<sup>1</sup> (Γ Vat 1)<sup>1</sup> μακαρῖται Seiler μακαρῖται.<sup>2</sup> Φαννίας Harl, Φανίας Ven<sup>3</sup> Φανοστράτη Bergler Φανοστράτης λ, Φανοστράτη x<sup>1</sup><sup>4</sup> ἀνήγαγον λ<sup>5</sup> ἀπαντα ριείη L Α Post, ἀπαναλωθείη Radermachei.<sup>6</sup> αὐτῷ x<sup>7</sup> καλήν, ὡς θεοί, καλὴν ἀπολαύσομεν τὴν πλησμονήν x<sup>8</sup> Polak would put ἔστι—θελγόμενος before ὅρῶ δὲ<sup>9</sup> ἐπιεικῆς καὶ μέτριος τὸν τρόπον λ<sup>1</sup>, μέτριος καὶ ἐπιεικῆς x.<sup>10</sup> (Harl Ven.) x<sup>1</sup> (Γ Vat 1)<sup>11</sup> Κρεολώβη Μεινέκε· Κλεολάβη x, Κλεολώβη λ<sup>1</sup><sup>11</sup> καὶ τὰ Πειρήνης νάματα om x

her affection to another. I am grieved to the heart 2 to see all these riches melting away—riches that Lysias and Phanostratē, both of blessed memory, left to him. What they amassed, obol by obol, this common and utterly shameless wench is spending all at once <sup>a</sup>. Now, though I am somewhat sorry for the youngster also, for when he came into his property the generosity that he showed to us parasites was considerable; yet I see that our position also is 3 slipping. if all of this excellent fellow's property should be turned over to the woman, fine gorging we shall have, fine going, heaven knows, in the days to come! <sup>b</sup> Philebus, as you are aware, is a simple fellow, kind to us parasites and moderate in his ways, finding his pleasure in songs and laughter rather than in malicious jokes on us

Letter 15 [iii 51]

*Laemocyclops to Creolobes <sup>c</sup>*

Behold! After the Eurotas and the waters of Lerna and the springs of Peirenē <sup>d</sup> I now yearn for Callirrhoe <sup>e</sup> and I'm hastening back from Corinth to

<sup>a</sup> The source of *οὐ γὰρ δαπανᾶται—γύναιον* is reconstituted by Kock in comic trimeters (partly in *Rh.M* 43 [1888], 37 and partly in *H* 21 [1886], 391). See above, pp 8-9

<sup>b</sup> The latter part of this sentence, if *ω θεοὶ* be omitted, is a comic trimeter

<sup>c</sup> “ Cyclops-Gullet to Meat-Mamer ”

<sup>d</sup> I.e. after Sparta, Argos, and Corinth.

<sup>e</sup> See above, p 179, note *c*

ἐκ Κορίνθου πάλιν Ἀθήναζε κατεπείγομαι οὐ γάρ  
 με<sup>1</sup> τῶν τρυφημάτων τῶν ἐν τούτοις οὐδὲν ἥρεσεν,  
 ἀλλ’ ἔτοιμος ἐντεῦθεν ἀποσοβεῖν καὶ σπεύδειν<sup>2</sup> ὡς  
 2 ὑμᾶς<sup>3</sup> ἀχάριστοι γὰρ ὥφθησαν οἴδε<sup>4</sup> καὶ ἥκιστα  
 συμποτικοί, καὶ πλείους παρ’ αὐτοῖς<sup>5</sup> αἱ παροινίαι  
 τῶν ἀπολαύσεων. ὡς ἄμεινον ἐμοὶ ὀλύνθους ἦ  
 λαπάθας<sup>6</sup> ἐπιμασᾶσθαι<sup>7</sup> τῶν Ἀττικῶν ἢ τοῦ παρὰ  
 3 τούτοις χρυσίου ἀποδρέπεσθαι<sup>8</sup> οἷα γὰρ καινουρ-  
 γεῖν<sup>9</sup> ἐπιχειροῦσιν ἀναγκάζοντες ἀσκωλιάζοντας<sup>10</sup>  
 πίνειν, διάπυρόν τε τὸν<sup>11</sup> οἶνον καὶ θερμὸν ἄνευ τοῦ  
 πρὸς<sup>12</sup> ὕδωρ κράματος καταχέοντες, εἴτα δοτέα,<sup>13</sup>  
 κῶλά τε καὶ ἀστραγάλους, καθάπερ τοῖς κυσὶ<sup>14</sup>  
 παραρριπτοῦντες καὶ νάρθηκας ἐπιρρηγνύντες, καὶ  
 σκύτεσι<sup>15</sup> καὶ τοῖς<sup>16</sup> ἄλλοις ἴμασιν ἀντὶ παιδιᾶς πλήγ-  
 4 τοντες ἐμοὶ γένοιτο, πρόμαχε Ἀθηνᾶ καὶ πολι-  
 οῦχε τοῦ ἀστεος, Ἀθήνησι καὶ ζῆσαι καὶ τὸν βίον  
 ἀπολιπεῖν ἄμεινον γὰρ πρὸ τῆς Διομῆδος<sup>17</sup> πύλης  
 ἢ πρὸ<sup>18</sup> τῶν Ἰππάδων ἐκτάδην κεῖσθαι<sup>19</sup> νεκρὸν  
 τύμβου οὐ<sup>20</sup> περιχυθέντος ἢ τῆς Πελοποννήσου<sup>21</sup>  
 εὐδαιμονίας ἀνέχεσθαι

χ (Harl Ven) x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> με x<sup>1</sup>, μέ τι χ

<sup>2</sup> φεύγειν χ

<sup>3</sup> ἥμᾶς χ  
<sup>6</sup> παλάθας x<sup>1</sup>

<sup>4</sup> οὗτοι χ

<sup>5</sup> ἔαυτοῖς χ

<sup>7</sup> ἐπιμάσσασθαι χ

<sup>8</sup> τὸ παρὰ τούτοις χρυσίου ἀποδρύπτεσθαι χ<sup>1</sup>

<sup>9</sup> καινουργεῖν χ, καὶ νεοινρυγεῖν x<sup>1</sup>

<sup>10</sup> ἀσκωλιάζοντας ἀναγκάζοντες χ.

<sup>11</sup> τὸν ομ χ<sup>1</sup>

<sup>12</sup> πρὸς x<sup>1</sup>, πυρὸς χ

<sup>13</sup> δοτέα deleted by Hercher.

<sup>14</sup> σκύτει χ.

<sup>15</sup> τοῖς deleted by Herwerden

<sup>16</sup> Διομῆδος L Dindorf. Διάμιδος χ, Διομήδους χ<sup>1</sup>.

### III LETTERS OF PARASITES. 15 1-4

Athens For there wasn't a thing I enjoyed among their luxuries here, and I'm ready to whisk away and to hasten to you The people here proved to be <sup>2</sup> ungracious and not jolly fellows at all <sup>a</sup>, among them you get more tipsy tricks than satisfactions. How much better for me to munch green figs or dock at Athens than to take pickings from their gold ! Why, what new tricks they do try to introduce ! <sup>3</sup> They make a man drink while balancing on greased wine-skins, as at the Ascola <sup>b</sup>; and the wine that they pour down one's throat is fiery and hot, without any water mixed in ; then they throw you bones—ham-bones and knuckles—as they would to dogs, and they break rods over you, and for a fine joke they beat you with leather thongs and with other sorts of whips O Athena, defender and guardian of <sup>4</sup> the city, may it be my lot to live and die at Athens ! Surely it is better to lie outstretched, a corpse, before the Diomeid gate or the gate of the Knights, <sup>c</sup> without a burial mound, than to endure the opulence of the Peloponnesus

<sup>a</sup> Apparently a reminiscence of Lucian, *De Mercede Conductis* 30

<sup>b</sup> 'Ασκωλιασμός, or dancing on greased wine-skins, was a feature of the Country Dionysia, see Deubner, *Attische Feste*, p. 135

<sup>c</sup> Probably the same as the gate of Diochares, somewhere in the eastern wall, see Judeich, pp 142-143 There were apparently potter's fields outside this gate and the Diomeian gate For an echo of this passage see Browning, *Balaustion's Adventure* 27-32, S N Deane, " Robert Browning and Alciphron," *CJ* 9 (1914), 277-278

<sup>17</sup> πρὸ Bergler παρὰ

<sup>18</sup> κεῖσθαι Harl, νεῖσθαι Ven., πατεῖσθαι ρ<sup>1</sup> κείμενον πατεῖ-  
σθαι Bergler

<sup>19</sup> οὐ added by Meineke.

<sup>20</sup> Πελοποννησίων οὐ.

Κοπαδίων Εύκνίσσω<sup>1</sup>

Οὕ μοι μέλει<sup>2</sup>. ποιούντων ὅσα καὶ βούλονται  
 ῥιψοκίνδυνοι Γρόνθων<sup>3</sup> καὶ Σαρδανάπαλλος· ἐμὲ γὰρ  
 κοινωνῆσαι τῆς ἀτόπου πράξεως ἀδύνατον, οὐδὲ εἰ  
 μάντευμά μοι ἐκ τῆς Δωδωναίας δρυὸς ἐπιτρέποι<sup>4</sup>  
 2 τὸ δρᾶμα<sup>5</sup> πάντως οὖν ἀφεκτέον ὑποπειρᾶσι  
 γὰρ τὴν παλλακὴν τοῦ τῆς οἰκίας δεσπότου, καὶ ἥδη  
 αὐτοῖς ἡ πρᾶξις εἰς τὴν ἀκμὴν προκεχώρηκε.<sup>6</sup> καὶ  
 οὐκ ἀρκοῦνται τῇ τῶν ἀφροδισίων ἀθέσμω πλη-  
 σμονῇ, ἀλλὰ γὰρ<sup>7</sup> τὰ ἐκ τῆς οἰκίας σκεύη καθ' ἐν<sup>8</sup>  
 3 ἐκλαμβάνουσι. καὶ ἵσως μὲν ἄχρι τινὸς λήσεται  
 τοῦργον πραττόμενον, πάντως δέ ποτε ἡ λάλος γεί-  
 των ἡ ψίθυρος οἰκέτης ἀγορεύει τὸ πρᾶγμα εἰς  
 τούμφανές, καὶ ἀνάγκη μετὰ πῦρ καὶ σίδηρον καὶ  
 τὰς πολλὰς<sup>9</sup> βασάνους τέλος αὐτοῖς<sup>10</sup> γενέσθαι τῆς  
 ἥδονῆς<sup>11</sup> τὸ κώνειον ἡ τὸ βάραθρον. ἀφειδῶς γὰρ  
 χρώμενοι τῷ τολμήματι ἵσόρροπον τῇ πράξει τὴν  
 τιμωρίαν ἐκτίσουσιν

<sup>1</sup> (Harl. Ven.) Neap. <sup>a</sup> x<sup>1</sup> (Γ Vat 1)

<sup>2</sup> Κοπαδίων Εύκνίσσω Hercher, Λοπαδίων Εύκνίσσω Schafer,  
 Ακρατολύμας Χωνοκράτει Schepers Cf the following letter

<sup>3</sup> μέλλει Harl, μέλοι ει Ven, μέλον Vat 1

<sup>4</sup> Γρόνθων Bergler Γόρθων x, Γρόνθον Neap <sup>a</sup>, Γρίθων x<sup>1</sup>

<sup>5</sup> ἐπιτρέπει x

<sup>6</sup> After δρᾶμα Bergler deletes ὡς ἔστιν ἐργάζεσθαι χρηστόν  
 φύεται γὰρ σπανίως καὶ ἐν παισὶ τὸ χρηστόν καὶ [x Neap <sup>a</sup> omit  
 τὸ χρηστόν καὶ, Harl omits χρηστόν καὶ] πιστὸν ἥθος καὶ ὑγρές

<sup>7</sup> καὶ ἥδη αὐτοῖς ἡ πρᾶξις εἰς τὴν ἀκμὴν προκεχώρηκε Bergler

### III LETTERS OF PARASITES. 16 1-3

Letter 16 [in 52]

*Copadion to Eucnissus* <sup>a</sup>

It's none of my business, let Gronthon <sup>b</sup> and Sardanapallus do all that they please, dare-devils that they are. Why, I couldn't share in their heinous conduct, no, not even if an oracle from the oak at Dodona should entrust me with the task. No, I certainly must keep my hands off. They are tamper- 2  
ing with the concubine of the master of the house, and they have already gone the limit. What's more, they are not content with the unholy satisfaction of their lusts, no, they are actually pilfering the furniture from the house, piece by piece. Possibly 3  
up to a certain point their performance will escape notice; but surely some day either a tattling neighbour or a whispering servant will let the matter out; and then, of a certainty, after punishment by fire and knife and the whole gamut of torture, the end of their pleasure will be the hemlock or the Pit <sup>c</sup>. They are playing their bold game recklessly, and they will receive punishment commensurate with their deeds.

<sup>a</sup> "Scrapson to Good-Savourer"

<sup>b</sup> "Earcuff"

<sup>c</sup> From the fourth century this name was given to a low cliff (at the western edge of the Hill of the Nymphs) over which the bodies of criminals were thrown

καὶ ἡδη αὐτοῖς ἡ πρᾶξις εἰς τὴν ἀρχὴν προκεχώρηκε Neap.<sup>a</sup> x<sup>1</sup>,  
om. x

<sup>7</sup> ἀλλὰ γὰρ MSS. ἀλλὰ καὶ Bergler, ἄμα γὰρ Meineke, ἀλλὰ  
γὰρ καὶ Schepers

<sup>8</sup> χ<sup>1</sup> inserts ὡς ἐπέμφωρι

<sup>10</sup> αὐτῷ Γ, om. Neap <sup>a</sup>.

<sup>9</sup> ἀλλας Hercher

<sup>11</sup> τῆς ἥδονῆς om. χ<sup>1</sup>

17 [πὶ 53]

'Ακρατολύμας Χωνοκράτει<sup>1</sup>

Χθὲς Καρίωνος περὶ τὸ φρέαρ ἀσχολουμένου εἰσ-  
έφρησα εἰς τούπτανιον<sup>2</sup> ἔπειτα<sup>3</sup> εὑρὼν λοπάδα εὑ-  
μάλα<sup>4</sup> κεκαρυκευμένην καὶ ἀλεκτρυόνα ὅπτὸν χύ-  
τραν τε<sup>5</sup> μεμβράδας ἔχουσαν καὶ ἀφύας Μεγαρικὰς<sup>6</sup>  
ἔξηρπασα, καὶ ἀποπηδήσας ποι<sup>7</sup> καταχθείην ἔζη-  
2 τουν καὶ εὐκαίρως<sup>8</sup> ἐμφάγοιμι<sup>9</sup> μόνος<sup>10</sup> ἀπορίᾳ δὲ  
τόπου δραμῶν ἐπὶ τὴν Ποικίλην (καὶ γὰρ οὐκ  
ἡνόχλει<sup>11</sup> ταύτην οὐδὲ εἰς τῶν ἀδολέσχων τουτωνὶ<sup>12</sup>  
3 φιλοσόφων) κεῖθι τῶν πόνων ἀπέλαυνον ἀνανεύσας  
δὲ τῆς λοπάδος ὄρῳ προσιόντας τῶν ἀπὸ τῆς τη-  
λίας<sup>13</sup> τινὰς<sup>14</sup> νεανίσκων, καὶ δείσας τὰ μὲν βρώματα  
ὅπισθεν<sup>15</sup> ἀπεθέμην, αὐτὸς δὲ εἰς τοῦδαφος ἐκείμην  
κρύπτων τὰ κλέμματα εὐχόμενός τε<sup>16</sup> τοῖς Ἀπο-  
τροπαίοις τὸ νέφος παρελθεῖν,<sup>17</sup> χόνδρους ὑποσχό-  
μενος λιβανωτοῦ<sup>18</sup> ἵκανούς,<sup>19</sup> οὓς οἴκοι ἀναδεξάμενος<sup>20</sup>  
4 τῶν ἱερῶν ἔχω εὑ μάλα εὐρωτιῶντας καὶ οὐκ

χ (Harl Ven) Neap <sup>a</sup> x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> 'Ακρατολύμας Χωνοκράτει Seilei . 'Ακρατολύμας Χωνοκράτω  
MSS Λοπαδίων Εύκνίσσω Schepers Cf the preceding letter

<sup>2</sup> τούπτανιον χ Neap <sup>a</sup> <sup>3</sup> εἴτα x<sup>1</sup>

<sup>4</sup> εὑ μάλα x<sup>1</sup>, εὑ Harl Neap <sup>a</sup>, οὐκ εὑ Ven

<sup>5</sup> χύτραν τε x Neap <sup>a</sup>, καὶ χύτραν x<sup>1</sup>

<sup>6</sup> Μεγαρικὰ Pierson . μεγειρικὰς Neap <sup>a</sup>, μαγειρικὰς cet.

<sup>7</sup> πῆ χ <sup>8</sup> εὐκέρως Ven εὐκήλως Meiser.

<sup>9</sup> ἐμφάγοιμι Reiske . ἀν φάγοιμι

<sup>10</sup> μόνος precedes ἀν φάγοιμι in x

<sup>11</sup> ἡνόχλει x<sup>1</sup> <sup>12</sup> τιλίας x<sup>1</sup>. <sup>13</sup> τινὰ x x<sup>1</sup>.

<sup>14</sup> ὅπισθεν x<sup>1</sup>. <sup>15</sup> τε ομ x

<sup>16</sup> τὸ νέφος ἀπελθεῖν Harl 1, παρελθεῖν τὸ νέφος x<sup>1</sup>

<sup>17</sup> ὑποσχόμενος λιβανωτοῦ χόνδρους x<sup>1</sup>.

<sup>18</sup> ἵκανούς ομ x Neap <sup>a</sup>.

<sup>19</sup> ἀναδεξάμενος Harl., ἀναδεξάμενος Ven Neap <sup>a</sup>

### III. LETTERS OF PARASITES, 17 1-4

Letter 17 [in 53]

*Acratolymas to Chonocrates* <sup>a</sup>

Yesterday, while Carion was busy at the well,<sup>b</sup> I made my way into the kitchen, then, having discovered a dish dressed with very rich, savoury sauce, and a roast fowl, and a pot containing anchovies and Megarian sprats,<sup>c</sup> I grabbed them and, lighting out, set about considering where I might make port and conveniently devour my meal by myself. For lack <sup>2</sup> of a better place I ran to the Painted Porch (and really there wasn't a single one of those garrulous philosophers infesting it <sup>d</sup>) and there I proceeded to enjoy the fruits of my labours. But on looking up <sup>3</sup> from my dish I saw coming towards me some of the young fellows from the gaming tables, and in my fright I set the food behind me and lay down on the ground myself, hiding my plunder and praying to the Averting Gods that the storm cloud might pass by; I vowed an offering of a fair number of grains of frankincense—good and mouldy <sup>e</sup>—that I had picked up from sacrifices and keep at home. And I <sup>4</sup>

<sup>a</sup> "Strong-wine-Spoiler to Funnel-Master." Athenaeus x. 436 e tells of a great drinker who was nicknamed "Funnel" (Χώνη), "for he would insert a funnel in his mouth and drink unceasingly while the wine poured in" (Trans. C. B. Gulick, L. C. L.). The source of this letter is reconstituted in comic trimeters by Kock, *H* 21 (1886), 405, and *C. A. F.* in pp. 676-677. See above, pp. 9-10.

<sup>b</sup> Carion was a cook's name in comedy, see Athenaeus ix 377 d and Menander, *Epitrepones* 446 Korte<sup>3</sup>. The well served as a refrigerator.

<sup>c</sup> Cf. Plutarch, *Quomodo Quis Suos in Virtute Sentiat Profectus* 12 (83 D).

<sup>d</sup> Cf. above, 1 3 2.

<sup>e</sup> Cf. above, 11 33 1.

ἡστόχησα· οἱ θεοὶ γὰρ αὐτοὺς ἄλλην ὁδὸν ἔτρεψαν.  
 κάγὼ σπουδῆ καταβροχθίσας πάνθ' ὅσα ἐνέκειτο  
 τοῖς σκεύεσι φίλῳ πανδοκεῖ<sup>1</sup> τὴν χύτραν καὶ τὸ  
 λοπάδιον,<sup>2</sup> τὰ λεύφανα τῶν κλεμμάτων, χάρισμα<sup>3</sup>  
 δοὺς ἔχειν<sup>4</sup> ἀπεχώρησα ἐπιεικής τις καὶ δεξιὸς<sup>5</sup> ἐκ  
 τῶν δωρημάτων ἀναφανεῖς.

18 [πλ. 54]

Χυτρολείκτης Πατελλοχάρων<sup>6</sup>

Τί δακρύω,<sup>7</sup> ἵσως ἐρήσῃ με, ἡ πόθεν κατέαγα τὸ  
 κρανίον, ἡ πῶς τὸ ἀνθηρὸν τοῦτο<sup>8</sup> εἰς μέρη κατ-  
 ερρωγὸς ἴματιον φορῶ, ἐνίκησα κυβεύων, ὡς μή-  
 ποτ' ὥφελον τί γὰρ ἔδει με ἀσθενέστερον ὅντα  
 2 ρωμαλέοις συνεξετάζεσθαι νεανίαις, ἐπεὶ γὰρ εἰς  
 ἔμαυτὸν ὅλας τὰς ἐκθέσεις συνελεξάμην,<sup>9</sup> ἀπορίᾳ  
 δὲ ἦν αὐτοῖς παντελῆς ἀργυρίου, ἐπ' ἔμε πάντες  
 ὥρμησαν. καὶ οἱ μὲν πὺξ ἔπαιον, ἄλλοι δὲ λίθοις  
 3 ἔχρωντο, οἱ δὲ διέσχιζον τὸ ἴματιον. ἐγὼ δ' ἀπρὶξ  
 τῶν κερμάτων εἰχόμην,<sup>10</sup> ἀποθανεῖν πρότερον ἦ  
 προέσθαι τι ἐκείνοις τῶν<sup>11</sup> μοι πεπορισμένων αἴρού-  
 μενος καὶ δὴ μέχρι γέ τινος ἀντέστην γεννικῶς<sup>12</sup> καὶ  
 τὰς φορὰς τῶν πληγῶν ὑπομένων καὶ τὰς ἐκστρο-  
 φὰς τῶν δακτύλων ἀνεχόμενος, καὶ ἥμην οἴα τις

x (Harl. Ven.) Neap. <sup>a</sup> x<sup>1</sup> (Γ Vat.1)<sup>1</sup> φίλῳ πανδοχεῖ Harl., Φιλοπανδοχεῖ Ven<sup>2</sup> χύτραν καὶ τὸ λοπάδιον x Neap. <sup>a</sup>, λοπάδα καὶ τὸ χυτρί-  
διον x<sup>1</sup><sup>3</sup> χάριν x                          <sup>4</sup> ἔχειν om x<sup>1</sup>x (Harl. Ven.) Neap. <sup>a</sup> x<sup>1</sup> (Γ Vat 1)<sup>5</sup> μέτριος x<sup>1</sup>

### III. LETTERS OF PARASITES, 17 4—18 3

didn't miss, for the gods turned them off by another road. As for me, I hastily gulped down all the contents of the dishes, made a present of the pot and the platter—all that remained of the booty—to an inn-keeper friend of mine, and went upon my way, having gained the credit of being a rather decent as well as clever fellow as the result of my gifts

#### Letter 18 [ii. 54]

#### *Chytroleictes to Patellocharon <sup>a</sup>*

Why am I crying, perhaps you will ask me, or whence my broken skull, or how does it happen that this showy cloak that I am wearing is torn to shreds? I won at dice, and I wish I hadn't. What occasion was there for a weakling like me to enter the lists with sturdy youngsters? The fact is that, when I had gathered in all the stakes and they were absolutely cleaned out, they all pounced on me. And some pounded me with their fists, while others used stones and others ripped my cloak. But I held on to my money, hard and fast, choosing to die rather than to yield any of my winnings to them. And for a while I resisted manfully, holding up under the rain of blows and standing it while they twisted my fingers

<sup>a</sup> “Pot-Licker to Platter-Hound”

<sup>6</sup> Πατελλοχάρωνι Hercher Πατελλοχάροντι

<sup>7</sup> δακρύεις x<sup>1</sup>.

<sup>8</sup> x inserts καὶ.

<sup>9</sup> συνεζευξάμην x

<sup>10</sup> εἰχόμην τῶν κερμάτων x<sup>1</sup>.

<sup>11</sup> ἐκείνοις τῶν Bergler τῶν ἐκείνοις Ven. x<sup>1</sup>, τῶν ἐκείνων cet

<sup>12</sup> γενναίως x<sup>1</sup>

Σπαρτιάτης ἀνὴρ<sup>1</sup> ἐπὶ τοῦ βωμοῦ τῆς Ὀρθίας<sup>2</sup>  
 4 τυπτόμενος. ἀλλ' οὐκ ἦν Λακεδαίμων ἐν ᾧ<sup>3</sup> ταῦτα  
 ὑπέμενον, ἀλλ' Ἀθῆναι—καὶ τῶν Ἀθήνησι κυβευ-  
 τῶν οἱ ἔξωλέστατοι<sup>4</sup> τέλος δ' οὗν<sup>5</sup> λειποθυμήσας  
 ἀφῆκα τοῖς ἐναγέσι λαμβάνειν. οἱ δὲ καὶ τὸ προ-  
 κόλπιον διηρεύνησαν, καὶ τὰ ἐν τούτῳ ἐγκείμενα  
 φέροντες ὥχοντο, τοῦτ' ἐμοῦ<sup>6</sup> λώιον ἡγησαμένου,  
 τὸ ζῆν δίχα<sup>7</sup> χρημάτων ἢ μετὰ χρημάτων τεθνάναι.

19 [m. 55]

Αὐτόκλητος Ἐτοιμαρίστω<sup>8</sup>

Ολίγα ἢ οὐδὲν διαφέρουσι τῶν ἴδιωτῶν οἱ  
 σεμνοὶ καὶ τὸ καλὸν καὶ τὴν ἀρετὴν ἔξυμνοῦντες—  
 τούτους λέγω τοὺς ἐργολαβοῦντας τὰ μειράκια  
 οἷον γάρ οἶνον ἔλαθέ σε συμπόσιον Σκαμωνίδου<sup>9</sup>  
 2 γενέσια τῆς<sup>10</sup> θυγατρὸς ἑορτάζοντος. καλέσας γάρ  
 ἐναγχος οὐκ ὀδίγους τῶν προύχειν δοκούντων  
 Ἀθήνησι πλούτῳ καὶ γένει, ὥήθη δεῖν καὶ τοῖς

<sup>1</sup> (Harl Ven) Neap <sup>a</sup> x<sup>1</sup> (Γ Vat 1)<sup>1</sup> ἄνηβος Metropulos.<sup>2</sup> Ὀρθίας Bergler Πυθίας<sup>3</sup> οὐκ ἦν Λακεδαίμων ἐν ᾧ Bergler. οὐκ ἐν Λακεδαίμονι ἐμῇ Harl Neap <sup>a</sup>, οὐκαὶ Λακεδαίμονι ἐμῇ Ven, οὐκ ἐν Λακεδαίμονι τῇ ἐμῇ <sup>1</sup>.<sup>4</sup> ἀλλ' Ἀθῆναι καὶ τῶν Ἀθήνησι κυβευτῶν οἱ ἔξωλέστατοι x<sup>1</sup>, Ἀθήνησι δέ Ἀθῆνα γάρ καὶ τῶν ἐνταῦθα κυβευτῶν οἱ ἔξωλέστατοι Harl, Ἀθήνης οἱ δέ Ἀθῆνα γάρ καὶ τῶν ἐνταῦθα κυβευτῶν οἱ ἔξωλέστατοι Ven, ομ Neap <sup>a</sup><sup>5</sup> δ' οὗν Seiler: οὗν x<sup>1</sup>, γοῦν <sup>λ</sup> Neap <sup>a</sup><sup>6</sup> τοῦτ' ἐμοῦ Neap <sup>a</sup> x<sup>1</sup>, τούτου ἐμοῦ Harl, τούτου Ven<sup>7</sup> ἀνευ x<sup>1</sup>.

back, I was like a Spartan being flogged at the altar of Orthia <sup>a</sup>. But it wasn't Lacedaemon where I was suffering so; it was Athens—and of all the gamblers at Athens the dirtiest scoundrels. Well, anyway, I finally grew faint and let the cursed fellows take what they would. And they actually searched the fold of my garment, and went off with what there was in it; for I thought it better so—to live without money than to die with it.

Letter 19 [in 55]

*Autocletus to Hetoemaristus* <sup>b</sup>

There is little or no difference between common people and those haughty persons who sing the praises of "honour" and of "virtue"—I refer to those who exploit our young men. What a feast you missed, what a feast, when Seamonides celebrated his daughter's birthday! He sent out his invitations recently to not a few of the people who are accounted eminent at Athens in wealth and birth, and he thought

<sup>a</sup> Artemis Orthia, at whose altar Spartan ephebes were flogged to test their endurance.

<sup>b</sup> "Gate-Crasher to Prompt-to-Breakfast." Points of similarity to Lucian's *Symposium* were noted by Berglein (Kock [Rh.M 43 (1885), 40-44] discusses these points in detail and reconstitutes the main body of the letter in comic trimeters), to Lucian's *Gallus*, by Wagner, to Lucian's *Hermotimus*, by F. Ullrich, *Entstehung und Entwicklung der Literaturgattung des Symposium. II. Teil* (Progr. Wurzburg, 1909), p. 56.

<sup>a</sup> (Harl. Ven.) Neap <sup>a</sup> x<sup>1</sup> (Γ Vat.1).

<sup>b</sup> Θαυμοφάγος Κυπελιστῆς x Cf the following letter

<sup>9</sup> Σκαμανίδου x Neap <sup>a</sup>

<sup>10</sup> τῆς om x<sup>1</sup>

# ALCIPHRON

φιλοσοφοῦσι κοσμῆσαι τὴν εὐωχίαν. παρῆν οὖν ἐν πρώτοις<sup>1</sup> Ἐπεοκλῆς<sup>2</sup> ὁ στωικὸς οὗτος, ὁ πρεσβύτης, ὁ κουριῶν τὸ γένειον,<sup>3</sup> ὁ ῥυπαρός, ὁ τὴν κεφαλὴν αὐχμηρός, ὁ γεγηρακώς,<sup>4</sup> ὁ ῥυστότερον<sup>5</sup> τῶν 3 βαλαντίων ἔχων τὸ μέτωπον.<sup>6</sup> παρῆν δὲ<sup>7</sup> καὶ Θεμισταγόρας ὁ ἐκ τοῦ περιπάτου, ἀνὴρ οὐκ ἄχαρις ὀφθῆναι, οὐλῇ τῇ γένυντὸς λαμπρυνόμενος ἦν δὲ καὶ ὁ Ἐπικούρειος Ζηνοκράτης, οὐκ ἀτημέλητος τοὺς κικίνους καὶ<sup>8</sup> αὐτὸς<sup>9</sup> ἐπὶ<sup>10</sup> βαθεῖ τῷ πώγωνι 4 σεμνυνόμενος,<sup>11</sup> ὁ τε ἀοίδιμος (τοῦτο γὰρ πρὸς ἀπάντων ἐκέκλητο<sup>12</sup>) Ἀρχίβιος ὁ Πυθαγορικός, ὥχρον ἐπὶ τοῦ προσώπου πολὺν ἐπιβεβλημένος, πλοκάμους ἀπ' ἄκρας<sup>13</sup> τῆς κεφαλῆς ἄχρι<sup>14</sup> στέρνων αὐτῶν ἀπαιωρῶν,<sup>15</sup> δέξν καὶ ἐπίμηκες<sup>16</sup> τὸ γένειον καθεικώς,<sup>17</sup> τὴν ρῦνα<sup>18</sup> ἐπικαμπής, τὸ στόμα ἐπιχειλής, αὐτῷ τῷ<sup>19</sup> πεπιέσθαι<sup>20</sup> καὶ λίαν μεμυκέναι 5 τὴν ἔχεμυθίαν ὑποσημαίνων<sup>21</sup> ἐξαίφνης δὲ καὶ Παγκράτης ὁ κύων ρύμη τοὺς πολλοὺς παρωσάμενος εἰσήρρησε,<sup>22</sup> στελέχω<sup>23</sup> πρινίνῳ ἐπερειδόμενος, ἦν γὰρ ἀντὶ τοῦ πυκνώματος τῶν δέζων χαλκοῖς

χ (Harl. Ven.) Neap <sup>1</sup> χ<sup>1</sup> (Γ Vat.1)

<sup>1</sup> τούτοις χ<sup>1</sup> <sup>2</sup> Εὐοκλῆς χ<sup>1</sup>

<sup>3</sup> ὁ κουριῶν τὸ γένειον J G Schneider ὁ κουρειῶν τὸ γένειον χ<sup>1</sup>, om. χ Neap.<sup>a</sup>

<sup>4</sup> ὁ γεγηρακώς om. χ Neap <sup>a</sup>

<sup>5</sup> ῥυστότερον Meineke. ῥυσσώτερον Neap.<sup>a</sup>, ῥυσσότερον *cet*

<sup>6</sup> πρόσωπον Neap <sup>a</sup> <sup>7</sup> δὲ om. χ Neap <sup>a</sup>

<sup>8</sup> οὐκ ἀτημέλητος τοὺς κικίνους καὶ Beigler: οὐκ ἀτημέλητος τοὺς κίκινας καὶ Γ, οὐκ ἀτημέλητος τοὺς κίκινας Vat 1, om. χ Neap <sup>a</sup>

<sup>9</sup> αὐτὸς om. χ Neap <sup>a</sup>

<sup>10</sup> ἐπὶ Hemsterhuys. ὑπὸ

<sup>11</sup> χ Neap.<sup>a</sup> insert καὶ.

<sup>12</sup> ἐκαλεύτο χ<sup>1</sup>

<sup>14</sup> μέχρι χ<sup>1</sup>. <sup>15</sup> αἰωρῶν χ<sup>1</sup>

<sup>13</sup> ἄκρας om. χ<sup>1</sup>.

<sup>16</sup> μακρὸν χ Neap <sup>a</sup>

### III LETTERS OF PARASITES, 19 2-5

proper to grace his board with philosophers also. So there was present among the foremost, our friend Eteocles the Stoic, the oldster, with a beard that needed trimming, the duty fellow, with head unkempt, the aged sire, his brow more wrinkled than his leatheren purse.<sup>2</sup> Present also was Themistagoras of the Peripatetic school, a man whose appearance did not lack charm and who prided himself upon his curly whiskers. And there was the Epicurean Zenocrates, not indifferent to his curls, he also proud of his full beard, and Archibius the Pythagorean, "the famed in song" (for so everybody called him), his countenance overcast with a deep pallor, his locks falling from the top of his head clear down to his chest, his beard pointed and very long, his nose hooked, his lips drawn in and by their very compression and firm closure hinting at the Pythagorean silence. All of a sudden Pancrates too, the Cynic, pushing the crowd aside, burst in with a rush; he was supporting his steps with a club of holm-oak—the cane was studded with

<sup>a</sup> Meineke, *FCG* iv. p. 334, suspects that Menander had written

ὅ γεγηρακώς καὶ ρύσσοτερον βαλλαντίου  
ἔχων τὸ πρόσωπον

and that Alciphron was paraphrasing. This would explain the presence, in two mss., of the apparently redundant ὁ γεγηρακώς.

<sup>17</sup> καθεικώς τὸ γένειον x Neap <sup>a</sup>

<sup>18</sup> ρύνα Neap <sup>a</sup> x<sup>1</sup>.

<sup>19</sup> αὐτῷ τῷ x<sup>1</sup>, ὡς ἀπὸ τοῦ x Neap <sup>a</sup>.

<sup>20</sup> πεπιέσθαι Hemsterhuys: πεπεῖσθαι MSS. πεπρῖσθαι Meineke

<sup>21</sup> ὑποσημαίνων x<sup>1</sup>, ὑποσημαίνειν x Neap. <sup>a</sup>.

<sup>22</sup> εἰσήρησε x<sup>1</sup>

<sup>23</sup> στελέχω Meineke στελεψ. <sup>a</sup>

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τισιν ἥλοις ἐμπεπαρμένην φέρων βακτηρίαν, καὶ τὴν πήραν δὲ<sup>1</sup> διάκενον καὶ πρὸς τὰ λείψανα εὐζώνως<sup>2</sup> ἡρτημένην<sup>3</sup>

6 Οἱ μὲν οὖν ἄλλοι ἀπὸ ἀρχῆς εἰς τέλος παραπλησίαν τινὰ καὶ τὴν αὐτὴν εἶχον τῆς ἐστιάσεως ἀκολουθίαν, οἱ φιλόσοφοι δέ, προιόντος τοῦ συμποσίου καὶ τῆς φιλοτησίας συνεχῶς περισοβουμένης, ἄλλος 7 ἄλλην τερατείαν ἐπεδείξαντο. Ἐτεοκλῆς<sup>4</sup> μὲν<sup>5</sup> γὰρ ὁ στωικὸς ὑπὸ γήρως καὶ πλησμονῆς ἐκτάδην κείμενος ἔρρευγχεν<sup>6</sup>. ὁ Πυθαγόρειος δὲ τὴν σιωπὴν λύσας τῶν χρυσῶν ἐπῶν τινα κατὰ<sup>7</sup> μουσικὴν ἀρμονίαν ἐτερέτιζεν. ὁ βέλτιστος δὲ Θεμισταγόρας, ἄτε τὴν εὐδαιμονίαν κατὰ τὸν τοῦ περιπάτου λόγον οὐ ψυχῇ καὶ σώματι μόνον ἀλλὰ καὶ τοῖς ἐκτὸς δριζόμενος, ἀπῆτε πλείονα πέμπατα καὶ ποικιλίαν 8 τῶν ὄψων δαψιλῆ. Ζηνοκράτης δὲ ὁ Ἐπικούρειος τὴν ψάλτριαν ὡς αὐτὸν<sup>8</sup> ἐνηγκαλίζετο τακερὸν καὶ ὑγρὸν προσβλέπων ὑπομεμυκόσι τοῖς ὅμμασι, λέγων τοῦτο εἶναι τὸ τῆς σαρκὸς ἀδχλητὸν καὶ τὴν 9 καταπύκνωσιν τοῦ ἡδομένου ὁ κύων δὲ πρῶτα μὲν<sup>9</sup> οὔρει κατὰ τὴν κυνικὴν ἀδιαφορίαν εἰς σύρμα χαλάσσας καὶ καθεὶς τὸ τριβώνιον, ἐπειτα καὶ Δωρίδα τὴν μουσόδυργὸν οἷος ἦν ἐν ὀδφθαλμοῖς ἀπάντων ὁρώντων ἐνεργεῖν, φάσκων ἀρχὴν γενέσεως εἶναι τὴν φύσιν

“Ωστε ἡμῶν τῶν παρασίτων οὐδεὶς ἔτι<sup>10</sup> λόγος.

χ (Harl Ven) Neap <sup>a</sup> χ<sup>1</sup> (Γ Vat 1)

<sup>1</sup> δὲ ομ. χ<sup>1</sup>

<sup>2</sup> ἐντόνως χ, εὐτόνως Neap <sup>a</sup>, εὐζόνως Γ

<sup>3</sup> ἡρτυμένην Jacobs

<sup>4</sup> Ἐτεοκλῆς χ, Νεοκλῆς Neap <sup>a</sup>, Εὐοκλῆς χ<sup>1</sup>

<sup>5</sup> μὲν ομ. χ<sup>1</sup>

<sup>6</sup> ἔρρευγχεν Seiler ἔρεγχεν

### III LETTERS OF PARASITES. 19 5-9

some brass nails where the thick knots were, and his wallet was empty and hung handy for the scraps

Now the other guests observed, from the beginning 6 of the party to the end, a similar or identical etiquette, but the philosophers, as the dinner progressed and the loving cup swept constantly on its rounds, exhibited, each in turn, his brand of hocus-pocus. Eteocles the 7 Stoic, for example, because of old age and a full stomach, stretched himself at full length and snored : and the Pythagorean, breaking his silence, hummed some of the *Golden Verses*<sup>a</sup> to a musical air. The excellent Themistagoras, since, according to the Peripatetic doctrine, he defined happiness, not in terms of soul and body only, but also in terms of external goods, demanded more cakes and an abundant variety of dainty viands. Zenocrates the Epicurean took the 8 harp girl in his arms, gazing upon her from half-closed eyes with a languishing and melting look, and saying that this was "tranquillity of the flesh" and "consolidation of pleasure". The Cynic first of all, with 9 Cynic indifference, made water, loosening his mantle and letting it drag on the floor ; then he was prepared to Roger Doris, the singing girl, right before the eyes of all, saying that nature is the prime cause of generation

The result was that no attention was paid to us

<sup>a</sup> A short didactic poem (in hexameters) embodying many old Pythagorean *ὑποθῆκαι*. Conjectures as to its date run from the fifth century B.C. to the fourth century of our era, the latest editor, P. C. van der Horst (Leyden, 1932), inclines to the second century of our era.

<sup>7</sup> τίνα κατὰ Maehly. κατά τίνα.

<sup>8</sup> αὐτὸν Γ, αὐτὸν cet

<sup>9</sup> μὲν om. x<sup>1</sup>

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10 τὸ γὰρ θέαμα καὶ τὴν θυμηδίαν παρεῖχεν οὐδεὶς τῶν εἰς τοῦτο κεκληρωμένων,<sup>1</sup> καίτοι γε καὶ<sup>2</sup> Φοιβάδης<sup>3</sup> ὁ κιθαρῳδὸς καὶ μῆμοι γελοίων οἱ περὶ Σαννυρίωνα καὶ Φιλιστιάδην οὐκ ἀπέλειπον<sup>4</sup> ἀλλὰ<sup>5</sup> πάντα φροῦδα καὶ οὐκ ἀξιόχρεα,<sup>6</sup> εὐδοκίμει δὲ μόνος ὁ τῶν σοφιστῶν<sup>7</sup> λῆρος.

20 [πλ. 56]

### Θαμβοφάγος Κυπελλιστῆς<sup>8</sup>

Ἐπαίρεις σαυτὸν οὐδὲν δέον καὶ τύφου πλήρης εἴ καὶ βαδίζεις ἵσα,<sup>9</sup> τοῦτο δὴ τὸ τοῦ λόγου, Πυθοκλεῖ,<sup>10</sup> καὶ ἀρίστων ἀποφέρη μερίδας,<sup>11</sup> τὰς σπυρίδας 2 καθ' ἡμέραν ἔξογκῶν σὺ μεγέθει λειψάνων οὐκοῦν<sup>12</sup> καθάπερ πρώην Ἀρητάδης<sup>13</sup> ὁ γραμματικὸς ἐποίεις,<sup>14</sup> Ομήρου ὡς ἔφασκεν ἐπιλέγων στιχίδιον<sup>15</sup>

<sup>1</sup> (Harl. Ven.) Neap. <sup>2</sup> x<sup>1</sup> (Γ Vat 1)

<sup>1</sup> κεκλημένων Beigler

<sup>2</sup> καὶ ομ. x<sup>1</sup>

<sup>3</sup> Φοιβιάδης x<sup>1</sup>

<sup>4</sup> ἀπέλειπον Herwerden κατελείποντο Neap. <sup>5</sup>, ἀπελείποντο cet.

<sup>5</sup> ἀλλα Capps

<sup>6</sup> ἀξιόχρεα Neap. <sup>7</sup>, ἀξιόθεα cet

<sup>7</sup> σοφῶν <sup>8</sup> Neap. <sup>9</sup>

x (Harl. Ven.) Γ

<sup>8</sup> Θαμβοφάγος Κυπελλιστῆς Μεινέκε Θαμβοφάγος Κυπελλιστῆς Γ, Αὐτόκλητος Ἐτοιμαρίστω x Θυμβροφάγος Κυπελλιστῆς Bergler. Cf the preceding letter

<sup>9</sup> τύφου πλήρης εἴ καὶ βαδίζεις ἵσα Μεινέκε τύφου πλήρης εἴ καὶ βαδίζεις εἰς ἀ μὴ δεῖ Harl, τύφου πλήρης εἴ καὶ βαδίζεις εἰς ἀ μὴ δεῖ Ven, βαδίζεις εἰς ἀ οὐ δεῖ καὶ τύφου πλήρης εἴ Γ

parasites any longer<sup>10</sup> The spectacle and the amusement were provided, not by any one of those whose lot was cast to this end, though both Phoebades, the lyre-player, and Sannyrion and Philistiades, the clowning actors, with their company, were constant in their efforts. No, we were quite out of it and beneath consideration. only the nonsense of the sophists met with approval.

## Letter 20 [iii 56]

*Thambophagus to Cypellistes<sup>a</sup>*

You hold yourself high without reason and you are full of conceit and you stride along like Pythocles,<sup>b</sup> as the saying goes, and you carry off portions from luncheons, cramming your baskets day after day with a vast lot of left-over scraps. Oh yes, you were only 2 doing, were you, what Aretades<sup>c</sup> the teacher of letters did the other day, when he said, quoting a

<sup>a</sup> "Wondrous-Eater to Cuprian."

<sup>b</sup> Cf Demosthenes xix 314, Tsirimbas, pp 23-24, Atheneus v. 213 e

<sup>c</sup> Cf Eusebius, *Praeparatio Evangelica* x. 3; scholia to *Iliad* xxiv 110

<sup>10</sup> Πυθοκλεῖ Γ<sub>2</sub>, Πυθομ καὶ Γ<sub>1</sub>, Πυθόκλεια x.

<sup>11</sup> καὶ ἀποφέρη μερίδας τῶν ἀρίστων Γ

<sup>12</sup> οὐκοῦν placed here by Polak in the mss. it stands before τὰς σπυρίδας

<sup>13</sup> Ἀρητάδης Meineke   'Αρητάδης Harl., 'Αρητάδης Ven., 'Αρητάδης G.

<sup>14</sup> ἐποίει Capps: ἐποίει

<sup>15</sup> στίχον x.

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εὐμηχάνως αὐτῷ πρὸς τὰς ἀρπαγὰς<sup>1</sup> τῶν βρωμάτων ἡρμοσμένον,

Καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καὶ τι φέρεσθαι, πέπαυσο, κατάβαλε τὴν ἀλαζονείαν, τρισάθλιε, ἡ ἀνάγκη σε τῆς οἰκίας γυμνὸν<sup>2</sup> θύραζε ἐν ἀκαρεὶ χρόνου<sup>3</sup> ἐκβληθέντα ἐκπεσεῖν.<sup>4</sup>

21 [πλ 57]

## Οἰνόλαλος Ποτηριοφλυάρω<sup>5</sup>

Οὐκ εἰς δέον οἰνωμένος ἐσκωψάμην τὸν τροφέα τοῦ νεανίσκου Ζώπυρον<sup>6</sup> ἐξ ἐκείνου γὰρ ἵσως διαβολῆ τυπεὶς τὰ ὥτα περὶ τὰς δόσεις κατέστη μικροπρεπέστερος<sup>7</sup> καὶ φειδωλῷ τῷ<sup>8</sup> μέτρῳ κέχρηται περὶ τὰς δαπάνας<sup>9</sup> εἰωθὼς γὰρ ἐν ταῖς ἔορταστικαῖς τῶν ἡμερῶν ἡ χιτώνιον ἡ τριβώνιον ἡ ἐφεστρίδα πέμπειν, ἔναγχος Κρονίων ἐνστάντων

χ (Harl Ven ) Γ

<sup>1</sup> ἀρχὰς χ

<sup>2</sup> τῆς οἰκίας γυμνὸν χ, γυμνὸν τῆς οἰκίας Γ τῆς δλβίας γυμνὸν Meiser.

<sup>3</sup> χρόνω λ

<sup>4</sup> ἐκβληθέντα ἐκπεσεῖν Γ, ἐκβληθέντα χ<sub>1</sub>, ἐκβληθῆναι χ (superscript).

χ (Harl Ven ) Γ

<sup>5</sup> Οἰνόλαλος Ποτηριοφλυάρω Bergler Οἰνόλαλος Ποτηροφλυάρω Γ, Οἰνόλαλος Κυτελιστῆ χ

<sup>6</sup> τὸν τροφέα τοῦ νεανίσκου Ζώπυρον Reitz. τὸν τροφέα τὸν νεανίσκου Γ, τὸν νεανίσκον Ζώπυρον τὸν τροφέα χ.

<sup>7</sup> μικροπρεπέστερος περὶ τὰς δόσεις κατέστη χ.

<sup>8</sup> φειδωλῷ τῷ MSS. φειδωνείᾳ Cobet

<sup>9</sup> περὶ τὰς δαπάνας om Γ.

### III LETTERS OF PARASITES, 20. 2—21 1

neat line of Homer ingeniously adapted by himself to the pilfering of food,

“ Both eat and drink and then carry off a bit as well ”<sup>a</sup>  
Have done with that, drop your insolence, you thrice-miserable wretch, or in a jiffy you’ve got to be thrown naked out of the house, clean out, forced off the stage <sup>b</sup>

#### Letter 21 [iii 57]

#### *Oenolalus to Poteriophlyarus* <sup>c</sup>

I had drunk too much, and I made fun of my young gentleman’s foster-father, Zopyrus.<sup>d</sup> It is very likely because Zopyrus has filled master’s ears with accusations that master has turned pretty stingy about his presents and has been using short measure on what he pays out. Why! On feast-days he used to send me a tunic or an old cloak or a mantle, but a little while ago when the Cronia<sup>e</sup> came around he sent me a pair

<sup>a</sup> From *Odyssey* xv 376-379.

μέγα δὲ δμῶες χατέονσιν  
ἀντία δεσποίνης φάσθαι καὶ ἔκαστα πυθέσθαι  
καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καὶ τι φέρεσθαι  
ἀγρόνδ', οἰά τε θυμὸν δεῖ δμώεσσιν ιαίνει

<sup>b</sup> From Aristophanes, *Plutus* 242-244

ἢν δ' ὡς παραπλῆγ' ἄθρωπον εἰσελθὼν τύχω,  
πόρναισι καὶ κύβουσι παραβεβλημένος  
γυμνὸς θύρας<sup>f</sup> ἔξεπεσον ἐν ἀκαρεῖ χρόνου

Cf Lucian, *Charon* 14: ἄθλιος ἐκπεσών τῆς εὐδαιμονίας ἐν  
ἀκαρεῖ τοῦ χρόνου

<sup>c</sup> “ Wine-Prattler to Wine-cup-Babbler ”

<sup>d</sup> The name was perhaps suggested by Lucian, *Symposium*  
26

<sup>e</sup> The Safrnalia

## ALCIPHRON

ὑποδήματα<sup>1</sup> Ἰφικρατίδας μοι νεουργεῖς<sup>2</sup> ἔπειμψε τῷ  
 2 Δρόμωνι δοὺς κομίζειν ὁ δὲ ἐπὶ ταύταις ἐβρευ-  
 θύετο καὶ μισθοὺς τῆς διακονίας ἀπήγτει,<sup>3</sup> ἐγὼ δὲ  
 δάκνομαι καὶ τὴν προπετῆ γλῶτταν διαμασθόμαι<sup>4</sup>  
 καὶ ὅψε τῆς ἀμαρτίας αἰσθάνομαι. ὅταν γὰρ τὸ  
 ῥέῦμα τῶν λόγων μὴ καθηγουμένης διανοίας φέρη-  
 ται, ἀνάγκη τὴν γλῶτταν τηνικαῦτα προσκρούειν  
 καὶ σφάλλεσθαι.<sup>5</sup>

22 [iii. 58]

‘Αλοκύμινος Φιλογαρελαίω<sup>6</sup>

Οὐδὲν προτιμῶ σου, κανὸν ἀπειλῆς ψιθυριεῦν κατ’  
 ἐμοῦ καὶ καττύειν<sup>7</sup> διαβολὰς ἀγενήτους<sup>8</sup> ἀπλοικὸς  
 γὰρ καὶ γενναῖος ὁ Μαλιεὺς οὗτος στρατιώτης<sup>9</sup> ὁ  
 βόσκων ἥμᾶς τὰ νῦν δὴ ταῦτα, καὶ τοσοῦτον ἀπέχει  
 τοῦ ζηλοτυπεῦν τὰς πόρνας<sup>10</sup> ὡς, πρώην λόγου ρυ-  
 έντος αὐτῷ ἐπὶ τοῦτο ἐπὶ<sup>11</sup> τοῦ συμποσίου, πολλὴν  
 κατέχεε βλασφημίαν τῶν τὰ τοιαῦτα ὑπομενόντων  
 2 ἔλεγε γὰρ γαμεταῖς ἐπικλήροις οἰκουρίαν πρέπειν

χ (Harl. Ven.) Γ

<sup>1</sup> ὑποδήματα deleted by Bergler.

<sup>2</sup> νεουργεῖς Bergler νεουργῆ εἰς Γ, om χ (see following note)

<sup>3</sup> In place of ὑποδήματα—ἀπήγτει χ has οὐδὲ προσέβλεψεν

<sup>4</sup> διαμασθόμαι Seiler : διαμασθόμαι

<sup>5</sup> ἀνάγκη—σφάλλεσθαι χ, τότε σφάλλεσθαι τὴν γλῶτταν ἀνάγκη.  
 ἔρρωσο Γ

χ (Harl. Ven.) Γ

<sup>6</sup> ‘Αλοκύμινος Φιλογαρελαίω Ruhnken ‘Αλοκύμινος Φιλο-  
 γαρελαδίω Γ, om χ.

<sup>7</sup> καὶ καττύης Wagner, καττύεις Bergler

of new shoes, Iphicratids.<sup>a</sup> giving them to Dromon to deliver Dromon made a fuss about them and 2 demanded a tip for his service ; while I am vexed and am biting my reckless tongue. and too late I see my mistake For when the stream of words pours out unguided by intelligence, that's the time the tongue is sure to stumble and to trip

## Letter 22 [m. 58]

*Halocyminus to Philogarelaeus* <sup>b</sup>

I care nothing for you, even if you do threaten to spread whispers against me and to concoct base accusations ; for this Malian soldier who is feeding us at the present time is a simple-minded and decent man, and he is so far removed from feeling jealousy about whores that, when recently, at a drinking-bout, his conversation ran to this topic, he poured out a great torrent of abuse on people who are subject to such feelings For, as he said, married women with 2 an inheritance should keep to the house and live the

<sup>a</sup> So called from the Athenian general Iphicrates C. B. Gulick, *The Life of the Ancient Greeks* (New York, 1902), p. 165, compares "Bluchers" Professor Warmington compares "Wellingtons."

<sup>b</sup> "Salt-Cummin to Fond-of-Fish-Paste-and-Oil."

<sup>8</sup> ἀγενήτους Γ<sub>1</sub> ἀνηνέτους Reiske.

<sup>9</sup> στρατιώτης οὗτος Γ

<sup>10</sup> πόρνας Meiser: ἔορτάς (Capps suggests that this may have arisen from a gloss *scorta*) MSS. ἔταιρας Pierson.

<sup>11</sup> τοῦτο ἐπὶ inserted by Meiser

## ALCIPHRON

καὶ τὸν σεμνὸν βίον,<sup>1</sup> τὰς ἔταιρας δὲ δεῦν εἶναι πάντων ἀναφανδὸν καὶ πᾶσιν ἐκκεῖσθαι τοῖς βουλομένοις ὅνπερ οὖν τρόπον τοῖς λουτροῖς καὶ τοῖς σκεύεσι κοινοῖς κεχρήμεθα, καν<sup>2</sup> ἐνὸς εἶναι δοκῆ,<sup>3</sup> οὕτως καὶ ταῖς εἰς τοῦτον ἀπογραψαμέναις τὸν βίον εἰδῶς οὖν τηνάλλως τὴν<sup>4</sup> διαβολήν σου χωρήσουσαν,<sup>5</sup> τρέμε<sup>6</sup> ἐνδακῶν<sup>7</sup> τὸ χεῖλος, ὡς οἱ τὸν Σίγηλον<sup>8</sup> ἥρω παριόντες, μὴ κακόν τι προσλάβησ<sup>9</sup> οὐ γάρ ἔστι τῶν Ἀττικῶν τούτων<sup>10</sup> εἰς τῶν χαύνων μειρακίων, ἀλλ’ ἀνὴρ ὅπλομάχος καὶ ἀρήιος, παρ<sup>11</sup> φιλοκατείας<sup>12</sup> καὶ διαβολῆς τρόπος ἔρρει ἀνάγκη δὲ τὸν διαβολὰς μὴ<sup>13</sup> προσιέμενον τοῖς διαβάλλουσιν ἀπεχθάνεσθαι

23 [πλ. 59]

Λιμέντερος Ἀμασήτω<sup>13</sup>

Παρ’ ἔνα τινὰ τῶν τὰ πινάκια παρὰ τὸ Ἰακχεῖον προτιθέντων καὶ τοὺς ὄνείρους ὑποκρίνεσθαι ὑπ-

χ (Hail Ven) Γ

<sup>1</sup> σεμνὸν βίον χ, γυμνὸν βίον καὶ Γ

<sup>2</sup> καν Bergler. καὶ

<sup>3</sup> δοκῆ Bergler. δοκεῖ

<sup>4</sup> τὴν ομ. χ. <sup>5</sup> χωρήσουσαν Berglei χωρήσασαν

<sup>6</sup> τρέμω Γ τρέχει Kock

<sup>7</sup> δακῶν χ

<sup>8</sup> Σίγηλον Meineke. σίγηλον Γ, σιγηλὸν χ

<sup>9</sup> προσλάβωμαι Γ

<sup>10</sup> τοῦτον χ

<sup>11</sup> κολακεία Γ

<sup>12</sup> μὴ διαβολὰς Γ.

χ (Hail Ven) Γ.

<sup>13</sup> Ἀμασίω χ.

<sup>a</sup> For the sharing of the bath-things of the rich by the poor see Aristophanes, *Anagyruς*, frag. 55 Kock, as interpreted by Capps in *AJPh* 33 (1912), 78-82

### III LETTERS OF PARASITES, 22 2—23 1

respectable life, but courtesans must belong to all openly and be accessible to all who wish them. so then, just as we use public baths and their furnishings in common,<sup>a</sup> even though they are held to be the property of an individual, so too, said he. with women who have enrolled for this kind of life Therefore, since you know that your slander will be 3 in vain, tremble, biting your lips as do those who pass by the grave of the Silent Hero.<sup>b</sup> lest you get hurt into the bargain<sup>c</sup> For our soldier is not one of these frivolous Athenian youngsters but a warrior and in Ares' service, a man with whom anything like flattery or slander counts for naught, and the man who does not believe the slanders that he hears becomes inevitably the enemy of the slanderers

#### Letter 23 [iii 59]

##### *Limenetus to Amasetus* <sup>d</sup>

I want to go to one of the men who put up their cards by the temple of Iacchus<sup>e</sup> and who profess to

<sup>b</sup> Even the name of the "hero" (here synonymous with "deceased", cf the use in ii 35 2 above) is kept silent. A very old tradition, however, attaches the name of Narcissus the Eretrian, see Tsirimbas, pp 16-17. In support of this view Meineke quotes Strabo ix 2 10 (404) and Eustathius on *Odyssey* xxiv 465

<sup>c</sup> The main part of this sentence was apparently based upon iambics

<sup>d</sup> "Hunger-Gut to Never-Chews"

<sup>e</sup> Commonly identified with the temple of Demeter mentioned by Pausanias i 2 4. See Kern in *RE* s.v. *Iakchos*, Sp. 615; Judeich, p. 364.

## ALCIPHRON

ισχνουμένων βούλομαι ἐλθὼν τὰς δύο ταύτας δραχμάς, ἃς οἶσθά με ἐν χεροῦν<sup>1</sup> ἔχοντα, καταβαλὼν<sup>2</sup> τὴν φανεῖσαν δύψιν μοι κατὰ τοὺς ὅπνους διηγήσα-  
2 σθαι οὐ χεῖρον δὲ καὶ πρὸς σὲ ὡς φίλον ἀναθέσθαι τὸ καινὸν τοῦτο καὶ πέρα πάσης<sup>3</sup> πίστεως φάσμα.<sup>4</sup>

’Εδόκουν γὰρ κατ’ ὄναρ εὐπρεπῆς εἶναι νεανίσκος καὶ οὐχ ὁ τυχών, ἀλλ’ ἐκεῖνος εἶναι<sup>5</sup> ὁ Ἰλιεὺς ὁ περύψηκτος<sup>6</sup> καὶ περικαλλής,<sup>7</sup> ὁ τοῦ Τρωὸς παῖς Γανυμήδης, καὶ καλαύροπα ἔχειν καὶ σύριγγα, καὶ τιάρα Φρυγίᾳ σκέπειν<sup>8</sup> τὴν κεφαλὴν ποιμαίνειν τε 3 καὶ εἶναι κατὰ τὴν Ἰδην. ἔξαίφνης δὲ ἐπιπτάντα<sup>9</sup> μοι γαμψώνυχα<sup>10</sup> καὶ μέγαν ἀετόν, γοργὸν τὸ βλέμμα καὶ ἀγκυλοχείλην τὸ στόμα, κουφίσαντά με τοὺς ὅνυξιν ἀφ’ οὗπερ ἐκαθήμην πέτρου μετεωρίζειν εἰς τὸν ἀέρα καὶ πελάζειν τοῖς οὐρανίοις τόποις ἐπειγό-  
4 μενον εἴτα μέλλοντα<sup>11</sup> ψαύειν τῶν πυλῶν αἵς αἱ Ὁραι ἐφεστᾶσι, κεραυνῷ βληθέντα πεσεῖν, καὶ τὸ δρνεον οὐκέτι εἶναι τὸν διμπετῆ καὶ μέγαν<sup>12</sup> ἀετόν, γῦπα δὲ πικρὸν<sup>13</sup> ὁδωδότα, ἐμὲ δὲ τοῦτον ὃς εἴμι Λιμέντερον, γυμνὸν πάσης ἐσθῆτος, οἵα πρὸς λουτρὸν ἡ παλαιότραν ηὔτρεπτισμένον.

5     ’Εκταραχθεὶς οὖν<sup>14</sup> ὡς εἰκὸς ἐπὶ τοσούτῳ πτώματι

x (Harl Ven) Γ

<sup>1</sup> με ἐν χεροῦν Γ, ἐν χεροῦν με x.

<sup>2</sup> καταβαλὼν Bergler : βαλὼν x, καταβαλόντα Γ

<sup>3</sup> ἀπάσης x

<sup>4</sup> φάσμα Γ, φάσμα καὶ ζήτημα x

<sup>5</sup> εἶναι deleted by Bergler, οἷμαι Reiske, νὴ Δία Meineke.

<sup>6</sup> περίπυστος Harl, om. Ven. περίψυκτος Berglei.

<sup>7</sup> περικαλλίστος Γ

<sup>8</sup> στέφειν Γ

<sup>9</sup> ἐπιστάντα x

<sup>10</sup> γαμψώνυχον Harl, γαμψώνυχοι Ven.

<sup>11</sup> μέλλοντα x, μέλλοντα τότε Γ

### III LETTERS OF PARASITES, 23 1-5

interpret dreams, and there, after paying them down these two drachmas that you know I have in my hands, I want to describe the dream which appeared to me. But there is no harm in communicating to you also, since you are my friend, this strange and utterly incredible vision

It seemed to me in my dream that I was a good-looking young fellow, no ordinary person, but that Ilian lad, the very smooth-bodied and very lovely Ganymede, the son of Tros, and that I had a shepherd's crook and a Pan's pipe, and a Phrygian cap covering my head, and that I was shepherding my flock and was on Mount Ida. Suddenly a great eagle with crooked claws, his gaze fierce and his beak hooked<sup>a</sup> swooped down upon me, lifted me by his talons from the rock where I was sitting, carried me high into the air, and, speeding swiftly on his course, brought me to the heavenly regions: then, just as I was on the point of touching the gates at which the Hours stand their guard,<sup>b</sup> I was struck by a thunderbolt and fell, and the bird was no longer the great eagle from heaven but a vile-smelling vulture, and I was my own self, Limenterus, without a rag on me, as though I were ready to take a bath or to wrestle

As you may well believe, I was terrified by such a

<sup>a</sup> Cf. *Iliad* xvi. 428 and *Odyssey* xxii. 302 οἱ δ', ὡς τῷ αἴγυπτῳ γαμφάνυχες ἀγκυλοχέλαι. For the part played by the eagle in the rape of Ganymede see Friedländer in *RE* s.v. *Ganymedes*, Sp. 739.

<sup>b</sup> Cf. *Iliad* v. 749, Lucian, *Iuppiter Tragoedus* 33, *De Sacrificiis* 8.

<sup>12</sup> τὸ δρυεον οὐκέτι εἶναι τὸν διπετῆν καὶ μέγαν Ven., τὸν δρυν οὐκέτι τὸν διοπετῆ τὸν μέγαν εἶναι Γ

<sup>13</sup> πικρὸν Bergler. μικρὸν

<sup>14</sup> ἐμὲ δὲ—οὐν Γ, ἐγὼ δὲ διαταραχθεὶς λ.

## ALCIPHRON

διηγειρόμην,<sup>1</sup> καὶ πρὸς τὸ παράδοξον τῆς ὄψεως ἀγωνιῶ καὶ δέομαι οἱ φέρει τὸ ὄναρ μαθεῖν παρὰ τῶν τὰ τοιαῦτα ἀκριβούντων, εἰ μέλλει<sup>2</sup> τις ἀπλανῶς εἰδέναι καὶ εἰδὼς ἀληθίζεσθαι<sup>3</sup>

24 [πλ 60]

### Χασκοβούκης Ὑπνοτραπέζω

Οὐκέτι εἰσῆλθον εἰς τὴν Κόρινθον· ἔγνων γὰρ ἐν βραχεῖ τὴν βδελυρίαν<sup>4</sup> τῶν ἐκεῖσε πλουσίων καὶ τὴν τῶν πενήτων ἀθλιότητα ὡς γὰρ ἐλούσαντο οἱ πολλοὶ καὶ μεσοῦσα ἦν ἡμέρα,<sup>5</sup> στωμύλους ἔθεασάμην καὶ εὐφυεῖς νεανίσκους, οὐ περὶ τὰς οἰκίας ἀλλὰ περὶ τὸ Κράνειον εἰλουμένους καὶ οὖ μάλιστα ταῖς ἄρτοπώλισι καὶ ὁπωροκαπήλοις ἔθος ἀνα-  
2 στρέφειν ἐνταυθὶ<sup>6</sup> γὰρ εἰς τοῦδαφος ἐπικύπτοντες ὁ μὲν φλοιοὺς θέρμων ἀνηρεῖτο, ὁ δὲ τὰ ἔλυτρα τῶν καρύων ἐπολυπραγμόνει μή πού τι τῶν ἐδωδίμων ἐναπομεῖναν<sup>7</sup> διέλαθεν,<sup>8</sup> ὁ δὲ τῶν ροιῶν τὰ περικάρπια, ἀ σίδια ἡμῖν τοῖς Ἀττικοῖς προσαγορεύειν ἔθος, ἀπέγλυφε τοῖς ὄνυξιν εἴ πού τι<sup>9</sup> τῶν κόκκων ἐπιδράξασθαι<sup>10</sup> δυνηθείη, οἱ δὲ καὶ τὰ ἐκ τῶν ἄρτων

χ (Harl. Ven.) Γ

<sup>1</sup> ἔξηγειρόμην Γ

<sup>3</sup> ἀληθίσασθαι χ.

χ (Harl. Ven.) Γ.

<sup>4</sup> τὴν βδελυρίαν ἐν βραχεῖ χ

<sup>5</sup> ἡμέρα ἦν Γ.

<sup>7</sup> ἐναπομεῖναν Bergler. ἀπομεῖναν Harl., ἀπομεῖναν Ven., ἀπομεῖναν Γ.

<sup>8</sup> ἐλαθεν χ

<sup>2</sup> μέλλοι Γ

<sup>6</sup> ἐνταυθοῖ Γ

<sup>9</sup> τινος Herchei.

### III LETTERS OF PARASITES, 23. 5—24 2

fall as that and awoke, and now I am worried about this incredible vision, and I want to learn, from the experts in such matters, what the dream portends—if there can be anybody who really knows and who truthfully tells what he knows

Letter 24 [in 60]

*Chascobuces to Hypnotrapezus* <sup>a</sup>

I did not enter Corinth after all; for I learned in a short time the sordidness of the rich there and the misery of the poor. For example, at midday, after most people had bathed, I saw some pleasant-spoken, clever young fellows moving about, not near the dwellings but near the Craneum <sup>b</sup> and particularly where the women who peddle bread and retail fruit are accustomed to do their business. There the young fellows would stoop to the ground, and one would pick up lupine pods, another would examine the nutshells to make sure that none of the edible part was left anywhere and had escaped notice, another would scrape with his fingernails the pomegranate seeds (which we in Attica are accustomed to call *sidia*) to see whether he could glean any of the seeds anywhere, while others would actually gather and greedily devour the pieces that fell from the

<sup>a</sup> "Stuff-Cheek to Sleep-at-Table"

<sup>b</sup> A suburb of Corinth with a gymnasium and a grove of cypresses

# ALCIPHRON

ἀποπίπτοντα πρὸς πολλῶν ἥδη πεπατημένα ἀναλέγοντες ἔκαπτον<sup>1</sup>

3 Τοιαῦτα τὰ<sup>2</sup> τῆς Πελοποννήσου<sup>3</sup> προπύλαια καὶ ἥ<sup>4</sup> δυοῦν θαλάσσαιν ἐν μέσω κειμένη πόλις, χαρίεσσα μὲν ἵδεν καὶ ἀμφιλαφῶς ἔχουσα τρυφημάτων, τοὺς οἰκήτορας δὲ<sup>5</sup> ἀχαρίστους καὶ ἀνεπαφροδίτους κεκτημένη· καίτοι γέ φασι τὴν Ἀφροδίτην ἐκ Κυθήρων ἀνασχοῦσαν τὴν Ἀκροκόρυνθον ἀσπάσασθαι εἰ μὴ ἄρα τοῖς μὲν γυναιίοις Ἀφροδίτη πολιοῦχος τοῖς δὲ ἀνδράσιν ὁ Λιμὸς καθίδρυται

25 [πι. 61]

Σκορδοσφράντης Μεριδᾶ<sup>6</sup>

‘Ηράκλεις, ὅσα ὑπέστην πράγματα ρύμματι<sup>7</sup> καὶ νίτρῳ Χαλαστραίῳ χθιζινοῦ ζωμοῦ τούμοὶ περιχυθέντος τὴν γλισχρότητα ἀποκαθαίρων<sup>8</sup> καὶ οὐχ οὕτω με ἔδακνεν<sup>9</sup> ἡ ὕβρις ὅσον τὸ διάφορον τοῦ 2 ὑβρίζοντος<sup>10</sup> ἐγὼ μὲν<sup>11</sup> γὰρ Ἀνθεμίωνος υἱὸς τοῦ πλουσιωτάτου τῶν Ἀθήνησι καὶ Ἀξιοθέας τῆς κατὰ γένος ἐκ Μεγακλέους ὠρμημένης,<sup>12</sup> ὁ δὲ ταῦθι

χ (Harl. Ven.) Γ.

<sup>1</sup> ἔκαπτον Bergler: ἔλαπτον χ, ἔχαπτον Γ<sub>1</sub>, ἔχαμπτον Γ (corr.).  
<sup>2</sup> τὰ om χ <sup>3</sup> τοῖς Πελοποννησίοις χ

<sup>4</sup> καὶ ἡ Γ, ἡ δὲ χ

<sup>5</sup> δὲ οἰκήτορας Γ

χ (Harl. Ven.) Γ.

<sup>6</sup> Σκορδοσφράντης Μεριδᾶ Μεινέκε Μεριδᾶς Σκορδοσφράντη χ, Μεριδᾶς Κοδροσφράντη Γ

<sup>7</sup> ρύμματι Bergler. ρύμματι χ, ρύμματα Γ

<sup>8</sup> χθιζινοῦ—ἀποκαθαίρων Γ, ζωμοῦ τοῦ χθιζινοῦ περιχυθεὶς χ

<sup>9</sup> ἔδακεν Γ

<sup>10</sup> διάφορον τοῦ ὑβρίζοντος Harl, δι' ἄφον τοῦ ὑβρίζοντος Ven, παρ' ἀξίαν ὑπομένειν Γ

<sup>11</sup> μὲν om χ.

loaves of bread—pieces that had by that time been trodden under many feet

Such is the gateway to the Peloponnesus, the town 3 that lies betwixt two seas.<sup>a</sup> a town charming indeed to look upon and abounding in luxuries, but inhabited by people ungracious and unblessed by Aphroditē. And yet they say that, when Aphroditē rose from Cythera, she came to pay her respects to Acrocorinthus; but possibly the women have Aphroditē Guardian of the City as their cult goddess, whereas the men have Famine

Letter 25 [iii. 61]

*Scordosphrantes to Meridas* <sup>b</sup>

Heracles! What a time I had cleaning off with soap and Chalastraean soda <sup>c</sup> yesterday's sticky broth that was poured over me! And it was not so much the insult that stung me as the difference between my rank and my assailant's. Why! I am the son 2 of Anthemion, who was the richest man in Athens, and my mother was Αινοθέα,<sup>d</sup> who sprang from the line of Megacles; whereas the fellow who did this

<sup>a</sup> The dactylic *τὰ τῆς Πελοπονήσου προπύλαια* and the iambic *δυοῦ θαλάσσαιν ἐν μέσῳ πόλις* are perhaps quotations

<sup>b</sup> "Garlic-Sniffer to Crumb."

<sup>c</sup> A good carbonate of soda found in Lake Chalastra in Macedonia, near the mouth of the Axius.

<sup>d</sup> "Worth-Looking-At"

<sup>12</sup> κατὰ—ώρμημένης Bergler κατὰ—όρμωμένης Γ<sub>1</sub>, κατὰ—ώρμωμένης Γ (corr.), Μεγαλέοντος ωρμωμένης κατὰ γένος Χ.

### III. LETTERS OF PARASITES, 25. 2—26. 1

to me had a father who was a nobody <sup>a</sup> and a mother who was a foreigner—a Scythian slave, I think, or a Colchian, bought on the first day of the month <sup>b</sup>; for so some of his acquaintances have told me. But 3 I cut a poor figure, because I have lost my father's property; and I am content to get a bare sustenance for my belly. Whereas Dosiades, ye gods, masters the Pnyx by his harangues and is the first to be numbered among the Heliastic judges <sup>c</sup> and holds the reins of the populace <sup>d</sup>—the populace by whom Miltiades, who raised the trophy at Marathon, was imprisoned, <sup>e</sup> and by whom Aristeides the Just was ostracized. And what distresses me not least of all, added to my other grievances, is the loss of my proper name; my parents named me Polybius, but Fortune <sup>f</sup> has changed my name and has compelled me to answer to “Scordosphrantes”—which is what my confrères call me.<sup>f</sup>

Letter 26 [iii. 62]

*Scordolepisus to Capparosphrantes* <sup>g</sup>

Let me tell you why the women jeered at me, and

<sup>a</sup> ταῦθ'—ἀσήμου is perhaps an accidental hexameter.

<sup>b</sup> Cf. above, n. 36. 1.

<sup>c</sup> Meiser's conjecture is attractive in spite of our ignorance of the method of selection of the δικαστai in the days when the number of applicants made selection necessary. See *RE* s.v. δικαστai, Spp 566-567.

<sup>d</sup> Cf. Aristophanes, *Ecclesiazusae* 466 τῆς πόλεως τὰς ἡνίας and *Knights* 1109 τῆς Πυκνός τὰς ἡνίας.

<sup>e</sup> So Diodorus Siculus x. 30. 1; Nepos, *Miltiades* 7, *Cimon* 1.

<sup>f</sup> The last two sentences contain several bits of hexameters

<sup>g</sup> “Garlic-Peeler to Caper-Sniffer”

## ALCIPHRON

γυναῖκες τελευταῖον δὲ ἡ γραῦς ἡ δούλη ἐλοιδορή-  
σατό μοι εἰποῦσα, “ ἀλλ᾽ ἐκκορηθείης<sup>1</sup> ὅτι ἄκαρος  
εἶ καὶ λάλος ” μυστήριον ἐν αὐταῖς<sup>2</sup> τρέφεται<sup>3</sup>  
τῶν ταῦ<sup>4</sup> θεαῖν ταῦ<sup>5</sup> Ἐλευσινίαιν ἀσφαλέστερον,  
καὶ βούλονται ἡμᾶς ἀγνοεῖν τοὺς εἰδότας· ἡ καὶ  
2 οἴονται<sup>6</sup> ἀκηκοότας οὕπω<sup>6</sup> πεπεῖσθαι ἐγὼ δὲ οἶδα  
τὸ δράμα καὶ ὅσον οὐκ εἰς μακρὰν κατερῶ τῷ  
δεσπότῃ· οὐ γάρ βούλομαι χείρων φανῆναι τῶν  
κυνῶν, αἱ τῶν τρεφόντων προυλακτοῦσι<sup>7</sup> καὶ κήδον-  
ται. μοιχὸς πολιορκεῖ τὴν οἰκίαν, δὲ Ἡλεῖος νεανί-  
σκος, εἰς<sup>8</sup> τῶν Ὀλυμπίασι βασκάνων. καὶ πρὸς<sup>9</sup>  
τούτον<sup>10</sup> γραμματίδια ὁσημέραι φοιτᾶ δίθυρα<sup>11</sup> παρὰ<sup>12</sup>  
τῆς γαμετῆς τοῦ τρέφοντος ἡμᾶς καὶ στέφανοι  
3 ἡμιμάραντοι καὶ μῆλα ἀποδεδηγμένα αἱ δὲ ἀλά-  
στορες αὗται θεραπαινίδες συνίσασι<sup>13</sup> καὶ ἡ ἐπι-  
τύμβιος γραῦς, ἣν Ἐμπουσαν ἄπαντες οἱ κατὰ τὴν  
οἰκίαν καλεῦν εἰώθασιν ἐκ τοῦ πάντα ποιεῖν καὶ  
βιάζεσθαι. ἐγὼ δὲ οὐκ οἶδ<sup>14</sup> ὅπως σιγήσομαι  
βούλομαι γάρ ἐμαυτὸν οὐ παράσιτον ἀλλὰ φίλον  
ἐπιδεῖξαι, καὶ ἄλλως διψῶ τῆς κατ’ αὐτῶν τιμωρίας.  
4 οἶδα γάρ, οἶδ<sup>15</sup> εἰ ταῦτα εἰς φανερὸν ἀχθείη, αἱ μὲν  
θεραπαινίδες δεδήσονται, δὲ μοιχὸς δὲ ἀπολεῖται  
ῥαφάνοις τὴν ἔδραν βεβυσμένος, ἡ μιαρὰ δὲ γυνὴ

x (Harl. Ven.) Γ

<sup>1</sup> ἐκκουριασθείης Γ

<sup>2</sup> αὐταῖν x

<sup>3</sup> τρέφεται Meineke · τρέφεσθαι λ., στρέφεται Γ.

<sup>4</sup> τῶν ταῦ<sup>5</sup> Herwerden : ταῦ<sup>5</sup> Harl Γ, τῶν Ven

<sup>5</sup> ἡ καὶ οἴονται Davies ἡ καὶ οἴόν τε Γ, οἱ δὲ εἰ οἴόν τε Harl, οἱ καὶ εἰ οἴόν τε Ven.

<sup>6</sup> οὕτω Γ

<sup>7</sup> προυλακτοῦσι Bergler · προσυλακτοῦσι

<sup>8</sup> εἰς Meineke · δ εἰς MSS δ Polak.

<sup>9</sup> πρὸς Bergler : παρὰ

<sup>10</sup> τούτων Γ

<sup>11</sup> φοιτᾶ δίθυρα Hemsterhuys. φοιτᾶ ίδιουρα Γ, ίδιουρα x

<sup>12</sup> περὶ Γ <sup>13</sup> συνίσασι Bergler : συνίσασι <sup>14</sup> ἔσθ<sup>9</sup> Bergler.

### III LETTERS OF PARASITES, 26 1-4

why finally the old slave woman broke into outright abuse and said. " Now get out of here, for you're a nuisance and a tattle<sup>1</sup>" <sup>a</sup> They have a secret in their keeping, a secret more closely guarded than the mysteries of the two Eleusinian goddesses, and they want us to be ignorant of it when we know it already : or possibly they think that, although we have heard it, we are not yet convinced. But I know what's afoot, and before long I'm going to tell the master . for I don't want to show myself worse than the dogs, which bark in their keepers' defence and protect them. A paramour is besieging the house, the young man from Elis, one of those Olympic charmers. And two-page letters <sup>b</sup> go to him every day from our patron's wife, and half-wilted garlands and nibbled apples <sup>c</sup> ; and these wretched serving-maids are con-<sup>3</sup> niving with their mistress, and so too is the half-dead old dame, whom all in the house are accustomed to call Empusa—because she will do anything and submit to anything.<sup>d</sup> And as for me. I don't know how I am going to hold my tongue ; for I want to show that I am not a parasite but a friend, and besides I thirst for vengeance on those women. I know , yes,<sup>4</sup> I know what will happen If this business should come to light, the serving-maids will find themselves in chains, the adulterer will die with his fundament stuffed with radishes,<sup>e</sup> and the wanton wife will pay

<sup>a</sup> With *kai* omitted this is a comic trimeter

<sup>b</sup> Cf *CAF* II, pp. 95-96.

<sup>c</sup> Cf Lucian, *Toxaris* 13 : Aristaenetus 1. 25 (155. 10 Hercher) with Boissonade's note. With the help of a phrase or two from *Toxaris* 13 Kock reconstitutes the main body of this letter in comic trimeters. See above, pp. 10-11.

<sup>d</sup> Cf. Demosthenes xviii. 130.

<sup>e</sup> Cf Lucian, *De Morte Peregrini* 9 ; scholia to Aristophanes, *Plutus* 168.

## ALCIPHRON

τίσει τὴν ἀξίαν τῆς ἀκολασίας δίκην, εἰ μὴ Πολι-  
άγρου<sup>1</sup> τοῦ κυρτοῦ μαλακώτερός<sup>2</sup> ἔστι τὰ τοιαῦτα  
Λυσικλῆς. ἐκεῖνος γὰρ λύτρα παρὰ τῶν μοιχῶν  
ἐπὶ τῇ γαμετῇ πραττόμενος ἀθώους τῆς τιμωρίας  
ἡφίει.

27 [iii. 63]

### Φιλομάγειρος Πινακοσπογγίσω<sup>3</sup>

Οία βουλεύονται<sup>4</sup> καὶ διανοοῦνται αἱ θεοῖς ἔχθραι  
Λαιστρυγόνες αὗται. τῇ κεκτημένῃ συμπράττουσι<sup>5</sup>.  
καὶ οὐδὲ τούτων οὐδὲν ὁ Φαιδρίας μηνὶ πέμπτῳ  
μετὰ τοὺς γάμους τέτοκεν αὐτῷ τὸ γύναιον παιδίον  
ἄρρεν· τοῦτο<sup>6</sup> μετὰ τῶν σπαργάνων περιδέραιά<sup>7</sup> τινα  
καὶ γνωρίσματα περιθεῖσαι ἔδοσαν<sup>8</sup> Ἀσφαλίων τῷ  
συργάστρῳ<sup>9</sup> κομίζειν ἐπὶ τὰς ἀκρωρείας τῆς Πάρνη-  
θος. ἡμᾶς δὲ τέως μὲν ἀνάγκη κρύπτειν τὸ κακόν  
καὶ πρὸς τὸ παρὸν σιγῷην<sup>10</sup> ἡ σιγὴ δέ ἔστι τοῦ  
θυμοῦ τροφή ἐπειδὰν δέ τι κὰν βραχὺ λυπήσωσι,  
κόλακα καὶ παράσιτον ἔξονειδίζουσαι<sup>11</sup> καὶ τὰς ἄλ-  
λας ἃς εἰώθασιν ὕβρεις ἐπιφέρουσαι, εἴσεται τὸ  
γεγονὸς ὁ Φαιδρίας.

x (Harl. Ven.) Γ

<sup>1</sup> Πολυάγρου x

<sup>2</sup> κακώτερός Γ

x (Harl. Ven.) Γ.

<sup>3</sup> Φιλομάγειρος Πινακοσπόγγω Γ, ομ. Ven.

<sup>4</sup> βούλονται x. <sup>5</sup> συμπράττουσαι Bergler.

<sup>6</sup> τούτω x<sub>1</sub>. <sup>7</sup> δέραιά Γ <sup>8</sup> ἔδοξαν Γ <sup>9</sup> συργάστορι Γ

<sup>10</sup> σιγᾶν Cobet, σιγῶμεν Seiler, σιγῶ Meineke

<sup>11</sup> ὄνειδίζοντα Γ

the penalty that her incontinence deserves—unless Lysicles is even more complaisant in such matters than the hunchback Pohager<sup>a</sup> For Pohager used to collect payment from his wife's adulterers and let them go unpunished

## Letter 27 [iii 63]

*Philomageirus to Pinacospongicus<sup>b</sup>*

What plans and schemes these abominable Laestrygonians<sup>c</sup> have! They are acting in collusion with my mistress; and Phaedrias knows nothing about it. In the fifth month after the wedding his wife has given birth to a male child. The women wrapped it in its swaddling clothes, put some necklaces and token-trinkets<sup>d</sup> on it, and gave it to Asphalion<sup>e</sup> the belly-trailer to take to the iudges of Parnes. Meanwhile we must conceal the evil business; and for the present I will hold my tongue. But silence breeds anger; and when they annoy me even a little bit, calling me the vile name of "flatterer" or "parasite" and adding the other usual insults, Phaedrias shall know what has happened

<sup>a</sup> Cf Plutarch, *Quomodo Adolescens* 8 (27 c).

<sup>b</sup> "Cook-Lover to Platter-Cleaner."

<sup>c</sup> Gigantic cannibals (*Odyssey* 1). Bergk is very likely right in suggesting that Alciphron had in mind a derivation from λαί (ἐπὶ τῆς αἰσχρουργίας Hesychius) and τρυγών (ἡ τῶν γυναικῶν μέξις Hesychius). For other derivations see Jessen in Roscher s v., Sp. 1811. The punctuation is Meiser's.

<sup>d</sup> Cf Menander, *Epitrepontes* 127 Korte<sup>3</sup> · τὰ δέραια καὶ γνωρίσματα

<sup>e</sup> "Trusty."

28 [iii. 64]

Τουρδοσύναγος Ἐφαλλοκύθρη<sup>1</sup>

‘Ο μὲν Κρίτων ὑπ’ ἀνοίας<sup>2</sup> καὶ ἀρχαιότητος τρόπου τὸν υἱὸν εἰς φιλοσόφου φοιτᾶν ἐπέτρεψε, τὸν αὐτηρὸν πρεσβύτην καὶ ἀμειδῆ, τὸν ἐκ τῆς Ποικίλης, ἐξ ἀπάντων τῶν φιλοσόφων καθηγεῖσθαι τοῦ παιδὸς ἀξιώτερον<sup>3</sup> ἡγησάμενος, ὡς ἂν παρ’ αὐτῷ<sup>4</sup> λόγων τινὰς σκινδαλμοὺς ἐκμαθὼν ἐριστικὸς<sup>5</sup> καὶ ἀγκύλος 2 τὴν γλῶσσαν γένηται. ὁ δὲ παῖς ἐσ τὸ ἀκριβέστατον ἐξεμάξατο τὸν διδάσκαλον οὐ πρότερον γὰρ λόγων γενέσθαι μαθητὴς ἀλλὰ<sup>6</sup> τοῦ βίου καὶ τῆς ἀγωγῆς ἐσπούδασε θεασάμενος γὰρ τὸν διδάσκαλον τῇ ἡμέρᾳ σεμιὸν καὶ σκυθρωπὸν καὶ τοῖς νέοις ἐπιτιμῶντα, νύκτωρ δὲ περικαλύπτοντα τὴν κεφαλὴν τριβωνίῳ καὶ περὶ χαμαιτυπεῖα<sup>7</sup> εἰλού- 3 μενον,<sup>8</sup> ἐζήλωσεν ἐν καλῷ. καὶ πέμπτην ταύτην ἡμέραν εἰς ἔρωτα Ἀκαλανθίδος τῆς ἐκ Κεραμεικοῦ κατολισθήσας φλέγεται· αὕτη<sup>9</sup> δὲ ἐπιεικῶς ἔχει πρὸς ἐμὲ καὶ ἔραν ὄμολογεῖ, τῷ μειρακίῳ δὲ ἔτι ἀντιτείνεται<sup>10</sup> ἡσθημένη τῷ πόθῳ τυφόμενον, καὶ οὐ πρότερον φησιν ἐπιδώσειν ἑαυτὴν πρὶν ἂν ἐγὼ τοῦτο ἐπιτρέψω ἐμὲ γὰρ κύριον τοῦ τὰ τοιαῦτα

x (Harl. Ven.) Γ.

<sup>1</sup> Ἐφαλλοκύθρα x (superscript) Γ<sup>2</sup> ὑπονοίας x ὑπ’ ἀγνοίας Meineke<sup>3</sup> ἀξιώτατον Meineke.<sup>4</sup> αὐτοῦ x<sup>5</sup> ἐρωτητικὸς Harl., ἐρωτικὸς Ven.<sup>6</sup> Γ inserts καὶ<sup>7</sup> χαμαιτυπεῖα Bergler: γαμετεῖα Harl., Ven., γαμαιτεῖα Harl. (superscript), χαμαιτυπία Γ

### III LETTERS OF PARASITES, 28 1-3

Letter 28 [ii. 64]

#### *Turdosynagus to Ephallocythres* <sup>a</sup>

Crito, in his stupidity and old-time simplicity, trustfully sent his son to school to a philosopher. He thought that, among all the philosophers, that austere old fellow who never smiles, the one in the Painted Porch, was worthiest to give his son instruction ; and his object was that the boy might learn from him some hair-splitting logic <sup>b</sup> and become captious and catchy in speech. The boy modelled himself after 2 his teacher to the smallest detail ; he preferred to study, not doctrines, but his way of life and his behaviour. He saw that in the daytime his teacher was grave and stern and a severe critic of his young charges but that at night he wrapped his head in a mantle and went the round of brothels <sup>c</sup>. So the pupil emulated the master to perfection ; four days 3 ago he fell headlong in love with Acalanthis, the Cerameicus girl, and he is all on fire. However, she is on good terms with me and admits that she loves him ; but, seeing that the lad is consumed with desire, she still holds out against him, and she says that she will not yield to him until I give the word, for she represented that I had full authority to issue

<sup>a</sup> “ Thrush-Collector (Latin *turdus*) to Pot-Assaulter.”

<sup>b</sup> Cf Aristophanes, *Clouds* 130 : λόγων ἀκριβῶν σχινδαλά-  
μους μαθήσομαι

<sup>c</sup> Cf Lucian, *Dialogi Mortuorum* 10 11.

<sup>8</sup> εἰλούμενος Harl., εἰλούμενος Ven

<sup>9</sup> αὐτῆς Cobet : αὐτή

<sup>10</sup> ἔτι ἀντιτείνεται Arnaud : ἐπανατείνεται

4 προστάττειν<sup>1</sup> ἐποιήσατο πολλὰ καὶ ἀγαθὰ δοίης,<sup>2</sup>  
 'Αφροδίτη πάνδημε, τῇ φιλτάτῃ γυναικί· ἔταιρου  
 γάρ, οὐχ ἔταιρας, ἔργον διεπράξατο. ἐξ ἐκείνου  
 γὰρ θεραπεύομαι λιπαρῶς ἄλλοτε ἄλλαις δωρο-  
 φορίαις καὶ ἦν<sup>3</sup> μοι ρέυσεις τοῦ χρόνου προιόντος  
 δαψιλέστερος ὁ πόρος,<sup>4</sup> οὐδὲν κωλύσει με τούτου  
 γαμοῦντος ἐπίκληρον γυναικα ἐν γαμετῆς σχήματι  
 τὴν Ἀκαλανθίδα λυσάμενον ἀναλαβεῖν ἡ γὰρ τοῦ  
 ζῆν αἰτία κοινωνὸς τοῦ ζῆν δικαίως ἀν κατασταίη.

29 [iii. 65]

## Πηξάγκωνος 'Ριγομάχω

Μέγα τοῦτο ἀγαθὸν ἡ ἐξ Ἰστρίας<sup>5</sup> ναῦς ἡ ἐπὶ τοῦ  
 χώματος ὄρμοῦσα<sup>6</sup> ταῖς Ἀθήναις<sup>7</sup> ἥκε φέρουσα τὸν  
 θαυμαστὸν τοῦτον ἔμπορον, ὃς τοὺς πλουσίους τῶν  
 Ἀθήνησι καὶ μεγαλοδώρους κύμβικας καὶ μικρο-  
 πρεπεῖς ἀπέφηνεν οὕτως κεχυμένω<sup>8</sup> πρὸς τὰς δόσεις  
 2 κέχρηται τῷ βαλαντίῳ. οὐ γὰρ ἔνα παράσιτον ἐξ  
 ἀστεος ἄλλὰ πάντας ἡμᾶς μεταπέμψας, καὶ οὐχ  
 ἡμᾶς μόνον ἄλλὰ καὶ τῶν ἔταιρῶν τὰς πολυτελε-

x (Harp Ven.) Γ.

1 τὰ τοιαῦτα προστάττειν Γ, ταῦτα πράττειν x

2 δόην Γ 3 εἰ Jacobs

4 ὁ πόρος added by Meiser

x (Harp Ven.) Γ.

5 Ἰστρία Wagner Ἰστρία x, Ἰστείας Γ

6 ὄρμοῦσα D'Orville ὄρμωσα MSS. ὄρμῶσα Bergler.

7 τὰς Ἀθήνας Γ 8 κεχυμένω Castiglioni: κεχυμένως

<sup>a</sup> Aphrodité of All the People, just the goddess for such a fellow as Turdosynagus to invoke. Her shrine lay on the slope of the Acropolis, on the right as one came up the old road to the Propylaea

orders in such matters. O Aphrodîte Pandemus,<sup>a</sup> 4  
 bestow many good gifts on the darling girl, for she  
 has acted the part of a pal, not of a gal Yes, that  
 boy is lavishly cultivating me by sundry gifts now  
 and again, and if, as time goes on, the stream of  
 this revenue should become yet more abundant,  
 then, when he marries an heiress, there will be  
 nothing to prevent my ransoming Acalanthis and  
 taking her as my wife For, since I have her to  
 thank for my livelihood, it is only fair that she should  
 become my partner for life.

Letter 29 [III. 65]

*Pexanconus to Rhigomachus* <sup>b</sup>

A great godsend thus that the ship from Istria <sup>c</sup>  
 now moored at the mole has brought to Athens, since  
 it brings this marvellous merchant ! He makes the  
 rich and munificent men of Athens look like skinflints  
 and niggards ; so lavish is he in making his purse flow  
 with gifts Why ! He didn't invite just one parasite 2  
 from the city , he invited all of us—and not us only  
 but also the more expensive courtesans and the

<sup>b</sup> “ Fixed-Elbow to Frost-Fighter.” For the former, whose elbow is fixed in the attitude of reclining at dinner, cf Horace, *Odes* i. 27. 8, Petronius 27. 4, Lucian, *Lexiphanes* 6, for the latter cf. iii. 6 above, *Palatine Anthology* xi. 155 Dubner. In §§ 1-2 Kock (*CAF* iii. p. 678) detects iambic verses

<sup>c</sup> Kock (*CAF* iii. p. 678, 1. p. 414) is probably right in assuming that this is the city of Istria or Istros on the Euxine just south of the mouth of the Danube ; but it may be the district Istria or Histria (at the head of the Adriatic), which was known for its ships (*RE* s v. *Histria*, Sp 2114).

# ALCIPHRON

στέρας καὶ μουσουργῶν τὰς καλλιστευούσας καὶ τοὺς ἐπὶ<sup>1</sup> σκηνῆς ἀπαξαπλῶς εἰπεῖν ἅπαντας, οὐ τὴν πατρῷαν οὐσίαν τὰ δὲ ἐκ δικαίων αὐτῷ ποριζόμενα<sup>2</sup> σπαθᾶ. καὶ ψαλλόμενος καὶ καταυλούμενος ἥδεται, καὶ τὴν διατριβὴν ποιεῖται χαρίτων καὶ 3 ἀφροδίτης γέμουσαν καὶ οὐβρίζει οὐδέν<sup>3</sup>. ἔστι δὲ καὶ δόθηναι κεχαρισμενώτατος, καὶ τὸ πρόσωπον αὐτῷ<sup>4</sup> τὰς Ἀλίας<sup>5</sup> ἐνορχουμένας<sup>6</sup> ἔχει,<sup>7</sup> καὶ τὴν Πειθώ τῷ στόματι<sup>8</sup> ἐπικαθῆσθαι<sup>9</sup> εἴποις ἄν. προσπαίζειν<sup>10</sup> τε γλαφυρὸς καὶ λαλῆσαι στωμύλος,

οὕνεκά οἱ γλυκὺ Μοῦσα κατὰ στόματος χέε  
νέκταρ

εἰπεῖν γὰρ οὐ χεῖρον κατὰ τοὺς παιδεία σχολάζοντας ἔξι<sup>11</sup> Αθηνῶν ὁρμώμενον,<sup>11</sup> ἐν αἷς οὐδὲ εἰς τούτων ἄγευστος<sup>12</sup>

30 [iii 66]

## Γυμνοχαίρων Φαγοδαίτη<sup>13</sup>

Ἐθεάσω οἵα με εἰργάσατο ὁ κατάρατος οὐτος κουρεὺς ὁ πρὸς τῇ δδῷ, λέγω δὲ τὸν ἀδόλεσχον<sup>14</sup>

x (Harl. Ven.) Γ

<sup>1</sup> ἀπὸ Schafer

<sup>2</sup> ποριζόμεθα x.

<sup>3</sup> οὐδέν<sup>15</sup> Metropulos.

<sup>4</sup> αὐτῷ Harl. Γ, αὐτὸ Harl (superscript) Ven. αὐτοῦ Wytttenbach.

<sup>5</sup> ἄλιας Meiser. ἄλιας x, "Ωρας αὐτὰς Γ.

<sup>6</sup> ἐνορχουμένας Wytttenbach. ἐπικαθημένας

<sup>7</sup> ἔχειν Capps

<sup>8</sup> τοὺς ὅμμασιν x.

<sup>9</sup> ἐπικαθῆσθαι Wytttenbach: ὄρχεισθαι

<sup>10</sup> προσπαίζειν Meineke: προσπεσεῖν

<sup>11</sup> ὁρμώμενος x.

<sup>12</sup> ἄγευστος Bergler: ἄγεται mss. ἀτέμβεται Meiser

prettiest singing girls and, one might almost say, absolutely all the people on the stage. And it is not inherited wealth that he is throwing away but his own fair gains. And he enjoys the music of harp and flute, and his conversation is rich in grace and charm, and he never utters an insult. In appearance too he is most gracious, and the Nymphs of the sea are dancing upon his countenance, and you might say that Persuasion sits upon his lips.<sup>a</sup> He has a smooth wit and his speech is fluent,

Because the Muse still dropped sweet nectar on his lips<sup>b</sup>  
Surely it's just as well to speak after the fashion of literary folk if one comes from Athens, where there isn't a man who has not had experience of letters.

## Letter 30 [iii 66]

*Gymnochaeron to Phagodaetes*<sup>c</sup>

Did you see what that cursèd barber yonder, the one who has the wayside shop, did to me? I mean

<sup>a</sup> So Eupolis of Pericles (*C.1F* 1 p. 281: frag. 94); Lucian, *Demonax* 10.

<sup>b</sup> From Theocritus vii. 82, trans. Lang. For Theocritean influence on Alciphron see C. Bonner, "On Certain Supposed Literary Relationships. II," *CPh* 4 (1909), 277-282.

<sup>c</sup> "Happy-Hairless to Dinner-Gulper." For the bald parasite see Juvenal v. 171, M. Bieber, *Die Denkmäler zum Theaterwesen im Altertum* (Berlin & Leipsic, 1920), plate 104; the Dziatzko-Morgan-Greenough edition of the *Phormio* (Cambridge, 1903), plates 9, 23, 24, 26

x (Harl. Ven.) Г.

<sup>13</sup> Φαγοδάρτω Harl, Φαγοδαρδάρτω Ven

<sup>14</sup> ἀκόρεστον x.

## ALCIPHRON

καὶ λάλον, τὸν τὰ<sup>1</sup> ἐκ Βρεντησίου<sup>2</sup> προτιθέμενον<sup>3</sup> ἔσοπτρα, τὸν τοὺς χειροήθεις κόρακας τιθασεύοντα,<sup>4</sup> τὸν ταῖς μαχαιρίσι τυμβαλισμὸν εὔρυθμον ἀνακρού-  
2 οντα.<sup>5</sup> ὡς γὰρ<sup>6</sup> ἀφικόμην ἔνεισθαι<sup>7</sup> τὴν γενειάδα  
βουλόμενος, ἀσμένως τε ἐδέξατο καὶ ἐφ' ὑψηλοῦ  
θρόνου<sup>8</sup> καθίσας σιδόνα καινὴν περιθεὶς πράως εὗ  
μάλα κατέφερέ μοι τῶν γνάθων τὸν ἔνεισθαι<sup>9</sup> ἀποψι-  
3 λῶν τὸ πύκνωμα τῶν τριχῶν ἀλλ' ἐν αὐτῷ τούτῳ  
πανοῦργος ἦν καὶ σκαιός. ἔλαθε γὰρ τοῦτο παρὰ  
μέρος ποιῶν καὶ οὐ κατὰ πάσης τῆς γνάθου, ὥστε  
ὑπολειφθῆναι μοι πολλαχοῦ μὲν δασεῖαν πολλαχοῦ  
4 δὲ λείαν τὴν σιαγόνα. κάγῳ μὲν οὐκ εἰδὼς τὴν  
πανοῦργίαν φωτόμην κατὰ τὸ εἰωθὸς ἀκλητος εἰς  
Πασίωνος.<sup>10</sup> οἱ συμπόται δὲ ὡς εἶδον, ἔξεθανον τῷ  
γέλωτι, ἔως ἀγνοοῦντά με ἐφ' ὅτῳ<sup>11</sup> γελῶσιν εἰς τις  
εἰς μέσους παρελθὼν τῶν ἀπολειφθεισῶν τριχῶν  
5 ἐπιλαβόμενος εἴλκυσεν. ἐκείνας μὲν οὖν περι-  
παθῶς<sup>12</sup> κοπίδα<sup>13</sup> λαβὼν ἀπερρίζωσα, ἔτοιμος δέ εἰμι  
ξύλον εὐμέγεθες ἀνελόμενος κατὰ τοῦ βρέγματος  
πατάξαι τὸν ἀλιτήριον ἢ γὰρ οἱ τρέφοντες παι-  
ζουσι, ταῦτα μὴ τρέφων ἐτόλμησεν.

x (Harl. Ven.) Γ.

<sup>1</sup> τὰ added by Cobet.

<sup>2</sup> Βρο τησίου Γ

<sup>3</sup> προτεθεμένον x

<sup>4</sup> τιθασεύοντα Μεινέκε. τιθασσεύοντα

<sup>5</sup> ἀνίοντα Hail, ἀκούοντα Ven.

<sup>6</sup> γὰρ om x

<sup>7</sup> ἔνεισθαι L Dindorf. ἔνεισθαι

<sup>8</sup> δίφρου x

<sup>9</sup> εἰς Πασίωνος Γ, ἐν συμποσίῳ Harl., ἐν συμποσίῳ Ven.

<sup>10</sup> ὅτῳ Γ, φ τε x

<sup>11</sup> κακοπαθῶς x

<sup>12</sup> κοπίδας x

### III. LETTERS OF PARASITES, 30. 1-5

that babbling, prattling fellow who exposes for sale  
mirrors from Brundisium,<sup>a</sup> trains those tame ravens,<sup>b</sup>  
and beats a ringing tattoo with his razors for a pre-  
lude. When I went to him to get a shave he wel- 2  
comed me cordially, seated me on a high chair, put  
a fresh linen towel about me, and then began to run  
his razor ever so gently over my cheeks, taking off  
the thick growth of hair. And it was just here that 3  
he was rascally and mischievous, for without my  
knowing it he did his work here and there and not  
all over my jaw, so that my face was left shaggy in  
many places and in many smooth. Ignorant of the 4  
man's rascally trick, I went, as usual, uninvited, to  
Pasion's.<sup>c</sup> And when the guests saw me, they fairly  
died of laughter; and I didn't know what they were  
laughing at, until one of them, coming forward into  
the middle of the group, took hold of the hair that  
was left and twitched it. Well, I seized a knife and 5  
very painfully rooted the hair out, and now I'm  
ready to pick up a good big club and whack the  
scoundrel on the head, for what those who feed me  
do to me in fun he, though he does not feed me, has  
yet been bold enough to do

<sup>a</sup> To judge from Lucian, *Adversus Indoctum* 29, unskilled  
barbers made up for their lack of skill by displaying numer-  
ous shears and large mirrors, with the result that "people  
have their hair cut next door and then go to their mirrors to  
brush it." (Trans A. M. Harmon, L.C.L.) From Pliny,  
*Natural History* xxxiii. 9. 45, we learn that Brundisium was  
known for its manufacture of bronze mirrors. See A. de  
Ridder in *DS* iv. 1423, 1429.

<sup>b</sup> Talking birds were familiar to the ancients; see Plu-  
tarach, *Terrestriane an Aquatilia Animalia sint Callidiora* 19  
(972-973), Philostratus, *Life of Apollonius of Tyana* i. 7,  
vi. 36

<sup>c</sup> In Lucian, *Dialogi Meretricii* 12 1, Pasion is a nauclerus

31 [πι. 67]

## Διψαναπαυσίλυπος Πλακουντομύων

Νεβρίδα<sup>1</sup> ἵδων κανηφοροῦσαν, παρθένον καλλίπηχυν καὶ εὐδάκτυλον, ταῖς βολαῖς τῶν ὀφθαλμῶν ἀπαστράπτουσαν, εὐμήκη καὶ εὔχροον, ἥσ αἱ παρειαὶ μαρμαίρουσιν, οὕτως ἔξεκαύθην εἰς ἔρωτα ὥστε με ἐπιλαθόμενον<sup>2</sup> ὅς<sup>3</sup> εἴμι προσδραμόντα ἐθέλειν κύσαι τὸ στόμα, ἔπειτα ἐπὶ συννοίας γενόμενον προσφύντα<sup>4</sup> βούλεσθαι τὰ τοῦ ποδοῦν ἵχνη<sup>2</sup> καταφιλεῖν. αἰαῖ<sup>5</sup> τῆς ἀγερωχίας, νῦν ἐμὲ μὴ ἐπιθυμεῖν θέρμων ἢ κυάμων ἢ ἀθάρας, ἀλλ' οὕτως ὑπερμαζάν καὶ τῶν ἀνεφίκτων ἐρᾶν καταλεύσατέ με πάντες εἰς ταῦτὸν συνελθόντες<sup>6</sup> πρὶν ἢ ἐκρινηθῆναι<sup>7</sup> τοῖς πόθοις, καὶ γενέσθω μοι τύμβος ἔρωτικὸς ὅ<sup>8</sup> τῶν λιθιδίων κολωνός.

32 [πι. 68]

## ‘Ηδύδειπνος’ Αριστοκόρακι

Θεοὶ μάκαρες, Ἰλήκοιτε καὶ εὐμενεῖς εἴητε. οἶον ἀπέφυγον κύνδυνον, τῶν τρισκαταράτων ἔρανιστῶν λέβητά μοι ζέοντος ὕδατος<sup>9</sup> ἐπιχέαι βουληθέντων.

x (Harl. Ven.) Γ

<sup>1</sup> Νεβρίδα Valckenaer. Νεβρίδα x, Νευρίδα Γ<sup>2</sup> ἐπιλαθόντα x <sup>3</sup> οἵσι Γ <sup>4</sup> προφύντα x<sup>5</sup> αῖ αῖ Harl. Γ, αῖ αῖ Ven <sup>6</sup> x inserts οἱ φίλοι<sup>7</sup> ἐκρινηθῆναι Boissonade. κριθῆναι<sup>8</sup> ἢ x.

### III. LETTERS OF PARASITES, 31. 1—32. 1

#### Letter 31 [m. 67]

*Dipsanapausilypus to Placuntomyon* <sup>a</sup>

I saw Nebris carrying her basket in the procession, a maid with lovely arms and beautiful hands, and eyes that flash and gleam ; she is tall, her skin is richly coloured, her cheeks really shine I was so inflamed with love that, forgetting who I was, I ran up and wanted to plant a kiss on her lips Then I recovered my senses, and kept close to her, and yearned to press my lips upon her footprints. Woe to my 2 presumption ! To think that now I do not crave lupines or beans or porridge but have waxed so fat that I have my heart set on things beyond my reach ! Come you all together here and stone me to death before I am consumed by my desires ; and let the mound of stones be for me a lover's tomb.

#### Letter 32 [m. 68]

*Hedydeipnus to Aristocorax* <sup>b</sup>

Ye blessed gods, be propitious and have mercy on me ! What a danger I escaped when those thrice-cursèd banqueters wanted to pour a kettle of boiling

<sup>a</sup> “ Thirst-Assuager to Cake-Mouse.”

<sup>b</sup> “ Dainty-Diner to Breakfast-Raven ” For “ raven ” in the sense of “ thief ” see Cratinus, frag. 73 (CAF 1. p. 35).

## ALCIPHRON

ἰδῶν γὰρ πόρρωθεν εὐτρεπεῖς<sup>1</sup> ἀπεπήδησα, οἱ δὲ  
ἀπροβούλεύτως ἔξέχεαν,<sup>2</sup> καὶ τὸ θερμὸν ἐπιρρυὲν  
Βαθύλω τῷ οἰνοχοοῦντι παιδὶ<sup>3</sup> ψιλὸν εἰργάσατο<sup>4</sup>  
τῆς κεφαλῆς γὰρ ἀπέσυρε<sup>5</sup> τὸ δέρμα καὶ φλυκταίνας  
ἐπινωτίους ἔξήνθησεν τίς ἄρα μοι δαιμόνων ἐπί-  
κουρος ἐγένετο, μή ποτε οἱ Σωτῆρες "Ανακτες,<sup>6</sup>  
ώς Σιμωνίδην τὸν Λεωπρέπους<sup>7</sup> τοῦ Κρανωνίου  
συμποσίου, κάμε τῶν τοῦ πυρὸς κρουνῶν ἔξ-  
ήρπασαν.

33 [π. 69]

### Τρικλινοσάραξ<sup>8</sup> Κοσσοτραπέζω

Ἐξηγόρευσα Μνησιλόχῳ τῷ Παιανιεῖ τὴν τῆς  
γαμετῆς ἀσέλγειαν καὶ ὅς,<sup>9</sup> δέον βασανίσαι δι’  
ἔρεύνης<sup>10</sup> τὸ πρᾶγμα ποικίλης,<sup>11</sup> ὅρκῳ τὸ πᾶν ὁ  
χρυσοῦς<sup>12</sup> ἐπέτρεψεν ἀγαγοῦσα οὖν αὐτὸν ἡ γυνὴ<sup>13</sup>  
εἰς τὸ Καλλίχορον<sup>14</sup> τὸ ἐν Ἐλευσῖνι φρέαρ ἀπωμό-  
σατο καὶ ἀπελύσατο<sup>15</sup> τὴν αἰτίαν. καὶ ὁ μὲν ἀμο-  
γητ<sup>16</sup> πέπεισται καὶ τὴν ὑποφίαν ἀπέβαλεν· ἐγὼ δὲ

x (Harl Ven ) Γ

<sup>1</sup> εὐτρεπεῖς x

<sup>3</sup> παιδία x.

<sup>5</sup> ἀπέσυρε Seiler . ἀπεσύρει Harl (ει in ras ) Ven , ἀπεσύρη Γ

<sup>6</sup> "Ανακτες Hercher : "Ανακτες

<sup>2</sup> ἔξέχεαν Cabet : ἔξέχεον

<sup>4</sup> ἐργάσαντο Γ

<sup>7</sup> Λεωπρεποῦς Γ.

x (Harl Ven ) Γ

<sup>8</sup> Τρικλινοσάραξ x.

<sup>9</sup> ὡς Γ.

<sup>10</sup> δι’ ἔρεύνης x, διερευνάτο Γ.

<sup>11</sup> ποικίλως Γ

<sup>12</sup> χρυσός x

<sup>13</sup> Καλλίχορον Wagner . Καλλίχωρον

### III LETTERS OF PARASITES, 32. 1—33. 2

water over me ! I saw them some way off, all ready for me, and I jumped aside. They emptied the kettle without looking, and the hot water drenched Bathylus the wine-boy and took his hair off, actually skinning <sup>2</sup> his scalp and raising a crop of blisters on his back. I wonder what god came to my rescue, I suspect it was the Saviour Lords—who snatched me from the bath of fire just as they snatched Simonides, son of Leoprepes, from the Cranonian banquet.<sup>a</sup>

#### Letter 33 [iii. 69]

##### *Triclinosarax to Cossotrapezus* <sup>b</sup>

I told Mnesilochus of Paeania <sup>c</sup> about his wife's licentious behaviour. He ought to have investigated the matter by a cunningly devised inquiry ; instead, precious fellow that he is, he consented to have the whole business settled by an oath. So his wife took him to the Callichorum,<sup>d</sup> the well at Eleusis, and swore the report was untrue, and freed herself from the charge. He made no bones about accepting her word but dismissed the suspicion. And as for me I

<sup>a</sup> For the rescue of Simonides from the banquet-hall at Cranon by Castor and Polydeuces ("Ανάκες, old form of "Ανάκτες "Lords") see Cicero, *De Oratore* ii 86 353-353, Aelian, frag. 63 (Hercher ii [1866], pp. 214-215).

<sup>b</sup> "Dining-room-Moth to Cuff-at-Table" This letter contains many bits of iambics

<sup>c</sup> An Attic deme on the east slope of Hymettus

<sup>d</sup> Sacred to Demeter, the guardian of family life ; see *Hymn to Demeter* 268-272.

<sup>14</sup> ἀπελύσατο Wyttenbach ἀπεδύσατο

<sup>15</sup> ἀμηγέπη Γ

τὴν φλύαρον γλωτταν ἀποτέμνειν ὁστράκῳ Τενεδίῳ<sup>1</sup> τοῖς βουλομένοις ἔτοιμός εἰμι παρέχειν<sup>2</sup>

34 [III 70]

Λιμοπύκτης<sup>3</sup> Χαλκοκυδοίμω<sup>4</sup>

Κορύδωνι τῷ γεωργῷ συνήθης ἐπιεικῶς ἦν, καὶ τὰ πολλὰ ἔξεχεῖτο ἐν<sup>5</sup> ἔμοὶ τῷ γέλωτι, Ἀττικῆς<sup>6</sup> στωμυλίας καὶ ξένης<sup>7</sup> κατὰ τοὺς χωρίτας ἐπαῖων. τοῦτον ἴδων ἔρμαιον ὡρίθην, εἰ τῶν κατὰ ἄστυ πραγμάτων ἀπαλλαγεὶς εἰς ἄγρὸν<sup>8</sup> βαδιοίμην καὶ συνεσοίμην ἀνδρὶ φίλῳ, γεωργῷ ἀπράγμονι καὶ ἐργάτῃ, οὐκ ἐκ δικαστηρίων οὐδὲ ἐκ τοῦ σείειν κατὰ ἄγορὰν ἀδίκους ἐπινοοῦντι<sup>9</sup> πόρους, ἀλλὰ γῆθεν ἀναμένοντι τὴν ἐπικαρπίαν ἔχειν καὶ δῆτα διανοηθεὶς ταῦθ<sup>10</sup> οὕτω δρᾶν, ὡκειωσάμην τὸν Κορύδωνα καὶ στείλας ἔμαυτὸν ἀγροικικῶς,<sup>11</sup> νάκος ἐναψάμενος καὶ σμινύην λαβών, αὐτοσκαπανεὺς ἐδόκουν. ἔως μὲν οὖν ἐν παιδιᾶς μέρει ἐπραττον ταῦτα, ἀνεκτὸν<sup>12</sup> ἦν καὶ μέγα<sup>13</sup> ἀποκερδαίνειν<sup>14</sup> ὡδόμην, ὥβρεων καὶ<sup>15</sup> ῥαπισμάτων καὶ τῆς περὶ τὰ ἐδώδιμα τῶν πλουσίων<sup>16</sup> ἀνισότητος ἀπηλλαγ-

x (Harl. Ven.) Γ

<sup>1</sup> Τενεδίῳ om x <sup>2</sup> παρέχειν om x

x (Harl. Ven.) Γ

<sup>3</sup> Λιμοπύκτης Μεινέκε. Λιμοπύστης Γ, Τρικλιωσάρξ x.

<sup>4</sup> Χαλκοκυδοίμω Benner on basis of Wright's "Fight-farthing". Χαλσοκυδοίμω Γ, Λιμοπύστη Harl, Λιμοπύστης Ven <sup>5</sup> ἐπ<sup>6</sup> Bergler. <sup>6</sup> ἀστικῆς x

<sup>7</sup> ξένης οὐ Reiske, οὐ Polak, ξένης η Schepers, ξένης τῇ<sup>8</sup> L A Post <sup>8</sup> ἄγρὸν x, τὸν ἄγρὸν Γ <sup>9</sup> ἐπινοοῦντα Γ <sup>10</sup> ἀγροικοῖς x.

### III. LETTERS OF PARASITES, 33. 2—34. 2

am ready to let any one who wishes take a Tenedian shard<sup>11</sup> and cut out my tatting tongue.

Letter 31 [iii 70]

*Limopyctes to Chalcocydoemus*<sup>b</sup>

I was fairly well acquainted with farmer Corydon, and he indulged freely in making fun of me, for he had a strain of Attic persiflage quite above the level of our country folk. When I saw him I thought it would be a godsend for me if I could get away from the annoyances of town life and move into the country and live with a man who was my friend, a peaceable, hard-working farmer, who was not intent on making an unjust living in the market place from litigation or from blackmail but who waited quietly to enjoy the fruits of the earth. And so I determined to carry out this plan and made Corydon my friend. I got myself up farmer-fashion, with a sheepskin around my shoulders and a mattock in my hand, and looked like a regular trench digger. Well, for a time it was sport for me to do this; I stood it all right, and I thought it a great improvement, for I had escaped the insults and the cuffings and the inequality of por-

<sup>a</sup> Meiser in *Sitzungsb.* 1905, p. 201, is probably right in explaining this as a reference to the summary justice of Tenedos as described by Suidas s.v. Τενέδος ἀνθρωπος. He compares Lucian, *Philopseudes* 29. For the axe mentioned by Suidas Alciphron has substituted a voting shard.

<sup>b</sup> “Famine-Fighter to Copper-Rattler.”

<sup>11</sup> ἀνεκτὸν Hemsterhuys · ἀνεκτὸς MSS. ἀνεκτὰ Hercher.

<sup>12</sup> μεγάλα Γ <sup>13</sup> ὑποκερδαίνειν x.

<sup>14</sup> καὶ om. x.

<sup>15</sup> πλουσίων Bergler: μουσείων.

3 μένος. ἐπεὶ δὲ ἐκ τῆς καθ' ἡμέραν συνηθείας ἔξ  
ἐπιταγῆς ἐπράττετο τοῦργον, καὶ ἔδει πάντως ἦ  
ἀροῦν ἢ φελλέα ἐκκαθαίρειν ἢ γύρους περισκάπτειν  
καὶ τοὺς βόθρους ἐμφυτεύειν, οὐκέτ' ἀνασχετὸς ἡ  
διατριβή, ἀλλά μοι μετέμελε<sup>1</sup> τῆς ἀλόγου πράξεως  
4 καὶ τὴν πόλιν ἐπόθουν ἐλθὼν οὖν ἐπὶ μῆκιστον  
χρόνον<sup>2</sup> οὐκέθ' ὅμοιας δεκτὸς οὐδὲ χαρίεις ἐδόκουν,  
ἀλλά τις ὄρειος καὶ τραχὺς καὶ ἀπηχής, ὥστε αἱ  
μὲν οἰκίαι τῶν πλουσίων πᾶσαι μοι λοιπὸν ἀπ-  
εκέκλειντο, ὁ δὲ λιμὸς τὴν γαστέρα ἐθυροκόπει.  
5 ἐγὼ δὲ αὗσος ὥν ὑπὸ τῆς τῶν<sup>3</sup> ἀναγκαίων ἐνδείας  
λησταῖς τισὶ Μεγαρικοῖς,<sup>4</sup> οἱ περὶ τὰς Σκειρωνίδας  
τοὺς ὄδοιπόρους ἐνεδρεύουσιν, ἐκοινώνησα. ἔνθεν  
ὅ βίος μοι ἀργὸς ἔξ ἀδικίας πορίζεται. εἰ δὲ  
λήσω ταῦτα ποιῶν ἢ μή, ἀδηλον. δέδια δὲ τὴν  
μεταλλαγὴν τοῦ βίου. εἰώθασι γὰρ αἱ τοσαῦται  
μεταβολαὶ οὐκ εἰς τὸ ζῆν ἀλλ' εἰς ἀπώλειαν  
καταστρέφειν.

35 [πλ 71]

Φιλόπορος<sup>5</sup> Ψιχομάχω<sup>6</sup>

Λεξιφάνης<sup>7</sup> ὁ τῆς κωμῳδίας ποιητὴς θεασάμενός  
με ὅργιζόμενον πρὸς τὰς ἐν συμποσίοις παρουνίας,  
λαβὼν καθ' ἑαυτὸν πρῶτα<sup>8</sup> μὲν ἐνουθέτει μὴ τοι-

χ (Hail Ven.) Γ

<sup>1</sup> μετάμελε χ<sup>2</sup> μετὰ μῆκιστον χρόνον Μεινέκη, ἐπιγενομένου μηκίστου  
χρόνου Μεισεῖ. <sup>3</sup> τῶν ομ. χ.<sup>4</sup> Μέγα . χ

χ (Harl. Ven.) Γ.

<sup>5</sup> Φιλόπορος Seiler : Φιλάπορος<sup>6</sup> Φιλομάχω χ.

tions served to the rich. But when it became routine 3 work performed day after day under orders and I positively had to be ploughing or else clearing up stony ground or digging rings in the earth or setting out plants in the trenches, this sort of life was no longer endurable ; I regretted my foolish behaviour and yearned for the city. So I went back. For a 4 long, long time, instead of being the welcome and attractive guest that I had been, I was accounted a sort of hillbilly, rough and out of place ; so that after this the houses of the rich were all closed against me, and hunger began to knock at my belly's door. All parched for lack of food to support life, I joined 5 some Megarian highwaymen who lie in wait for travellers in the region of the Sceironian rocks<sup>a</sup>. This provides me with a lazy and nefarious life. But it isn't certain whether or not I shall continue to do this without being discovered. I'm worried about my change of occupation. For such radical changes generally wind up not in salvation but in destruction

Letter 35 [iii 71]

*Philoporus to Psichomachus* <sup>b</sup>

Lexiphanes the comic poet, having seen my indignation at the drunken insults I suffer at banquets, took me aside and, in the first place, admonished me

<sup>a</sup> These rocks, on the coast of Megaris, were the home of the mythical robber Sceiron, who was killed by Theseus.

<sup>b</sup> "Wants-a-Living to Crumb-Fighter."

<sup>7</sup> Ἀλεξιφάνης Harl., ... λεξιφάνης Ven.

<sup>8</sup> πρῶτον x.

αῦτα ἐπιτηδεύειν ἔξ ὥν ὕβρις τὸ τέλος, ἔπειτα τοῦ φωνήματος<sup>1</sup> ὡς<sup>2</sup> ἔχοιμι διὰ βραχέων ἀποπειραθεὶς τῷ χορῷ τῶν κωμικῶν<sup>3</sup> συλλαμβάνει, ἐκ τοῦδε 2 τραφησόμενον, ἔφασκε,<sup>4</sup> καὶ ἐμέ. ἐκέλευεν οὖν ἐκμαθόντα<sup>5</sup>. Διονυσίοις τοῖς ἐπιοῦσι τὸ τοῦ οἰκέτου σχῆμα ἀναλαβόντα τὸ μέρος ἐκεῦνο τοῦ δράματος ὑποκρίνασθαι. ἐγὼ δὲ ὀψὲ τοῦ καιροῦ<sup>6</sup> καὶ φύσιν καὶ ἐπιτήδευμα μεταβαλὼν δύσκολός τις 3 καὶ δυσμαθής ἐφαινόμην. ἐπεὶ δὲ οὐκ ἦν ἐτέρως πράττειν, τὸ<sup>7</sup> δρᾶμα ἐξέμαθον, καὶ μελέτην ἀσκήσει ῥώσας ἔτοιμός εἰμι τῷ χορῷ συντελεῖν. σὺ δὲ ἡμῶν μετὰ τῶν συνήθων ἐπίσειε τοὺς κρότους ἵνα, καν τι λάθωμεν ἀποσφαλέντες, μὴ λάβῃ χώραν τὰ ἀστικὰ μειράκια κλώζειν ἢ συρίττειν, ἀλλ’ ὅ τῶν ἐπαίνων κρότος τὸν θροῦν<sup>8</sup> τῶν σκωμμάτων παραλύσῃ.

36 [iii 72]

Οἰνοχαίρων Ἄραφανοχορτάσω

Οὐχ οὕτως οἵ τοὺς Ἄρεμᾶς περικόψαντες ἢ τὰ τῆς θεοῦ ἐν Ἐλευσῖνι μυστήρια ἐξορχησάμενοι τὸν περὶ

χ (Hail Ven ) Γ

<sup>1</sup> φωνήματος Meineke φρονήματος<sup>2</sup> ὡς om x<sup>3</sup> κωμωδικῶν Hail, κομοδικῶν Ven<sup>4</sup> ἔφασκον x ὡς ἔφασκε Meiser, φάσκων Castiglioni.<sup>5</sup> lacuna suggested by Meineke, Naber supplies τὸν Ἀθάμαντα, Hercher deletes ἐκμαθόντα<sup>6</sup> τῷ καιρῷ x<sup>7</sup> τὸ Γ, καὶ τὸ x.

### III. LETTERS OF PARASITES, 35 1—36 1

not to continue in a sort of profession that ends in humiliation, then he made a short test of my voice and admitted me to his troop of comic actors—I too, he said, could make a living from it So he told me 2 to get a rôle by heart and, at the approaching Dionysia, to put on the slave's costume and act that rôle in the play. But it was late in the day for me to change my nature and my profession, and I proved rather awkward and stupid. Since, however, there 3 was nothing else to be done, I got the play by heart, and now that I have reinforced my study by rehearsal I am ready to play my part with the company As for you, won't you please rally our friends' claque, so that, if unawares we make a slip, the young gentlemen of the city may not get a chance to hoot or hiss but that the noise of your applause may drown out the clamour of their jeers?

#### Lettei 36 [ii. 72]

#### *Oenochaeron to Rhaphanochortasus* <sup>a</sup>

The men who mutilated the Hermae or divulged the mysteries of the goddess in Eleusis <sup>b</sup> didn't come

<sup>a</sup> " Wine-Cheery to Radish-Glutton "

<sup>b</sup> The mutilation of the Hermae at Athens in 415 B.C. just before the sailing of the Sicilian expedition led to a scandal in which Alcibiades was involved Alcibiades' self-imposed exile, however, was the result of an impeachment charging him with profaning the Eleusinian mysteries.

<sup>8</sup> βοῦν χ

Γ, also (beginning with βουλῆ κοινούμενος [§ 3]) χ<sup>2</sup> (Vat. 2 Flor Π Δ)

ψυχῆς ἀγῶνα ὑπέμειναν, ὡς ἐγὼ εἰς χεῖρας ἐμ-  
 2 πεσών, ὡς θεοί, τῆς μιαρωτάτης Φανομάχης ἐπεὶ  
 γὰρ ἔγνω τὸν ἑαυτῆς ἄνδρα προσκείμενον τῇ Ἰω-  
 νικῇ παιδίσκῃ τῇ τὰς σφαίρας ἀναρριπτούσῃ καὶ  
 τὰς λαμπάδας περιδινούσῃ, ὑπετόπησεν ἐμὲ πρό-  
 ξενον εἶναι τῆς κοινωνίας, καὶ διὰ τῶν οὐκετῶν  
 ἀναρπάσασα παραχρῆμα μὲν ἐν κυσοδόχῃ δήσασα  
 κατέσχεν, εἰς τὴν ὑστεραίαν δὲ παρὰ τὸν ἑαυτῆς  
 ἥγε πατέρα, τὸν σκυθρωπὸν Κλεαίνετον, ὃς τὰ νῦν  
 δὴ ταῦτα πρωτεύει τοῦ συνεδρίου καὶ εἰς αὐτὸν  
 3 ὁ Ἀρειος πάγος ἀποβλέπουσιν. ἀλλ’ ὅταν τινὰ  
 θέλωσιν οἱ θεοὶ σώζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι  
 βαράθρων,<sup>1</sup> ὡς κάμε τοῦ τρικαρήνου κυνός, ὃν  
 φασιν ἐφεστάναι τὰς ταρταρείας<sup>2</sup> πύλαις, ἐξήρπα-  
 σαν. οὐκ ἔφθη γὰρ τὰ κατ’ ἐμὲ ὁ δεινὸς ἐκεῖνος  
 πρεσβύτης τῇ βουλῇ κοινούμενος, καὶ ἡπιάλω συ-  
 4 σχεθεὶς εἰς τὴν ἔνην<sup>3</sup> ἀπέψυξε. καὶ ὁ μὲν ἐκτάδην  
 κεῖται, πρὸς τὴν ἐκφορὰν τῶν οἴκοι παρασκευαζο-  
 μένων, ἐγὼ δὲ<sup>4</sup> ἥ<sup>5</sup> ποδῶν εἶχον ὡχόμην καὶ σώζο-  
 μαι, οὐχ ὑπὸ τοῦ τῆς Ἀτλαντίδος Μαίας παιδὸς  
 ψυχαγωγηθεὶς<sup>6</sup> ἀλλ’ ὑπὸ τῶν ποδῶν καὶ τοῦ τολ-  
 μήματος τὴν ἐλευθερίας<sup>7</sup> πορίσας ἀτραπόν.<sup>8</sup>

Γ; also (beginning with βουλῇ κοινούμενος [§ 3]) x<sup>2</sup> (Vat 2  
 Flor. II Δ)

<sup>1</sup> βαράθρων Bergler: βάθρων

<sup>2</sup> ταρταρείας Hercher ταρταρίας

<sup>3</sup> ἔνην D'Orville. ἔω Γ, τρίτην x<sup>2</sup>.

<sup>4</sup> x<sup>2</sup> inserts ψύττα κατατείνας

so near to losing their lives as I did when I fell into the hands (ye gods<sup>1</sup>) of that loathsome Phanomachē.<sup>a</sup> When she learned that her husband was attached to 2 the Ionian lass who tosses balls and juggles torches, she suspected that I was the go-between in their intrigue, and with her servants' aid she kidnapped me. For the moment she made me fast in the stocks, but the next day she took me to her father, the sullen Cleaenetus,<sup>a</sup> who at the present time holds first place in the Council and is highly regarded by the Areopagus. But when the gods wish to save a man they 3 pluck him even out of the very Pit, and so it was that they snatched me away from the three-headed dog that they say stands guard at the gates of Tartarus. For that terrible old fellow had no more than laid my case before the Council when he was seized with an ague, and two days later he breathed his last.<sup>b</sup> And 4 now his body is laid out and his household are preparing for the funeral. And as for me, I made off as fast as my feet could carry me. And here I am, safe and sound; I was not led down to the lower world by the son<sup>c</sup> of Atlas' daughter Maia; no, my feet and my fearless spirit found me the path to freedom.

<sup>a</sup> Meiser points out (*Sitzungsb.* 1905, p. 203) that in Lucian's *Navigium* there is a Cleaenetus (§ 22) and a Phanomachus (§ 27).

<sup>b</sup> It is unnecessary to suppose that the first part of the letter was intended to give the effect of having been written before Cleaenetus's death, perhaps Aleiphron here, as in iv. 13, had no clear idea of the situation he was describing.

<sup>c</sup> Hermes, son of Maia and Zeus.

<sup>5</sup> of Γ

<sup>7</sup> ἐλευθερίαν Vat 2 II Δ, ἐλευθέραν Flor

<sup>8</sup> ἄτροπον χ<sup>2</sup>

<sup>6</sup> φυχαγωγηθεῖς om. Γ.

37 [i. 20]

Θερμολέπτυρος Ὁκίμωνι<sup>1</sup>

Σχέτλια πεπόνθαμεν· τοῖς γὰρ ἄλλοις οὐθαρ καὶ μῆτραι καὶ ἥπαρ δρόσῳ προσεοικὸς<sup>2</sup> παρέκειτο,<sup>3</sup> ἥμιν δὲ ἔτνος ἦν τὸ βρῶμα· καὶ οἱ μὲν Χαλυβώ-  
2 ιον ἔπινον, ἐκτροπίαν δὲ ἥμειν καὶ ὀξύνην ἀλλ’ ὁ μοιραῖοι θεοὶ καὶ μοιραγέται δαίμονες, δοίητε παρατροπὴν<sup>4</sup> τῆς ἀδίκου ταύτης τύχης καὶ μὴ τοὺς μὲν διηνεκῶς<sup>5</sup> φυλάττετε ἐν<sup>6</sup> εὐτυχίᾳ, τοῖς δὲ τὸν Λιμὸν συνοικίζετε. τῇ γὰρ φορᾷ<sup>7</sup> τῆς εἰμαρμένης τὰ τοιαῦτα κατηνάγκασται.<sup>8</sup> ἄδικα πάσχομεν πρὸς αὐτῆς<sup>9</sup> οἱ λεπτῆ καὶ στενῆ<sup>10</sup> κεχρημένοι τῇ<sup>11</sup> τύχῃ.

38 [i 21]

Κωνωποσφράντης<sup>12</sup> Ὁισχνολίμω<sup>13</sup>

Ἄνεμιαίους ἐλπίδας ἔσχον<sup>14</sup> ἐπὶ τῷ μειρακίῳ  
Πολυκρίτῳ ὥμην γὰρ αὐτόν, εἰ τεθναίη<sup>15</sup> αὐτῷ ὁ

x (Harl. Ven.) Γ x<sup>2</sup> (Vat 2 Flor. Π Δ).

<sup>1</sup> Θερμολέπτυρος Ὁκίμωνι Vat 2 Flor., Οἰνοχαίρων Ῥαφανοχορτάσῳ x.

<sup>2</sup> διὰ τὴν ἐκ τῆς πιότητος (ποιότητος Π Δ) λεπτότητα after προσεοικός deleted by Pierson.

<sup>3</sup> προσέκειτο x.

<sup>4</sup> παράτροπον Γ

<sup>5</sup> διηνεκὲν x<sup>2</sup>.

<sup>6</sup> ἐν ομ. x.

<sup>7</sup> τῇ γὰρ φθορᾷ x, ἡ γὰρ φορὰ x<sup>2</sup>.

<sup>8</sup> κατηνάγκασθαι x Δ.

<sup>9</sup> αὐτοῖς x.

<sup>10</sup> συνετῇ x.

<sup>11</sup> τῇ ομ. ι Δ

x (Harl. Ven.) Γ x<sup>2</sup> (Vat 2 Flor. Π Δ).

<sup>12</sup> Κωνωποσφράντης Harl. Vat.2 Flor. Δ, ομ. Ven.

### III LETTERS OF PARASITES, 37. 1—38. 1

#### Letter 37 [i. 20]

*Ther molepyrus to Ocimon <sup>a</sup>*

We have been outrageously used. The others were served sow's udder and matrix and liver as delicate as dew, while we were served bean soup, and they drank Chalybonian wine,<sup>b</sup> while we drank wine that was flat and sour. But O ye gods of <sup>2</sup> Destiny and ye divinities that guide her, I pray you to change this unjust fortune, and do not keep some people continuously in prosperity while you make others dwell in the same house with Famine <sup>c</sup>. For it's by the course of Fate that such discriminations have been made inevitable. We are unfairly treated at her hands—we who find our fortune lean and scanty

#### Letter 38 [i. 21]

*Conoposphantes to Ischnolimus <sup>d</sup>*

Fickle as the wind were the hopes that I had pinned on young Polyceritus. I thought that, once

<sup>a</sup> "Lupine-Husk to Basil"

<sup>b</sup> "The wine of Helbon" (Ezekiel xxvii 18), drunk by the Persian King (Athenaeus 1 28 d).

<sup>c</sup> This sentence contains bits of iambics

<sup>d</sup> "Gnat-Smeller to Lean-and-Famished."

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<sup>13</sup> Ἰχνολίχω Harl, om Ven

<sup>14</sup> ἔχων Χ, ἔχω Γ

<sup>15</sup> εἰ τεθνάνη Bergler. η τεθνάναι η Harl Vat 2 Flor, η τεθνάναι η cet.

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πατήρ, χύσιν ἀν<sup>1</sup> ἐργάσασθαι τῆς οὐσίας πολλήν,<sup>2</sup>  
 καὶ ἀδηφαγοῦντα<sup>3</sup> καὶ καθηδυπαθοῦντα μετά τε  
 ἡμῶν μετά τε τῶν<sup>4</sup> ἔταιρῶν ὅσαι κατὰ τὴν ὥραν<sup>5</sup>  
 2 πρωτεύουσιν ἔξαντλῆσαι<sup>6</sup> τὸ πολὺ τῆς οὐσίας. ὁ  
 δέ, ἐπειδὴ κρίνον<sup>7</sup> αὐτῷ ὁ γεννήσας ἐγένετο,<sup>8</sup> σι-  
 τεῖται μὲν τῆς ἡμέρας ἄπαξ, καὶ τοῦτο τῆς ὥρας  
 ὄψε<sup>9</sup> ἥλιου λοιπὸν ἀμφὶ τροπὰς τὰς<sup>10</sup> εἰς δύσιν ἔχον-  
 τος· σιτεῖται δὲ οὐδὲν τῶν πολυτελῶν ἀλλ’ ἄρτον<sup>11</sup>  
 ἔξ ἀγορᾶς,<sup>12</sup> καὶ ὄψον, εἴ ποτε εὐημερίας ἡμέραν  
 3 ἐπιτελοίη, δρυπεπεῖς<sup>13</sup> ἢ φαυλίας. διαμαρτῶν οὖν  
 τῆς θαυμαστῆς ταύτης ἐλπῖδος οὐκ οἶδ’ ὁ τι καὶ  
 δράσαιμι. εἰ γὰρ ὁ τρέφων δεῖται τοῦ θρέψοντος,  
 τι<sup>14</sup> ἀν εἴη ὁ τρέφεσθαι ὄφείλων; λιμώττοντα δὲ<sup>15</sup>  
 λιμώττοντι συνεῖναι διπλοῦν τὸ<sup>16</sup> βλάβος.<sup>17</sup>

39 [1 22]

Γέμελλος Εὐβούλω

Παρέκειτο μὲν<sup>18</sup> ἡμῖν ὁ Γέλωνος τοῦ<sup>19</sup> Σικελιώτου

χ (Harl Ven ) Γ χ<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> ἀν added by Bergler.

<sup>2</sup> πολλάκις Γ

<sup>3</sup> ἀδηφαγοῦντα ς Γ.

<sup>4</sup> τῶν om. Γ

<sup>5</sup> κατὰ τὴν ὥραν ὅσαι ς.

<sup>6</sup> ἔξαναλοῦν Γ, ἔξαντλοῦντα ἢ τὸ πᾶν ἢ ς<sup>2</sup>

<sup>7</sup> κρίνον Meineke: κρίνων

<sup>8</sup> ἔξεγένετο Γ.

<sup>9</sup> So all mss, if Schepers 1905 is to be trusted Wagner, Seiler, and Schepers 1901 imply that the mss place ὄψε before τῆς ἡμέρας Hercher implies that they place it after τῆς ἡμέρας Valckenaer placed it before τῆς ὥρας

<sup>10</sup> τροπὰς τὰς ς Γ, τ . . . Vat 2<sub>1</sub> Flor , . . Π Δ.

### III. LETTERS OF PARASITES, 38 1—39. 1

his father was dead, he would throw his money about in grand style, and that—what with banqueting and revelling in our company and in the company of all the first-class professional beauties—he would get rid of most of it. On the contrary, now <sup>2</sup> that his sire has passed out,<sup>a</sup> the boy is eating just one meal a day, and a late one at that—when the sun is already going down the western sky ; and there's nothing expensive about his meals—just baker's bread and, if he happens to be making a feast day of it, ripe figs or coarse wild olives for a relish Well, I have been disappointed in this wonderful <sup>3</sup> expectation, and I don't know what to do. If the food-supplier is himself in need of a food-supplier, what is to become of the person who ought to be supplied ? When one hungry man is added to one hungry man, the calamity is doubled <sup>b</sup>

#### Letter 39 [1 22]

#### *Gemellus to Eubulus* <sup>c</sup>

They set before us a cake, the kind that takes its

<sup>a</sup> Literally “ has become a lily ” See *CAF* II p. 573.

<sup>b</sup> This sentence was perhaps based on an hexameter

<sup>c</sup> “ Twinlet to Good-Counsellor ”

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<sup>11</sup> ἄρτον x Γ, ἄρτον τὸν x<sup>2</sup>.

<sup>12</sup> ὀλύρας Herwerden.

<sup>13</sup> δρυπέπεις x Γ, δρυπεσπεῖς Vat.2, δρυπιπεῖς Δ.

<sup>14</sup> τίς Γ <sup>15</sup> δὲ om. x.

<sup>16</sup> τὸ om. x, δὲ Vat.2 <sup>17</sup> x<sup>2</sup> adds ἔρρωσο

χ (Harl. Ven.) Γ x<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>18</sup> μὲν om. x <sup>19</sup> δὲ γέλλων δοτοῦ x<sup>2</sup>

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πλακοῦς ἐπώνυμος. ἐγὼ δὲ καὶ<sup>1</sup> τῇ θέᾳ μόνον πρὸς τὰς καταπόσεις εὐτρεπιζόμενος εὐφραινόμην μέλλησις δὲ ἦν πολλὴ περιστεφόντων τραγημάτων τὰ πέμματα· ἦν δὲ ὁ<sup>2</sup> καρπὸς τῆς πιστάκης καὶ βάλανοι φουνίκων καὶ κάρυν τῶν ἐλύτρων ἐξηρημένα ἐγὼ δὲ πρὸς ταῦτα ἔκαστα<sup>3</sup> ἔχθρὰ βλέπων ἀνέμενον 2 ἐπαφήσειν ἐμαυτὸν ἔγχανὼν τῷ πλακοῦντι. οἱ δὲ καὶ τὸ ἐντραγεῦν<sup>4</sup> ἐπὶ μήκιστον<sup>5</sup> ἐξέτειναν καὶ κύλικος συνεχῶς<sup>6</sup> περισοβουμένης διατριβὰς καὶ μελλησμοὺς<sup>7</sup> ἐνεποίουν. τέλος ὥσπερ<sup>8</sup> ἐκ συνθήματος τὴν ἐμὴν ἀναρτῶντες ἐπιθυμίαν ὁ μέν τις κάρφος λαβὼν ἐξεκάθαιρε τὰ ἐνιζάνοντα τῶν βρωμάτων τοῖς ὄδοισιν ἵνωδη, ὁ δὲ<sup>9</sup> ὑπτιάσας ἐαυτὸν οἶος ἦν ὑπνῳ κατέχεσθαι μᾶλλον ἢ τῆς τραπέζης φροντίζειν εἴτα ἄλλος ἄλλω<sup>10</sup> διελέγετο, καὶ πάντα μᾶλλον ἐπράττετο<sup>11</sup> ἢ ὁ ἡδὺς ἐκεῖνος καὶ ποθητὸς ἐμοὶ<sup>12</sup> 3 πλακοῦς εἰς ἀπόλαυσιν ἥρχετο τέλος, οἶα εἰκός,<sup>13</sup> οἱ θεοὶ κατοικτείραντες τὸ κατάξηρον τῆς ἐμῆς ἐπιθυμίας μόλις ποτὲ ἴμείροντά με τοῦ πλακοῦντος ἀπογεύσασθαι παρεσκεύασαν. ταῦτά σοι γράφω οὐ τοσοῦτον ἐπὶ τοῖς ἡδέσιν ἡσθεὶς ὅσον ἐπὶ τῇ παρολκῇ τῆς βραδυτῆτος<sup>14</sup> ἔκτακείς

x (Harl. Ven.) Γ x<sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> καὶ οἱ x

<sup>2</sup> ὁ οἱ Γ

<sup>5</sup> μέγιστον Γ

<sup>3</sup> ἔκαστα οἱ. x

<sup>6</sup> συνεχὲς x<sup>2</sup>

<sup>4</sup> τραγεῦν x

<sup>7</sup> μελισμοὺς x x<sup>2</sup>

### III. LETTERS OF PARASITES, 39 1-3

name from Gelon<sup>a</sup> the Siceliote As for me, the mere sight of it delighted my heart, and my mouth watered at the prospect of stowing it away. But there was a long delay while they were garnishing the cake with dainties—pistachio nuts and dates and shelled walnuts. On each of these three dainties I looked askance ; I was waiting with wide-open mouth to let myself loose on the cake. But they dragged out 2 the dessert-munching interminably a wine cup swept constantly on its rounds, and they kept delaying and wasting time. Finally, as if they were, by prearrangement, keeping my appetite on tenterhooks, one of them would take a toothpick and start to pick out the shreds of food that had lodged between his teeth, and another would throw himself upon his back, apparently more inclined to go to sleep than to pay attention to the dinner ; then one would talk to another, and nothing would be further from accomplishment than that we should proceed to enjoy that delicious cake I craved Finally, I suppose, the 3 gods must have taken pity on my parched and yearning throat and at long last contrived that I should get a taste of the cake for which I had been hankering. This I write you, not so much delighted with the delicious food as exhausted by the long-drawn-out delay.

<sup>a</sup> Ruler of Syracuse, victor over the Carthaginians at Himera in 480 B.C.

<sup>8</sup> τέλος ὥσπερ MSS. καὶ ὥσπερ Hercher, ὥσπερ γὰρ Meiser.

<sup>9</sup> ὁ δὲ om. Γ. II.

<sup>10</sup> ἄλλα x, ἄλλων Vat 2.

<sup>11</sup> ἐπράττετο deleted by Nauck.

<sup>12</sup> ἡμῖν Π. Δ

<sup>13</sup> ὡς εἰκός Γ, εἰκός x Vat 2 Flor. Deleted by Hercher.

<sup>14</sup> τῆς ἡδύτητος Meiser, deleted by Hercher.

40 [i. 23]

Πλατύλαιμος Ἐρεβινθολέοντι

Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα τοιοῦτον χειμῶνα. οὐ γάρ μόνον ἐκ παραλλήλου<sup>1</sup> φυσῶντες, μᾶλλον δὲ σύρδην<sup>2</sup> φερόμενοι κατεκτύπουν ἡμῶν οἱ ἄνεμοι, ἀλλ' ἥδη καὶ χιῶν πυκνὴ καὶ ἐπάλληλος φερομένη πρῶτον μὲν τοῦδαφος ἐκάλυπτεν, ἔπειτα οὐκ ἐπιπολῆς ἀλλ' εἰς ὑψος ἥρετο τῆς νιφάδος χῦμα πάμπολυ, ὡς ἀγαπητὸν εἶναι τὸ θύριον<sup>3</sup> ἀνοίξαντα τῆς οἰκίας τὸν στενωπὸν ἰδεῖν 2 ἔμοι δὲ οὕτε ξύλου οὕτε ἄβολος<sup>4</sup> παρῆν. πῶς γάρ ἦ πόθεν; δικρυμὸς δὲ εἰσεδύετο λεπτὸς<sup>5</sup> μέχρι μυελῶν αὐτῶν καὶ ὀστέων. ἔβουλεν σάμην οὖν Ὁδύσσειον βούλευμα δραμεῖν εἰς τὰς<sup>6</sup> θόλους ἢ τὰς καμίνους τῶν βαλανείων. ἀλλ' οὐδὲ ἐκεῖσε συνεχώρουν οἱ τῶν δόμοτέχνων περὶ ταῦτα ἀλινδούμενοι<sup>7</sup> καὶ γάρ αὐτοὺς ἡ παραπλησία θεὸς ἡνῶχλει 3 Πενία. ὡς οὖν ἡσθόμην οὐκ εἶναι μοι εἰς ταῦτα<sup>8</sup> εἰσιτητόν, δραμῶν ἐπὶ τὸ<sup>9</sup> Θρασύλου βαλανεῖον,<sup>10</sup> ἐνρον τοῦτο κενόν, καὶ καταβαλὼν ὄβολοὺς δύο καὶ τὸν βαλανέα τούτοις ἔλεων καταστήσας, ἐθερόμην ἄχρις οὗ τὸν νιφετὸν μὲν πηγυλὶς διεδέξατο, καὶ ὑπὸ τοῦ κρύους τοῦ μεταξὺ διεροῦ παγέντος πρὸς ἀλλήλους ἐδέδεντο οἱ λίθοι. μετὰ δὲ τὸ ἀποβράσαι

x<sup>2</sup> (Vat.2 Flor. II Δ).<sup>1</sup> παραλλήλων II Δ<sup>3</sup> θυρίον II Δ<sup>5</sup> λεπτὸς ομ. II Δ.<sup>7</sup> ἀλινδούμενοι Seiler: ἡλινδούμενοι<sup>8</sup> ταύτας Herwerden<sup>2</sup> φύρδην II Δ.<sup>4</sup> ἄβολος Meiser. ἄσβολος<sup>6</sup> τοὺς Vat.2

## Letter 40 [i 23]

*Platylaemus to Erebintholeon <sup>a</sup>*

Never before had I faced such a storm in Attica. Not only did the winds crash down upon us, blowing in serried ranks or rather charging us in column, but presently there was snow as well, snow falling thick and fast, which first covered the ground and then kept on until it had not merely coated the surface but built up a dense blanket, so enormously deep that you could barely open the house door wide enough to see the alley. And I had neither fire-wood nor woollen <sup>2</sup> cloak. How could I have, or where could I have found them? And the cold was subtly penetrating to my very marrow and bones. Well, I formed a plan in the style of Odysseus <sup>b</sup>. I would run to the vaulted chambers of the baths or to the bath ovens. But even there those of my fellow-craftsmen who were hanging around refused to make room for me; no, for the same goddess Poverty was vexing them as well. So, when I saw that I wasn't going to get in <sup>3</sup> there, I ran to the bath of Thrasylus, found it empty, won the bath-man's favour by a down-payment of two obols, and proceeded to warm myself until the snow was followed by a frost <sup>b</sup> and the stones were frozen together by the moisture congealed in their interstices. Then, after the bitter cold had abated, the

<sup>a</sup> “Broad-Gullet to Chick-pea-Hound.”

<sup>b</sup> The passage is faintly reminiscent of *Odyssey* xiv 457-502, where in fact (v 476) the word *πηγυλίς* occurs

<sup>9</sup> ἐπὶ τὸ Seiler: τὸ ἐπὶ

<sup>10</sup> ἴδιωτικῆς *oikias* after *βαλανεῖον* deleted by Hercher

## ALCIPHRON

τὸ δριμὺ προσηνῆς ὁ ἥλιος ἐλευθέραν μοι τὴν<sup>1</sup>  
πρόοδον<sup>2</sup> καὶ περιπάτους ἀνειμένους<sup>3</sup> ὑπέφηνεν.

41 [frag. 2]

Πανλάχανος Μονογναθίω<sup>4</sup>

Ἐξώλεις ἀπόλοιντο οἱ Κλεισθένεις<sup>5</sup> καὶ οἱ Δρά-  
κοντες<sup>6</sup> . . .

42 [πι. 74]

Φρυγοκοίλης<sup>7</sup> Βορβοροζώμω

Τύβρίζεσθαι πρὸς τοῦ τρέφοντος, εἰ καὶ ἀνόσιον,  
φορητόν, ἅπαξ ἐκδόμενον<sup>8</sup> τὸ σῶμα τοῖς προπηλα-  
κίζειν ἐθέλουσιν ἐνεκα τῆς ἀθεμίτου<sup>9</sup> γαστρός τὸ  
δὲ καὶ<sup>10</sup> ὑπὸ τῶν συμπαρόντων, πολλῷ βαρύτερον  
τὸ δὲ μὴ μόνον ὑπὸ τούτων ἀλλὰ καὶ ὑπὸ τῶν  
2 ἵταμωτέρων οἰκετῶν, ἔτι χαλεπώτερον. εἰ δὲ  
προσθείην καὶ<sup>11</sup> τὰς θεραπαινίδας κιχλιζούσας καὶ  
μωκωμένας καὶ γέλωτα τὴν ἡμετέραν ἀτυχίαν

<sup>λ<sup>2</sup></sup> (Vat 2 Flor. Π Δ)

<sup>1</sup> τὴν om Vat.2 Flor.

<sup>2</sup> πρόσοδον Vat 2 Flor.

<sup>3</sup> ἀνειμένως Π Δ

<sup>λ<sup>2</sup></sup> (Vat.2 Flor. Π Δ).

<sup>4</sup> Πανλάχανος Μονογναθείω Vat.2 Flor , Παλλάχανος Μονο-  
γνάθω Δ

<sup>5</sup> ὁ Κλεισθένεις Π, ὁ Κλεισθένης Δ

<sup>6</sup> οἱ Δράκοντες Wagneri : οἱ δράκον. .Vat 2 Flor , ὁ δρά-  
κον . Π Δ. \*

### III LETTERS OF PARASITES, 40 3—42. 2

sun's kindly light showed me that I might go freely forth and stroll about at my leisure

#### Letter 41 [frag 2]

*Panlachanus to Monognathus* <sup>a</sup>

May the Cleistheneses and the Dracos <sup>b</sup> utterly perish . . .

#### Letter 42 [in 74]

*Phrygocoelus to Borborozomus* <sup>c</sup>

To be insulted by one's provider, even though it's an outrage, is something that can be endured, when once a man has fained himself out (to gratify his lawless belly) to those who desire to treat him with despite ; but to be insulted by one's fellow-guests as well is much more painful , and to be insulted not only by them but also by the more impudent servants is even harder If I were to add to the list the serving-maids also with their giggling and mocking and

<sup>a</sup> "Vegetarian to Jaw-and-Jaw-Only"

<sup>b</sup> Athenian legislators. Cleisthenes, at the end of the sixth century, organized the democracy, Draco, near the end of the seventh century, drew up a criminal code whose severity was proverbial.

<sup>c</sup> "Yellow-Belly (or Slave-Belly) to Mud-Soup"

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χ (Harl. Ven.) Γ.

<sup>7</sup> Φρυγοκελῆς Γ

<sup>9</sup> ἀθεμίστου Γ.

<sup>10</sup> καὶ om. χ

<sup>8</sup> ἀποδόμενον χ.

<sup>11</sup> καὶ om. χ.

## ALCIPHRON

ποιουμένας, τότε σχέτλια καθ' Ὀμηρον καὶ<sup>1</sup> ἀποδυσπετῶ. τοῦτο γάρ Αὐτόχθονος<sup>2</sup> ἥκουσα τοῦ γραμματικοῦ ποτε καὶ μνήμη συνέχω<sup>3</sup>.

Ζεῦ πάτερ, οὗ τις σεῖο θεῶν ὀλοώτερος ἄλλος.

3 ὁλέθριοι γάρ ἀληθῶς οἱ δαιμονες οἵ ταῦτα ἐφ' ἡμῖν πρυτανεύοντες, ἵν' ἐγὼ μὲν ὑπομένω κινδύνους ἀλγεινούς, γέλωτος δ' οὐ ὑπόθεσις<sup>4</sup> τοῖς χειρίστοις τάμα.

x (Harr. Ven.) Γ.

<sup>1</sup> καὶ added by Fobes.

<sup>2</sup> Αὐτόχθονος *Bast.* αὐτόχθονος

<sup>3</sup> συνέχομαι χ.

<sup>4</sup> δ' οὐ ὑπόθεσις Meiser on basis of Cobet's δὲ ὑπόθεσις οὐ· δὲ ὑπόθεσις.

### III. LETTERS OF PARASITES, 42. 2-3

making sport of my misfortune, then 'tis grievous—to use Homeric language—and I cry quits to my bad luck Yes, this is a line that I once heard from my schoolmaster Autochthon <sup>a</sup> and I still remember it

O father Zeus, no other god is crueler than thou.<sup>b</sup>

For truly baneful are the gods who hold such sway 3 over us that I must endure pain and danger while the worst scoundrels find my plight a cause of merriment

<sup>a</sup> A grammarian several times mentioned in scholia to the *Iliad*.

<sup>b</sup> *Iliad* iii. 365; *Odyssey* xx. 201.

## BOOK IV

# ALCIPHRON THE RHETOR'S LETTERS OF COURTESANS

### Letter 1 [frag. 3]

*Phryné<sup>a</sup> to Praxiteles*

. have no fear ; for you have wrought a very beautiful work of art, such as nobody, in fact, has ever seen before among all things fashioned by men's hands you have set up a statue of your own mistress in the sacred precinct Yes, I stand in the middle of the precinct near your Aphroditē and your Eros too. And do not begrudge me this honour For it is Praxiteles that people praise when they have gazed at me ; and it is because I am a product of your skill that the Thespians do not count me unfit to be placed between gods<sup>b</sup> One thing only is still lacking to your gift that you come to me, so that we may lie

<sup>a</sup> Famous courtesan of the fourth century B.C., mistress of the sculptor Praxiteles. See below, *Letters* 3 and 4

<sup>b</sup> For these statues at Thespiae see Pausanias ix. 27 3-5; Athenaeus xiii. 591 b, Raubitschek in *RE* s.v. *Phryne*, Spp. 898-899.

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<sup>4</sup> -χειρονηθέντων L A Post (*CW* 40 [1946], 32)

ἴνα ἐν τῷ τεμένει μετ' ἀλλήλων κατακλινῶμεν.<sup>1</sup> οὐ μιανοῦμεν γὰρ τοὺς θεοὺς οὓς αὐτοὶ πεποιήκαμεν. ἔρρωσο.

2 [i. 29]

Γλυκέρα Βακχίδι

‘Ο Μένανδρος ἡμῶν ἐπὶ τὴν τῶν Ἰσθμίων θέαν εἰς τὴν Κόρινθον ἐλθεῖν βεβούληται· ἐμοὶ μὲν οὐ κατὰ νοῦν· οἶδας γὰρ οἶόν ἐστιν ἐραστοῦ τοιούτου καὶ βραχὺν ὑστερῆσαι<sup>2</sup> χρόνον· ἀποτρέπειν δ' οὐκ ἐνīην 2 μὴ πολλάκις ἀποδημεῖν εἰωθότος<sup>3</sup>. οὐδ' ὅπως αὐτὸν παρεγγυήσω μέλλοντα ἐπιδημήσειν ἔχω, οὐδ' ὅπως μή, βουλόμενον αὐτὸν σπουδασθῆναι ὑπὸ σοῦ, κάμοι 3 τινα φέρειν φιλοτιμίαν τοῦτο λογίζομαι οἶδα γὰρ τὴν οὖσαν ἡμῖν ἔταιρίαν πρὸς ἀλλήλας δέδοικα δέ, ὡς φιλτάτη, οὐ σὲ<sup>4</sup> τοσοῦτον (χρηστοτέρω γὰρ ἥθει κέχρησαι τοῦ βίου) ὅσον αὐτὸν ἐκεῖνον ἔρωτικὸς γάρ ἐστι δαιμονίως, καὶ Βακχίδος οὐδ' ἄν τῶν 4 σκυθρωποτάτων τις ἀπόσχοιτο. τὸ μὲν γὰρ δοκεῖν αὐτὸν οὐκ ἔλαττον τοῦ σοὶ ἐντυχεῖν ἢ τῶν Ἰσθμίων ἔνεκεν τὴν ἀποδήμησιν πεποιῆσθαι, οὐ πάνυ πείθομαι ἵσως αἰτιάσῃ με τῆς ὑποψίας<sup>5</sup> συγγίνω-

<sup>1</sup> x<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> κατακλίνωμεν Vat.2 Flor.

Φ x<sup>2</sup> (Vat.2 Flor. II Δ).

<sup>2</sup> ἐστερῆσθαι Dobree

<sup>3</sup> εἰωθότος Meineke: εἰωθότας Φ Vat.2 Flor., εἰωθότα II Δ

<sup>4</sup> σὲ added in Ald

<sup>5</sup> ὑπεροψίας Vat 2 Flor.

<sup>a</sup> The difficulties in the way of believing in an historical Glycera Menandi have been overstated by A. Korte (" Glycera Menandi

together in the precinct. Surely we shall bring no defilement on the gods that we ourselves have created  
Farewell.

## Letter 2 [1 29]

*Glycera to Bacchis* <sup>a</sup>

My Menander <sup>b</sup> is resolved to go to Corinth to see the spectacle of the Isthmian games As for me, I do not approve, for you know what it's like to lack such a lover even for a short time , but I couldn't try to dissuade him, for he isn't in the habit of leaving home often ; nor can I see my way to entrust him to 2 your care now that he is about to sojourn in your part of the world, noi yet not to do so—since he himself wants you to show him attentions , and I consider that that sort of thing redounds in a way to my honour, for I bear in mind the friendship that exists between us ; but I am afraid, my dearest, not so 3 much of you—for your character is better than your profession—as of the man himself He is amazingly amorous. and not even the glummest moralist could resist Bacchis As for his being thought to have 4 made the journey as much to meet you as for the Isthmian games, that I don't altogether credit Perhaps you'll blame me for being suspicious But, my

kera und Menander," *H* 54 [1919], 87-93 ; article " Menandros," *RE* xv 712) but have not been dispelled by W Schmid's reply (" Menandros-Glykera ", *WKPh* 36 [1919], 166-167) or by the reply of Schepers (" De Glycera Menandri amori-bus," *Mnemosyne* 54 [1926], 258-262) In Athenaeus xiii. 594 d Glycera is mentioned just after a Bacchis of Samos

<sup>a</sup> Probably the greatest writer of the New Comedy, fourth to third centuries B C.

## ALCIPHRON

σκε δὲ ταῖς ἑταῖρικαῖς, ὡ φιλτάτη, ζηλογυπίαις.  
 ἔγὼ δ' οὐ παρὰ μικρὸν ἡγούμην Μενάνδρου δια-  
 5 μαρτεῖν ἔραστοῦ. ἄλλως τε καν μοι<sup>1</sup> κνισμός τις ἥ<sup>2</sup>  
 πρὸς αὐτὸν ἥ<sup>3</sup> διαφορὰ γένηται, δεήσει με ἐπὶ τῆς  
 σκηνῆς ὑπὸ Χρέμητός τινος ἥ Φειδύλου<sup>4</sup> πικρῶς  
 λοιδορεῖσθαι. ἐάν δ' ἐπανέλθῃ μοι οἶος ὥχετο,  
 πολλὴν εἴσομαι σοι χάριν. ἔρρωσο.

3 [1. 30]

Βακχὶς Ὑπερείδη<sup>5</sup>

Πᾶσαι σοι ἵσμεν αἱ ἑταῖραι<sup>6</sup> χάριν καὶ ἔκαστη γε  
 ἡμῶν οὐχ ἥττον ἥ Φρύνη.<sup>7</sup> ὁ μὲν γὰρ ἀγῶν μόνης  
 Φρύνης, δὲν ὁ παμπόνηρος Εὐθίλας ἐπανείλετο, ὁ  
 δὲ κύνδυνος ἀπασῶν. εἰ γὰρ αὐτοῦσαι παρὰ τῶν  
 ἔραστῶν ἀργύριον οὐ τυγχάνομεν<sup>8</sup> ἥ τοις διδοῦσιν  
 ἐντυγχάνουσαι<sup>9</sup> ἀσεβείας κριθησόμεθα, πεπαῦσθαι  
 κρεῦττον ἡμῖν τοῦ βίου τούτου καὶ μηκέτι ἔχειν  
 2 πράγματα μήτε τοῖς ὅμιλοισι παρέχειν. νῦν δ'

Φ x<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> καν μοι Φ II Δ, κάμοι Vat 2 Flor. <sup>2</sup> ει Φ Vat 2 Flor

<sup>3</sup> ἥ Vat.2 Flor <sup>4</sup> Φειδύλου Vind. · Φιδύλου

x<sup>2</sup> (Vat.2 Flor II Δ).

<sup>5</sup> The mss. spell Ὑπερίδης, which editors have corrected.

<sup>6</sup> πᾶσαι σοι ἵσμεν αἱ ἑταῖραι Vat 2 Flor, πᾶσαι ἵσμεν αἱ  
 ἑταῖραι cet. πᾶσαι ἵσμεν αἱ ἑταῖραι σοι Vind

<sup>7</sup> Φρύνης Vat.2 Flor.

<sup>8</sup> οὐ τυγχάνομεν om. Vat 2 Flor

<sup>9</sup> ἐντυγχάνουσαι Vat.2 (?) Flor., αἱ τυγχάνουσαι II Δ.

<sup>a</sup> Phaidylus (*φείδομαι spare*), like Chremes (*χρέμπομαι  
 clear one's throat*), was a character of the New Comedy,  
 see Philippides in *CAF* III p. 303.

dearest, please pardon my professional jealousy. As for me, I couldn't feel it a slight matter to lose Menander as a lover. Besides, if there is any friction 5 between me and him, or if any quarrel arises, I shall have to endure bitter jibes on the stage from some Chremes or Pheidylus.<sup>a</sup> But if he comes back to me as fond as he went away, I shall be most grateful to you. Farewell

## Letter 3 [1 30]

*Bacchis to Hypereides* <sup>b</sup>

We courtesans are all grateful to you, and each one of us is just as grateful as Phrynê <sup>c</sup>. The suit, to be sure, that was brought by that scoundrel Euthias involved Phrynê alone, but it meant danger to us all · for if we ask our lovers for money and don't get it, or if we find <sup>d</sup> paying customers and then face prosecution for impiety, it's better for us to be done with this way of living and no longer have trouble ourselves or cause trouble for <sup>e</sup> those who frequent our company

<sup>b</sup> Attic orator and politician of the fourth century B.C. This and the next letter are connected

<sup>c</sup> For Phrynê and the speech of Hypereides in her defence see Athenaeus xiii 590 d—591 f, [Plutarch], *Life of Hypereides* 849 e, with C. Jensen's notes (in his edition of Hypereides [Leipsic, 1917], pp. xxix-xxx); Raubitschek in *RE* s.v. *Phryne*. Neither the speech of Euthias nor that of Hypereides is extant.

<sup>d</sup> ἐντυχάνονται may also mean, and is probably intended to suggest, "if we grant our favours to."

<sup>e</sup> παρέχειν may also mean, and is probably intended to suggest, "grant our favours to."

## ALCIPHRON

οὐκέτι τὸ ἔταιρεῦν αἰτιασόμεθα ὅτι πονηρὸς Εὐθίας ἔραστὴς εὑρέθη, ἀλλ' ὅτι ἐπιεικὴς Ὑπερείδης ζηλώσομεν. πολλὰ τοίνυν ἀγαθὰ γένοιτο σοι τῆς φιλανθρωπίας. καὶ γὰρ ἔταιραν χρηστὴν σεαυτῷ περιεσώσω, καὶ ἡμᾶς ἀμειψομένας σε ἀντ' ἐκείνης παρεσκεύασας. εἰ δὲ δὴ καὶ τὸν λόγον γράψας τὸν ὑπὲρ τῆς Φρύνης, τότε ἀν ὡς ἀληθῶς χρυσοῦν αἱ ἔταιραι σε<sup>1</sup> στήσαιμεν ὅπῃ ποτὲ βούλει τῆς Ἑλλάδος.

4 [i. 31]

### Βακχὶς Φρύνη

Οὐ τοσοῦτόν σοι τοῦ κινδύνου συνηχθέσθην, φιλτάτη, ὅσον ὅτι πονηροῦ μὲν ἀπηλλάγης ἔραστοῦ Εὐθίου<sup>2</sup> χρηστὸν δὲ εὑρες Ὑπερείδην, συνήσθην. τὴν γὰρ δίκην σοι καὶ πρὸς εὐτυχίαν<sup>3</sup> γεγονέναι νομίζω. διαβόητον γάρ σε οὐκ ἐν ταῖς Ἀθήναις μόνον ἀλλὰ καὶ ἐν τῇ Ἑλλάδι ἀπάσῃ ὁ ἀγὼν ἐκεῖνος 2 πεποίηκεν Εὐθίας μὲν οὖν<sup>4</sup> ἵκανὴν τιμωρίαν δώσει τῆς σῆς ὀμιλίας στερούμενος· ὑπὸ γὰρ ὄργῆς μοι δοκεῖ κινηθεὶς διὰ τὴν ἔμφυτον ἀμαθίαν ὑπεράραι<sup>5</sup> τὸ μέτρον τῆς ἔρωτικῆς ζηλοτυπίας καὶ νῦν ἐκεῖνον ἔρωντα μᾶλλον εὖ ἵσθι η Ὑπερείδην ὁ μὲν

x<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> σε added in Ald

x<sup>2</sup> (Vat 2 Flor. II Δ).

<sup>2</sup> Εὐθίου added by Meineke.

<sup>4</sup> οὖν Meineke γὰρ.

<sup>3</sup> εὐτυχίας Vat 2 Flor.

<sup>5</sup> ὑπεράραι Seiler. ὑπεράραι

<sup>a</sup> If Phryne had been convicted of impiety, as charged, the penalty would have been death (Athenaeus xiii. 590 d). The

#### IV LETTERS OF COURTESANS, 3. 2—4. 3

As it is, we shall not after all find fault with our 2 profession because Euthias showed himself a rascal in his love affairs ; but because Hypereides showed himself a gentleman we shall regard it with pride Blessings on you, then, for your kindness, and many of them ! You have not merely saved a good mis- 3 tress for yourself but you have put the rest of us in a mood to reward you on her account. And furthermore, if you would write out the speech that you composed in Phrynē's defence, then we courtesans would really and truly set up your statue in gold wherever in Greece you wish

#### Letter 4 [1. 31]

#### *Bacchis to Phrynē*

My anxiety for you because of the peril you ran,<sup>a</sup> dearest, was not so great as my sympathetic delight at your getting rid of a rascally lover, Euthias, and finding in Hypereides an excellent one For I believe that your trial has actually brought you good luck , that scene in court has made you famous not only in Athens but also throughout Greece. As for 2 Euthias, he will be sufficiently punished by being deprived of your society , it seems to me that it was because he was moved to anger that, thanks to his ingrained stupidity, he overstepped the bounds of a lover's jealousy. And you may be sure that, at the present moment, he is more in love with you than Hypereides is For the latter obviously wants to be 3

basis for the charge is not known , for the scanty evidence see A. Raubitschek in *RE* s v. *Phryne*, Spp. 904-907

## ALCIPHRON

γὰρ διὰ τὴν τῆς συνηγορίας χάριν δῆλος ἔστι σπουδάζεσθαι βουλόμενος καὶ ἔρωμενον ἔαυτὸν ποιῶν, ὃ δὲ τῷ ἀποτεύγματι τῆς δίκης παρώξυνται. προσδέχουν δὴ πάλιν αὐτοῦ<sup>1</sup> δεήσεις καὶ λιτανείας<sup>4</sup> καὶ πολὺ χρυσίον. μὴ δὴ καταδιαιτήσης ἡμῶν, ὃ φιλτάτη, τῶν ἔταιρῶν, μηδ' Ὅπερείδην κακῶς δόξαι βεβουλεῦσθαι ποιήσης<sup>2</sup> τὰς Εὐθίους ἵκεσίας προσιεμένη, μηδὲ τοῖς λέγουσί σοι ὅτι, εἰ μὴ τὸν χιτωνίσκον πειρρηξαμένη τὰ μαστάρια τοῦς δικασταῖς ἐπέδειξας,<sup>3</sup> οὐδὲν ὃ ρήτωρ ὡφέλει, πείθουν.<sup>4</sup> καὶ γὰρ αὐτὸν τοῦτο ἵνα ἐν καιρῷ γένηται σοι ἡ ἐκείνου παρέσχε συνηγορία.

5 [i. 32]

## Βακχὶς Μυρρίνη

Μὴ δὴ κρείττονος εἴη σοι τυχεῦν ἔραστοῦ, δέσποινα Ἀφροδίτη, ἀλλ' Εὐθίας σοι δὲν νῦν περιέπεις συγκαταβιώῃ. τάλαινα γυνὴ τῆς ἀνοίας, ἥτις τῷ<sup>2</sup> τοιούτῳ θηρίῳ προσέφθαρσαι. πλὴν ἵσως τῷ κάλλει πεπίστευκας Μυρρίνην<sup>5</sup> γὰρ στέρξει δῆλον ὅτι Φρύνην<sup>6</sup> ὑπεριδών. ἀλλ' ἔουκας κνίσαι τὸν Ὅπερείδην βεβουλῆσθαι ὡς ἔλαττόν σοι νῦν προσέχοντα.

<sup>1</sup> x<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>1</sup> αὐτοῦ Meiser : δι' αὐτοῦ.

<sup>2</sup> ποιήσης Π(marg.) Δ, πωλήσης Π<sub>1</sub>, πολήσης Vat.2 Flor.

<sup>3</sup> ἀπέδειξας Δ.

<sup>4</sup> πείθου Π(superscript) Δ, πείθων Vat 2 Flor. Π<sub>1</sub>.

<sup>5</sup> x<sup>2</sup> (Vat.2 Flor. Π Δ).

<sup>5</sup> Μυρρίνην Π<sub>1</sub>, Φρύνην Π(superscript) Δ.

<sup>6</sup> Φρύνην Seiler . Μυρρίνην

shown attentions because you are grateful for his defence of you in court, and he is acting the part of a favoured lover, whereas the other is inflamed by the loss of his case. So then you must once again expect from him petitions and prayers and quantities of money. Please now, dearest, do not prejudice <sup>4</sup> the case of us courtesans and make people conclude, by your giving ear to the supplications of Euthias, that Hypereides was ill advised ; and when people tell you that, if you hadn't torn open your shift and shown the judges your breasts,<sup>a</sup> your advocate would have been of no avail, don't believe them As a matter of fact it was his pleading that gave you the opportunity to do that very thing at the right moment.

Letter 5 [i. 32]

*Bacchis to Myrrhina*

May you never have the luck to get a better man as lover, I pray of Mistress Aphroditê, but may Euthias, of whom you are now making so much, be your mate for life ! Poor foolish woman, ruining yourself in an attachment to such a beast ! Though <sup>2</sup> perhaps you are trusting to your beauty to manage him ; for of course he will love Myrrhina devotedly after scorning Phrynê ! No, you seem to have decided to torment Hypereides <sup>b</sup> for paying less attention to you now. Well, Euthias has a mistress

<sup>a</sup> To invoke pity, cf Hecuba's appeal to Hector in *Iliad* xxii. 79-83.

<sup>b</sup> For Hypereides' relations with Myrrhina see Athenaeus xiii 590 c-d.

## ALCIPHRON

κάκεῦνος ἔταίραν ἔχει ἀξίαν ἔαντοῦ καὶ σὺ ἐραστὴν  
 3 σοὶ<sup>1</sup> πρέποντα αἰτησόν τι παρ'<sup>2</sup> αὐτοῦ, καὶ δύψει  
 σεαυτὴν ἥ τὰ νεώρια ἐμπεπρηκύιαν ἥ τοὺς νόμους  
 καταλύουσαν ἵσθι γοῦν ὅτι παρὰ πάσαις ἡμῖν ταῖς  
 τὴν φιλανθρωποτέραν Ἀφροδίτην προτιμώσαις  
 μεμίσησαι.

6 [i 33]

### Θαῖς Θεττάλη

Οὐκ ἄν ποτ'<sup>3</sup> ὡήθην ἐκ τοσαύτης συνηθείας ἔσε-  
 σθαί μοί τινα πρὸς Εὐξίππην διαφοράν. καὶ τὰ  
 μὲν ἄλλα ἐν οἷς αὐτῇ χρησίμη γέγονα ὑπὸ τὸν ἀπὸ  
 τῆς Σάμου κατάπλουν, οὐκ ὄνειδίζω· ἄλλα Παρ-  
 φίλου (γινώσκεις τοῦτο καὶ σὺ ὅσον) ἡμῖν διδόντος  
 ἀργύριον, ὅτι ταύτη ποτὲ<sup>4</sup> ἐντυγχάνειν ἐδόκει τὸ  
 2 μειράκιον οὐ προσιέμην.<sup>5</sup> ἥ δὲ καλῶς ἡμᾶς ἀντὶ<sup>6</sup>  
 τούτων ἡμείψατο τῇ κάκιστ'<sup>7</sup> ἀπολουμένη Μεγάρᾳ  
 χαρίζεσθαι θέλουσα. πρὸς ἐκείνην δ' ἥν τις παλαιά  
 μοι διὰ Στράτωνα ὑπόνοια· ἄλλα<sup>8</sup> ταύτην μὲν οὐ-  
 δὲν ὥμην ποιεῦν παράλογον κακῶς λέγουσάν με.  
 3 Ἀλῶα δ'<sup>9</sup> ἥν, καπὶ τὴν παννυχίδα πᾶσαι, ὥσπερ ἥν

<sup>1</sup> (Vat 2 Flor. II Δ)

<sup>2</sup> ἐραστὴν σοὶ Schepers · ἐραστὴν σοὶ

<sup>3</sup> (Vat 2 Flor. II Δ)

<sup>4</sup> ποτὲ II, ποτὲ μὲν Vat.2 Flor. Δ

<sup>5</sup> προσιέμην Vind. : προσήμην

<sup>6</sup> ὑπόνοια ἄλλη Capps.

<sup>a</sup> Cf Aristophanes, *Acharnians* 918-919; Demosthenes xviii 132.

<sup>b</sup> Cf. Isocrates vi 66

<sup>c</sup> Alexander the Great was in love with an Athenian  
 260

## IV LETTERS OF COURTESANS, 5. 2—6. 3

worthy of himself, and you have a lover who suits you exactly. Just ask a favour of him—and you will 3 see that you have set fire to the dockyards <sup>a</sup> or are overthrowing the constitution <sup>b</sup> At any rate you may be sure that, to everyone of us who holds in chief honour the more humane Aphroditē you are an object of detestation

## Letter 6 [1 33]

*Thaïs <sup>c</sup> to Thettalē <sup>d</sup>*

I should never have thought that, after we had been so intimate, a quarrel would come between Euxippē and me I don't reproach her with the other matters in which I was useful to her at the time of her arrival from Samos But when Pamphilus—you know about that yourself, how much it was—offered me money, because it was thought he was occasionally going with her I wouldn't take the boy on And a fine 2 return she made me for these favours just because she wanted to please that accursed Megara! I had for a long time been a bit suspicious of Megara because of Straton <sup>e</sup> Well, I thought she was doing nothing surprising in saying mean things about me It happened at the Haloa <sup>f</sup>, and at the all-night 3

courtesan of this name, see Diodorus Siculus xvii. 72, Plutarch, *Alexander* 38 (687), Athenaeus xiii. 576 d-e. Alciphron's letter is vaguely reminiscent of Lucian, *Dialogi Meretricii* 1

<sup>a</sup> Mistress of Diphilus, see below, *Letter* 10. 1

<sup>b</sup> Megara had apparently been trespassing on Thaïs's preserves—Straton.

<sup>f</sup> For this festival see above, p 143, note b

εἰκός, παρῆμεν. ἐθαύμαζον δὲ τῆς Εὐξίππης τὴν ἀγερωχίαν<sup>1</sup>. τὸ μὲν γὰρ πρῶτον κιχλίζουσα μετ' ἑκείνης καὶ μωκωμένη τὴν δυσμένειαν ἐνεδείκνυτο, εἴτα φανερῶς ποιήματα ἥδεν εἰς τὸν οὐκέθ' ἡμῶν <sup>4</sup> προσέχοντα ἐραστήν. καπὶ τούτοις μὲν ἥττον ἥλ- γουν· ἀπαναισχυντήσασα δὲ εἰς τὸ φῦκός με καὶ τὸν παιδέρωτα ἔσκωπτεν. ἐδόκει δέ μοι πάνυ κακῶς πράττειν ὡς μηδὲ κάτοπτρον κεκτῆσθαι· εἰ γὰρ εἶδεν<sup>2</sup> ἑαυτὴν χρῶμα σανδαράχης ἔχουσαν, οὐκ <sup>5</sup> δὲν ἡμᾶς εἰς ἀμορφίαν ἐβλασφήμει. ἐμοὶ μὲν οὖν βραχὺ μέλει περὶ τούτων· ἀρέσκειν γὰρ τοῖς ἐρα- σταῖς, οὐχὶ Μεγάρᾳ καὶ Εὐξίππῃ βούλομαι ταῖς πιθήκοις. δεδήλωκα δέ σοι ἵνα μή μέ τι<sup>3</sup> μέμψῃ. ὀμνυοῦμαι γὰρ αὐτὰς οὐκ ἐν σκώμμασιν οὐδὲ βλασφημίαις, ἀλλ' ἐν οἷς μάλιστα ἀνιάσονται <sup>4</sup> προσκυνῶ δὲ τὴν Νέμεσιν.

7 [i 34]

Θαῖς Εὐθυδήμῳ

Ἐξ οὗ φιλοσοφεῦν ἐπενόησας, σεμνός τις ἐγένου καὶ τὰς ὁφρῦς ὑπὲρ τοὺς κροτάφους ἐπῆρας εἴτα σχῆμα ἔχων καὶ βιβλίδιον μετὰ χεῖρας εἰς τὴν Ἀκαδημίαν σοβεῖς, τὴν δὲ<sup>5</sup> ἡμετέραν οἰκίαν ὡς

<sup>1</sup> x<sup>2</sup> (Vat 2 Flor. II Δ).<sup>1</sup> τὴν ἀγερωχίαν om. II Δ<sup>2</sup> εἶδεν Beigler: οἶδεν<sup>3</sup> μή μέ τι Μεινέκε: μή μ' ἔτι x<sup>2</sup>.<sup>4</sup> ἴσσονται Vat.2 Flor.<sup>5</sup> x<sup>2</sup> (Vat.2 Flor. II Δ).<sup>5</sup> δὲ om. Vat 2 Flor.<sup>a</sup> For πιθήκος as a term of abuse see Tsirimbas, pp. 44-45.

## IV LETTERS OF COURTESANS, 6. 3—7. 1

part of it we girls were all present, as was to be expected. But I confess I was surprised at Euxippê's overbearing manners she showed her ill-will first by giggling with Megara and making fun of me, then she openly sang some verses on the lover who was no longer attentive to me And that I didn't mind 4 so much But then, casting all shame aside, she began to twit me on my rouge and paint I thought she must be pretty badly off—not even to own a mirror ; for if she had got a glimpse at the vermillion complexion on her own face, she wouldn't have been making uncomplimentary remarks about my bad looks Well, little do I care about these people : the 5 people that I want to please are my lovers, not those monkeys <sup>a</sup> Megara and Euxippê. I've laid the story bare to you in order that you may not blame me ; for I'm going to get even with them, not by jibes or by abusive language, but in ways that will hurt most. I salute Nemesis.<sup>b</sup>

## Letter 7 [1. 34]

*Thais to Euthydemus* <sup>c</sup>

Ever since you took it into your head to study philosophy you have put on airs and have raised your eyebrows above your temples Then, in a pompous fashion and with a book in your hands, you stalk along to the Academy and walk past my house as if

<sup>b</sup> Since Nemesis punishes excessive pride or excessive boldness, this final remark is intended to avert disaster from the speaker. Cf. "I touch wood."

<sup>c</sup> The name of the addressee may have been suggested by Xenophon, *Memorabilia* 1. 2. 29, where Critias and his friend Euthydemus are mentioned together.

## ALCIPHRON

2 οὐδὲ ἴδων πρότερον παρέρχῃ. ἐμάνης, Εὔθυδημε  
οὐκ οἶδας οἶστιν ὁ σοφιστὴς οὗτος ὁ ἐσκυθρω-  
πακῶς καὶ τοὺς θαυμαστοὺς τούτους διεξιῶν πρὸς  
ἡμᾶς λόγους; ἀλλ’ ἐμοὶ μὲν πράγματα πόσος ἐστὶν  
οἵει χρόνος ἐξ οὗ παρέχει βουλόμενος ἐντυχεῖν;  
3 προσφθείρεται δὲ Ἐρπυλλίδι<sup>1</sup> τῇ Μεγάρᾳ ἀβρᾳ  
τότε μὲν οὖν αὐτὸν οὐ προσιέμην, σὲ γὰρ περιβάλ-  
λουσα κοιμᾶσθαι μᾶλλον ἐβουλόμην ἢ τὸ παρὰ  
πάντων<sup>2</sup> σοφιστῶν χρυσίον.<sup>3</sup> ἐπεὶ δέ σε ἀποτρέπειν  
ἔοικε τῆς μεθ'<sup>4</sup> ἡμῶν συνηθείας, ὑποδέξομαι αὐτὸν  
καί, εἰ βούλει, τὸν διδάσκαλον τουτονὶ τὸν μισο-  
γύναιον ἐπιδείξω σοι νυκτὸς οὐκ ἀρκούμενον ταῖς  
4 συνήθεσιν ἡδοναῖς. λῆρος<sup>5</sup> ταῦτά εἰσι καὶ τῦφος<sup>6</sup>  
καὶ ἐργολάβεια μειρακίων, ὡς ἀνόητε οἵει δὲ δια-  
φέρειν ἔταιρας σοφιστῆν, τοσοῦτον ἵσως ὅσον οὐ  
διὰ τῶν αὐτῶν ἐκάτεροι πείθειν, ἐπεὶ ἐν γε ἀμφο-  
τέροις τέλος πρόκειται τὸ λαβεῖν πόσῳ δὲ ἀμεί-  
νους ἡμεῖς καὶ εὐσεβέστεραι οὐ λέγομεν θεοὺς οὐκ  
εἶναι, ἀλλὰ πιστεύομεν ὀμνύονται τοῖς ἐρασταῖς ὅτι  
5 φιλοῦσιν ἡμᾶς· οὐδὲ ἀξιοῦμεν ἀδελφαῖς καὶ μητράσι  
μίγνυνσθαι τοὺς ἄνδρας, ἀλλ’ οὐδὲ γυναιξὶν ἀλλο-  
τρίαις. εἰ μὴ ὅτι τὰς νεφέλας ὅπόθεν εἶναι καὶ τὰς  
ἀτόμους ὅποιαι ἀγνοοῦμεν, διὰ τοῦτο ἥπτους δο-  
κοῦμέν σοι τῶν σοφιστῶν. καὶ αὐτὴν παρὰ τούτους  
6 ἐσχόλακα καὶ πολλοῖς διείλεγμαι οὐδὲ εἰς ἔταιρα

<sup>1</sup><sup>2</sup> (Vat 2 Flor. II Δ)

<sup>1</sup> Ἐρπυλλίδι Ald : Ἐρπυλλίδι.

<sup>2</sup> Herwerden inserts τῶν.

<sup>3</sup> Seiler suggests inserting ἔχειν, Meiser λαβεῖν.

<sup>4</sup> καθ' II Δ.

<sup>5</sup> λῆρον II, λῆροι Vat 2 Flor.

<sup>6</sup> τῦφος Seiler : τύφος.

<sup>7</sup> καὶ αὐτὴν mss. καίτοι Radermacher

#### IV LETTERS OF COURTESANS, 7 1-5

you had never so much as set eyes on it before.<sup>a</sup> You've gone mad, Euthydemus, don't you know what sort of person that sophist is, the man with the solemn countenance who delivers those wonderful lectures to you? But how about me? How long do you think it is that he's been pestering me for an appointment? And he's crazy over Megara's maid Herpyllis<sup>b</sup> Well, in the old days I wouldn't take him on—preferring rather to sleep with you in my arms than with the gold of all the sophists. But since he is apparently turning you away from your intimacy with me, I'll let him come; and, if you like, I'll show you that your woman-hating schoolmaster is not content with the usual pleasures of a night. It's stuff and nonsense and money-making off boys, that's what it is, you ninny. Do you think a sophist is any better than a courtesan?<sup>c</sup> So far, possibly, as the means by which they seek to persuade are different; but one end—gain—is the object of both. Yet how much better and more religious are we! We do not say there are no gods, on the contrary, when our lovers take oath to their affection for us, we believe them; and we don't approve of men's having intercourse with their sisters or their mothers—or even with other men's wives. But possibly we seem to you inferior to the sophists because we don't know where the clouds come from or what the atoms are like. I have gone to school to them myself and have talked with many of them

<sup>a</sup> Cf. Aristaenetus II. 16 (167. 33-34 Hercher).

<sup>b</sup> Herpyllis was the name of Aristotle's concubine, the mother of Nicomachus (Timaeus in Diogenes Laertius v. 1. 1).

<sup>c</sup> Radermacher compares Athenaeus XIII 584 a, Lucian, *Dialogi Meretricii* 10

## ALCIPHRON

δμιλῶν τυραννίδας ὄνειροπολεῖ καὶ στασιάζει τὰ  
κοινά, ἀλλὰ σπάσας τὸν ἔωθινὸν καὶ μεθυσθεὶς εἰς  
ῶραν τρίτην ἡ τετάρτην ἡρεμεῖ. παιδεύομεν δὲ οὐ  
7 χεῖρον ἡμεῖς τοὺς νέους ἐπεὶ σύγκρινον, εἰ βούλει,  
Ασπασίαν τὴν ἑταίραν καὶ Σωκράτην τὸν σοφιστήν,  
καὶ πότερος<sup>1</sup> ἀμείνους<sup>2</sup> αὐτῶν ἐπαίδευσεν ἄνδρας  
λόγισαι τῆς μὲν γάρ ὄψει μαθητὴν Περικλέα, τοῦ  
8 δὲ Κριτίαν. κατάβαλλε<sup>3</sup> τὴν μωρίαν ταύτην καὶ  
ἀηδίαν, δὲ ἐμὸς ἔρως Εὐθύδημε—οὐ πρέπει σκυθρ-  
ωποῖς εἶναι τοιούτοις ὅμμασι—καὶ πρὸς τὴν ἔρω-  
μένην ἥκε τὴν ἑαυτοῦ οἶος ἐπανελθὼν<sup>4</sup> ἀπὸ Λυκείου  
πολλάκις τὸν ἰδρῶτα ἀποψώμενος, ἵνα μικρὰ κραι-  
παλήσαντες ἐπιδειξώμεθα<sup>5</sup> ἀλλήλοις τὸ καλὸν τέλος  
τῆς ἥδονῆς καὶ σοὶ νῦν μάλιστα φανοῦμαι σοφή.  
οὐ μακρὸν δίδωσιν δὲ δαίμων χρόνον τοῦ ζῆν· μὴ  
λάθης τοῦτον εἰς αἰνίγματα καὶ λήρους ἀναλώσας.  
ἔρρωσο.

8 [i. 35]

### Σιμαλίων Πετάλη

Εἰ μὲν ἥδονήν σοί τινα φέρειν ἡ φιλοτιμίαν πρός  
τινας τῶν διαλεγομένων οἵει τὸ πολλάκις ἡμᾶς ἐπὶ<sup>6</sup>  
τὰς θύρας φοιτᾶν καὶ τοῖς πεμπομένοις πρὸς τοὺς εὐ-

<sup>2</sup><sup>x</sup> (Vat.2 Flor. II Δ).

<sup>1</sup> πότερον II Δ

<sup>3</sup> κατάβαλε Vat.2 Flor.

<sup>5</sup> ἐπιδειξόμεθα II Δ.

<sup>x</sup> (Vat 2 Flor. II Δ).

<sup>2</sup> ἀμείνους Vind. • ἀμεινον.

<sup>4</sup> ἐπανῆλθες Meiser.

#### IV LETTERS OF COURTESANS, 7. 6—8. 1

No one, when he's with a courtesan, dreams of a 6  
tyrant's power or raises sedition in the state ; on the  
contrary, he drains his early-morning beaker and then  
prolongs his drunken rest until the third or fourth  
hour. We teach young men just as well as they do  
Judge, if you will, between Aspasia the courtesan and 7  
Socrates the sophist, and consider which of them  
trained the better men. You will find Pericles the  
pupil of the one and Critias the pupil of the other.<sup>a</sup>  
Abandon this foolish, odious pose, my love Euthy- 8  
demus—eyes such as yours ought not to be solemn—  
and come to your sweetheart as you are when you  
have come back, for instance, from the Lyceum wip-  
ing off the sweat, that we may carouse a bit and  
give each other a demonstration of that noble end,  
pleasure. Even to you I shall now make it clear  
that I am emphatically a wise woman.<sup>b</sup> The deity  
gives us no long time to live ; do not wake up to  
find you've wasted yours on riddles and on nonsense.  
Farewell

#### Letter 8 [1 35]

#### *Simalion to Petalē* <sup>c</sup>

If you think it brings you any pleasure or distinction  
in the eyes of any of the men who enjoy your com-  
pany to have me coming again and again to your door  
and pouring out my lamentations to the maids who

*Fortuna* 1. 5 (328 b—329 a), Philodemus, *Rhetoric*, col. 56  
(351. 15 Sudhaus). Critias, the notorious oligarch in 404-403.

<sup>a</sup> She declares herself a follower of Epicurus

<sup>b</sup> This and the next letter are connected.

## ALCIPHRON

τυχεστέρους ήμων θεραπαινιδίοις ἀποδύρεσθαι, οὐκ ἀλόγως ήμῶν ἐντρυφᾶς. ἵσθι μέντοι, καίτοι ποιῶν οἵδα πρᾶγμα ἀσύμφορον ἐμαυτῷ, οὕτω με διακείμενον ὡς ὀλίγοι τῶν ἐντυγχανόντων σοι νῦν ἀμελητθέντες ἀν διατεθεῖεν. καίτοι γε ὥμην τὸν ἄκρατον ἔσεσθαι μοι παρηγόρημα<sup>1</sup> ὃν παρ<sup>2</sup> Εὐφρονίω τρίτην<sup>3</sup> ἐσπέραν πολύν τινα ἐνεφορησάμην, ὡς δὴ τὰς παρὰ τὴν νύκτα φροντίδας διωσόμενος· τὸ δὲ ἄρα ἐναντίως ἔσχεν. ἀνερρίπισε γάρ μου τὴν ἐπιθυμίαν ὥστε κλαίοντά με καὶ βρυχώμενον<sup>4</sup> ἐλεεῖσθαι μὲν παρὰ τοῖς ἐπιεικεστέροις, γέλωτα δὲ τοῖς ἄλλοις 3 παρέχειν. μικρὰ δὲ ἔπεστί μοι παραψυχὴ καὶ μαραινόμενον ἥδη παραμύθιον ὃ στέφανος<sup>5</sup> ὅν μοι ὑπὸ τὴν λυπρὰν ἐν<sup>6</sup> τῷ συμποσίῳ μέμψιν προσέρριψας ἀπ' αὐτῶν περισπάσασα τῶν πλοκάμων, ὡς δὴ πᾶσι τοῖς ὑφ' ήμῶν πεμφθεῖσιν ἀχθομένη. εἰ δή σοι ταῦτα ἥδονὴν φέρει, ἀπόλαυε τῆς ήμετέρας μερίμνης, κανὸν δὲ σοι φίλον διηγοῦ τοῖς νῦν μὲν μακριωτέροις ήμῶν, οὐκ εἰς μακρὰν δέ, ἀντερ ὡς ήμεῖς 4 ἔχωσιν,<sup>7</sup> ἀνιασομένοις εὔχου μέντοι μηδέν σοι νεμεσήσαι ταύτης τῆς ὑπεροψίας τὴν Ἀφροδίτην ἔτερος ἀν λοιδορούμενος ἔγραφε καὶ ἀπειλῶν, ἀλλ' ἐγὼ δεόμενος καὶ ἀντιβολῶν ἐρῶ γάρ, ὃ Πετάλη, κακῶς. φοβοῦμαι δὲ μὴ κάκιον ἔχων μιμήσωμαι<sup>8</sup> τινα τῶν περὶ τὰς ἐρωτικὰς μέμψεις ἀτυχεστέρων.

<sup>1</sup><sup>2</sup> (Vat.2 Flor. Π Δ).

<sup>1</sup> παρηγόρημα Bergler: κατηγόρημα.

<sup>2</sup> Herwerden inserts ταύτην.

<sup>3</sup> βρυχώμενον Vat.2 Flor.

<sup>4</sup> ὃ στέφανος added by Schepers.

<sup>5</sup> ἐν added by Bergler.

<sup>6</sup> ἔχουσιν Vat 2 Flor.

<sup>7</sup> μιμήσωμαι Vat 2 Flor.

#### IV. LETTERS OF COURTESANS, 8. 1-4

are sent with messages to lovers more fortunate than I, then there is some sense in your flouting me Be assured, however,—though I know I'm behaving in a way that's not for my own good—that my fondness for you is such as few of your present lovers would share if they were so neglected And yet I did think <sup>2</sup> that the wine would be a consolation to me—the wine which at the house of Euphionius <sup>a</sup> evening before last I stowed away, unmixed, in considerable quantity with the idea that it would drive away the thoughts that trouble me at night ; but after all it had the opposite effect In fact it so rekindled my desire that my weeping and wailing, though they brought me pity with the more considerate of the party, gave occasion for laughter to all the rest It's <sup>3</sup> small comfort I get—the consolation withers straight away—from the wreath that, in the course of our wretched squabble at the banquet, you tore from your very hair and flung at me—as though to show that whatever I had sent gave you offence. Well, if this brings you pleasure, pray enjoy my distress , and tell the story, if you choose, to those who are now happier than I but who, once they are in my position, will know sorrow, and that right soon. Make <sup>4</sup> your prayer, however, to Aphroditē that she may never pay you back for this haughtiness Another man would have written you an abusive and threatening letter, but I write with prayers and supplications , for I love you, Petalē, to distraction And I fear that, if I get worse, I may follow the example of one of those to whom lovers' quarrels have brought overwhelming calamity \*

<sup>a</sup> An Athenian of this name is mentioned by Pliny (*Natural History* xiv 19 24) as an authority on the preparation of wine

9 [i. 36]

## Πετάλη Σιμαλίων

Ἐβουλόμην μὲν ὑπὸ δακρύων οἰκίαν ἔταιρας τρέφεσθαι<sup>1</sup>. λαμπρῶς γὰρ ἀν ἔπραττον ἀφθόνων τούτων ἀπολαύοντα παρὰ σοῦ· νῦν δὲ δεῖ χρυσίου ἡμῖν, ἴματίων, κόσμου, θεραπαινιδίων. ἡ τοῦ βίου διοί-  
2 κησις ἀπασα ἐντεῦθεν. οὐκ ἔστιν ἐν Μυρρινοῦντι πατρῶν ἐμοὶ κτημάτιον, οὐδὲ ἐν τοῖς ἀργυρείοις ἐμοὶ μέταλλον, ἀλλὰ μισθωμάτια καὶ αἱ δυστυχεῖς αὗται καὶ κατεστεναγμέναι τῶν ἀνοήτων ἐραστῶν χάριτες. σοὶ δὲ ἐνιαυτὸν ἐντυγχάνοντα ἀδημονῶ, καὶ αὐχμηρὰν μὲν ἔχω τὴν κεφαλὴν μηδὲ ἴδοισα τοῦ χρόνου τούτου μύρον, τὰ δὲ ἀρχαῖα καὶ τρύχινα περιβαλλομένη ταραντινίδια αἰσχύνομαι τὰς φίλας,  
3 οὕτως ἀγαθόν τί μοι γένοιτο εἴτα οἴει μέ σοι παρακαθημένην πόθεν ζῆσειν; ἀλλὰ δακρύεις; πε- παύσῃ μετὰ μικρόν. ἔγώ δὲ ἀν μή τις ὁ διδοὺς ἦ, πεινήσω τὸ καλόν. θαυμάζω δέ σου καὶ τὰ δάκρυα ὡς ἔστιν ἀπίθανα. δέσποινα Ἀφροδίτη, φιλεῖς, ἄνθρωπε, φήσ, καὶ βούλει σοι τὴν ἐρωμένην διαλέ-  
4 γεσθαι· ζῆν γὰρ χωρὶς ἐκείνης μὴ δύνασθαι. τί οὖν;

x<sup>2</sup> (Vat.2 Flor. II Δ).

<sup>1</sup> οἰκίαν ἔταιρας τρέφεσθαι Vind. οἰκίαν ἔταιρα τρέφεσθαι Vat.2 Flor., ἔταιρας τρέφεσθαι οἰκίαν II Δ.

<sup>a</sup> Heinemann, *Epistulae Amatoriae*, p. 42, quoting Ballio's remark in Plautus, *Pseudolus* 274 (Misereat, si familiam alere possim misericordia), believes that the Greek original of the *Pseudolus* provided the material for this letter

## Letter 9 [i. 36]

*Petalē to Simalion*

I wish that a courtesan's house were maintained on tears <sup>a</sup>; for then I should be getting along splendidly, since I am supplied with plenty of them by you <sup>1</sup>. But the present fact is that I need money, clothes, finery, maidservants, on these the whole ordering of my life depends <sup>2</sup>. I have no ancestral estate at Myrrhinus, <sup>b</sup> nor stake in the silver mines <sup>c</sup>. I have only my petty fees and these wretched offerings that my stupid admirers bring me with their sighs. But I am sick and tired, after a year of it, of being your mistress; my head is dirty and dirty, since I haven't so much as set eyes on unguent all that time; and the ragged old Tarentine wraps <sup>d</sup> I wear make me ashamed to look my lady-friends in the face—so help me God! What do you think I'm going to live off <sup>3</sup> then, if I sit idly with you? You're in tears, are you? You'll get over them soon. But as for me, if some man that comes through with gifts isn't around, I shall go good and hungry. And about your tears, I wonder—they're so unconvincing. By our lady Aphroditē! You're in love, you say, sir, and you want your sweetheart's company: for you say you cannot live without

<sup>a</sup> A deme on the east coast of Attica

<sup>c</sup> I.e. at Laurium

<sup>d</sup> *ταραντιδίου· διαφανέστατον ύφασμα* (scholium on Lucian, *Dialogi Meretrici* 7, cf. Aristaenetus 1. 25; Aelian, frag. 12 [Hercher 11 (1866), p. 194]; Menander, *Epitrepones* 313 Korte<sup>3</sup>) referred to by Philostratus, *Letter* 22, as part of the courtesan's equipment. If *LSJ* s.v. *Ταραντῖνον* is right, this was made from the byssus of the pinna, see above, p. 42, note *b*.

## ALCIPHRON

οὐ ποτήριά<sup>1</sup> ἔστιν ἐπὶ τῆς οἰκίας ὑμῖν; . . . μὴ χρυσία τῆς μητρός, μὴ δάνεια τοῦ πατρὸς κομιούμενος. μακαρία Φιλάτις<sup>2</sup>. εὐμενεστέροις<sup>3</sup> ὅμμασιν εἰδον ἐκείνην αἱ Χάριτες· οἶνον ἐραστὴν ἔχει Μενεκλείδην, ὃς καθ' ἡμέραν δίδωσί τι ἀμεινον γάρ η<sup>4</sup> 5 κλάειν ἐγὼ δὲ η τάλαινα θρηνῳδόν, οὐκ ἐραστὴν ἔχω στεφάνια μοι καὶ ρόδα ὥσπερ ἀώρω τάφω πέμπει καὶ κλάειν δι' ὅλης φησὶ τῆς νυκτός ἐὰν φέρης τι, ἥκε μὴ κλάων,<sup>5</sup> εἰ δὲ μή, σεαυτὸν<sup>6</sup> οὐχ ἡμᾶς ἀνιάσεις.

10 [1. 37]

### Μυρρίνη Νικίππη

Οὐ προσέχει μοὶ τὸν νοῦν δ Δίφιλος,<sup>7</sup> ἀλλ' ἄπας ἐπὶ τὴν ἀκάθαρτον Θεττάλην νένευκε καὶ μέχρι μὲν τῶν Ἀδωνίων καὶ ἐπίκωμός ποτε πρὸς ἡμᾶς καὶ κοιμησόμενος ἐφοίτα, ἥδη μέντοι ὡς ἂν τις ἀκκιζόμενος καὶ ἐρώμενον ἑαυτὸν ποιῶν καὶ τά γε πλεῖστα ὑπὸ τοῦ Ἐλικος, ὅπότε μεθυσθείη, δόηγούμενος ἐκεῖνος γάρ τῆς Ἐρπυλλίδος ἐρῶν τὴν παρ' ἡμῖν 2 ἡγάπα σχολήν νῦν μέντοι δῆλος ἔστι μηδ' ὅλως

<sup>1</sup><sup>2</sup> (Vat.2 Flor Π Δ)

<sup>1</sup> Meiser inserts ἀργυρᾶ

<sup>2</sup> Indication of lacuna (with question mark after ὑμῖν) due to Meineke, who suggests the possible substance of the lost words as μὴ οὖν τὸ λοιπὸν φοιτᾶν παρ' ἡμᾶς ἐθελήσῃς εἰ. Meiser supplies ἐρρεε Capps, putting a comma after ὑμῖν, suggests μὴ ὅτι χρωσία—η δάνεια τοῦ πατρός, κομιούμενον σοῦ,

<sup>3</sup> Φιλάτις Seiler · Φιλότης

<sup>4</sup> εὐμενεστέροις Wagner τοῖς εὐμενεστέροις MSS. εὐμενεστέροις τοῖς Seiler

<sup>5</sup> κλαίων Vat 2 Flor.

<sup>6</sup> σὺ δ' ἐνιαυτὸν Vat 2 Flor.

<sup>1</sup><sup>2</sup> (Vat 2 Flor Π Δ)

<sup>7</sup> Δίφιλος Bergler · Διίφιλος

hei Well then ! Haven't you people any goblets <sup>4</sup>  
 in your house ? . unless you're ready to raise cash  
 on some of your mother's jewels or some of your  
 father's bonds Happy Philotis ! The Graces looked  
 on her with kinder eyes <sup>a</sup> What a lover she has in  
 Menecleides, who gives her something every day !  
 That's better than shedding tears. But wretched <sup>5</sup>  
 me ! A dirge-singer, not a lover, that's what I have ;  
 he sends wreaths and roses to me as to the tomb of  
 one untimely dead, and he says he cries all night.  
 If you're bringing me a present, come without weep-  
 ing ; otherwise it will be yourself, not me, that you're  
 tormenting

Letter 10 [1. 37]

*Myrrhina to Nicippē*

Diphilus pays no attention to me, but is wholly intent upon that filthy Thettalē Up to the time of the Adonis festival <sup>b</sup> he used to come not only to make merry with me on occasion but also to stay the night—although even in those days he would affect indifference and play the part of the favoured lover and, when he was drunk, was generally under the guidance of Helix, for Helix, being in love with Herpyllis,<sup>c</sup> was glad enough to spend his spare time at our house. Now, however, Diphilus evidently <sup>2</sup>

<sup>a</sup> Cf. above, in 8. 2

<sup>b</sup> Cf. Theocritus *xxv*

<sup>c</sup> Either her maid or another courtesan, apparently not the same woman as the Herpyllis of iv 7, who was maid to Megara.

## ALCIPHRON

ἡμῖν ἐντευξόμενος· τέσσαρας<sup>1</sup> γὰρ<sup>2</sup> ἔξῆς ἡμέρας ἐν τῷ Λύσιδος κήπῳ μετὰ Θεττάλης καὶ τοῦ κάκιστοῦ ἀπολουμένου Στρογγυλίωνος, δις ταύτην αὐτῷ προύμνηστεύσατο τὴν ἐρωμένην ἐμοί τι προσκρούσας, κραιπαλᾶ. γραμματίδια μὲν οὖν καὶ θεραπαινίδων διαδρομαὶ καὶ ὅσα τοιαῦτα μάτην διήνυσται, καὶ οὐδὲν ἔξ αὐτῶν ὄφελος. δοκεῖ δέ μοι μᾶλλον ὑπὸ 3 τούτων τετυφῶσθαι καὶ ὑπερεντρυφᾶν ἡμῖν. λοιπὸν οὖν ἀποκλείειν, κὰν ἔλθῃ ποτὲ πρὸς ἡμᾶς κοιμηθησόμενος<sup>3</sup> (ἐὰν δὴ κνίσαι ποτὲ ἔκείνην βουληθείη), διώσασθαι· εἴωθε γὰρ ἡ βαρύτης τῷ ἀμελεῖσθαι καταβάλλεσθαι εἰ δὲ μηδέ οὕτως ἀνύομεν, θερμοτέρου τινὸς ἡμῶν ὥσπερ τοῖς σφόδρα κάμνουσι φαρμάκου δεῖ. δεινὸν γὰρ οὐ<sup>4</sup> τοῦτο μόνον εἰ τῶν παρ'<sup>5</sup> αὐτοῦ μισθωμάτων στερησόμεθα, ἀλλ' εἰ 4 Θεττάλῃ γέλωτα παρέξομεν. ἔστι σοι πειρασθέν, ὡς φήσ, πολλάκις ἐφ' ἡλικίας φίλτρον τοιούτου τινὸς βοηθήματος δεόμεθα, διὸ τὸν πολὺν αὐτοῦ τύφον,<sup>6</sup> ἀλλ' οὖν καὶ τὴν κραιπάλην ἐκκορήσειεν. ἐπικηρυκευσόμεθα δὴ αὐτῷ καὶ δακρύσομεν πιθανῶς, καὶ τὴν Νέμεσιν δεῖν αὐτὸν ὅραν εἰ οὕτως ἐμὲ περιόφεται ἐρῶσαν αὐτοῦ, καὶ τοιαῦτα ἄλλα ἐροῦμεν καὶ πλασόμεθα. ηὗει γὰρ ὡς ἐλεῶν δήπου με καιομένην ἐπ' αὐτῷ<sup>6</sup>. μεμνῆσθαι γὰρ τοῦ παρελθόντος χρόνου καὶ τῆς συνηθείας ἔχειν καλῶς ἐρεῖ,

<sup>1</sup> x<sup>2</sup> (Vat 2 Flor. II Δ).

<sup>1</sup> τέτταρας Vat 2 Flor

<sup>2</sup> Λύσιδος after γὰρ om. Ald.

<sup>3</sup> κοιμηθόμενος Cobet.

<sup>5</sup> τύφον Seiler: τύφον.

<sup>4</sup> οὐ om Vat 2 Flor

<sup>6</sup> αὐτῶν Vat 2 Flor.

<sup>a</sup> For this *τόπος* see A. A. Day, *The Origins of Latin Love-Elegy* (Oxford, 1938), p. 48.

#### IV. LETTERS OF COURTESANS, 10. 2-5

doesn't intend to have anything to do with me at all ; for four days running he has been carousing with Thettalê in Lysis' garden, and in company too with that damned Strongylion, who, on account of a tiff he'd had with me, played the go-between in procuring this mistress for him Notes, and trips of maid-servants back and forth, and all such things have really been of no avail ; no good comes of them. On the contrary I think they have increased his conceit and his haughty scorn of me So the only course I have 3 left is to lock him out ; and, if he ever comes to spend the night with me (supposing he wants to annoy her now and then), to repulse him For arrogance is generally broken down by a show of indifference <sup>a</sup> And if I accomplish nothing in this way either, I need a more potent remedy such as is used for very sick people. For it would be dreadful for me not only to be deprived of his fees but to become a laughingstock for Thettalê into the bargain Now you have a 4 philtre, you say, that you have often tried when you were young Some such help as that is what I need, something that would make a clean sweep of his excessive presumption and of his drunken grouchiness too So I will make overtures to him for a reconciliation and shed some tears in a convincing way, and tell him he must watch out for Nemesis if he neglects me like this when I love him <sup>b</sup> ; and I'll invent some other lies of that sort. For he will 5 come back out of pity for me, you may be sure ; he will think I'm on fire with love for him He'll say that to remember the past and our intimacy is the

<sup>b</sup> Cf. above, iv. 8. 4 Or " tell him he should consider whether Nemesis is going to be heedless of me when I love him so."

φυσῶν ἔαυτὸν ὁ λάσταυρος συλλήψεται δὲ ἡμῖν καὶ ὁ Ἔλιξ· ἐπ' ἐκεῖνον γὰρ ἡ Ἐρπυλλὶς ἀποδύσεται. ἀλλ' ἀμφιβάλλειν εἴωθε τὰ φίλτρα καὶ ἀποσκῆψειν<sup>1</sup> εἰς ὅλεθρον. βραχὺ μοι μέλει δεῖ γὰρ αὐτὸν ἢ ἐμοὶ ζῆν ἢ τεθνάναι Θεττάλη.

11 [1 38]

## Μενεκλείδης Εὐθυκλεῖ

Οἶχεται Βακχὶς ἡ καλὴ, Εὐθύκλεις φίλτατε, οἴχεται, πολλά τέ μοι καταλιποῦσα δάκρυα καὶ ἔρωτος δόσον ἡδίστου τότε τοσοῦτον πικροῦ<sup>2</sup> νῦν μιημην. οὐ γὰρ ἐκλήσομαι ποτε Βακχίδος, οὐχ οὖτος ἔσται 2 χρόνος. δόσην συμπάθειαν ἐνεδείξατο· ἀπολογίαν ἐκείνην καλῶν οὐκ ἄν τις ἀμαρτάνοι τοῦ τῶν ἔταιρῶν βίου. καὶ εἰ συνελθοῦσαι ἀπασαι πανταχόθεν εἰκόνα τινὰ αὐτῆς ἐν Ἀφροδίτης ἢ Χαρίτων θεῖεν, 3 δεξιὸν ἄν τί μοι ποιῆσαι δοκοῦσιν. τὸ γὰρ θρυλούμενον ὑπὸ πάντων, ὡς πονηραί, ὡς ἀπιστοι, ὡς πρὸς τὸ λυσιτελές βλέπουσαι μόνον, ὡς ἀεὶ τοῦ διδόντος, ὡς τύνος γὰρ οὐκ αἴτιαι<sup>3</sup> κακοῦ τοῖς ἐντυγχάνουσι, διαβολὴν ἐπέδειξεν ἐφ' ἔαυτῆς ἀδικούν. οὕτω πρὸς τὴν κοινὴν βλασφημίαν τῷ ήθει παρετάξατο

4 Οἶσθα τὸν Μήδειον ἐκεῖνον τὸν ἀπὸ τῆς Συρίας

<sup>1</sup> <sup>2</sup> (Vat 2 Flor. II Δ).

<sup>1</sup> ἀποσκῆψειν Ald.

<sup>2</sup> <sup>2</sup> (Vat.2 Flor. II Δ).

<sup>2</sup> τότε τοσοῦτον πικροῦ Jacobs · τὸ τέλος οὐ πονηροῦ

<sup>3</sup> αἴτια Vat 2 Flor

## IV LETTERS OF COURTESANS, 10. 5—11. 4

proper thing to do—puffing himself up. the filthy beast And Helix too will help me ; for Herpyllis will strip for action and will tend to him But philtres have a way of miscarrying and of ending fatally Little care I<sup>a</sup> ; he must either live for me or die for Thettalê

Letter 11 [i. 38]

*Menecleides to Euthycles*

My beautiful Bacchis is gone, dearest Euthycles, she is gone , and she has left for me many tears and the memory of a love as bitter now as it was surpassing sweet in days gone by No, I shall never forget Bacchis—that time will never come. What sympathy she showed ! If you called her a vindication of the courtesan's way of life, you would make no mistake Indeed if all courtesans of all the world should come together and set up a statue of her in Aphroditê's shrine or in that of the Graces, methinks they would do a clever thing For the idle talk we hear on every side that they are wicked, faithless, with an eye for gain only, always his who is free with his money, the cause of no end of evil to those that have to do with them—Bacchis showed in her own case to be an unjust slander , so effectually did she by her character refute the scurrilous gossip of the crowd.

You remember that Median who put in here from

<sup>a</sup> Cf above, iv. 6. 5.

## ALCIPHRON

δευρὶ κατάραντα μεθ' ὅσης θεραπείας καὶ παρα-  
σκευῆς ἐσόβει, εὐνούχους ὑπισχνούμενος καὶ θερα-  
παίνας καὶ κόσμον τινὰ βαρβαρικόν καὶ ὅμως  
ῆκοντα<sup>1</sup> αὐτὸν οὐ προσίετο, ἀλλ' ὑπὸ τούμὸν ἡγάπα  
κοιμωμένη χλανίσκιον<sup>2</sup> τὸ λιτὸν τοῦτο καὶ δημοτι-  
κόν, καὶ τοῖς παρ' ἡμῶν γλίσχρως αὐτῇ πεμπο-  
μένοις ἐπανέχουσα τὰς σατραπικὰς ἐκείνας καὶ  
5 πολυχρύσους δωρεὰς διωθεῖτο. τί δαί; τὸν Αἰ-  
γύπτιον ἔμπορον ὡς ἀπεσκοράκισεν ὅσον ἀργύριον  
προτείνοντα οὐδὲν ἐκείνης ἄμεινον εὖ οἶδ' ὅτι  
γένοιτ' ἂν ὡς χρηστὸν ἥθος οὐκ εἰς εὐδαιμονία  
βίου προσάρεσιν δαίμων τις ὑπήνεγκεν εἴτ' οὕχεται  
ἡμᾶς ἀπολιποῦσα καὶ κείσεται λοιπὸν μόνη ἡ  
Βακχίς. ὡς ἄδικον, ὡς φίλαι Μοῖραι· ἔδει γὰρ αὐτῇ  
6 συγκατακεῖσθαι με καὶ νῦν ὡς τότε. ἀλλ' ἔγὼ μὲν  
περίειμι καὶ τροφῆς ψαύω καὶ διαλέξομαι τοῖς  
έταιροις, ἡ δὲ οὐκέτι με φαιδροῖς τοῖς ὅμμασιν  
ὅψεται μειδιῶσα, οὐδὲ ἔλεως καὶ εὐμενῆς δια-  
νυκτερεύσει τοῖς ἡδίστοις ἐκείνοις κολάσμασιν.<sup>3</sup>  
7 ἀρτίως μὲν οἶνον ἐφθέγγετο, οἶνον ἔβλεπεν, ὅσαι ταῖς  
δομιλίαις αὐτῆς σειρῆνες ἐνίδρυντο, ὡς δὲ ἥδυ τι καὶ  
ἀκήρατον ἀπὸ τῶν φιλημάτων νέκταρ ἔσταζεν ἐπ'  
ἄκροις μοι δοκεῖ τοῖς χείλεσιν αὐτῆς ἐκάθισεν ἡ

<sup>1</sup><sup>x<sup>2</sup></sup> (Vat.2 Flor. II Δ).

<sup>1</sup> ἔκοντα Seiler: ἔκοντα.

<sup>2</sup> χλανίδιον Vat 2 Flor.

<sup>3</sup> κολαύμασιν Vat.2 Flor. ἀκολαστάσμασιν Bergk, ἀπο-  
λάσμασιν Meineke, παλαίσμασιν Hermann, κολακεύμασιν Her-  
cher, ἀγκαλίσμασιν Meiser

#### IV. LETTERS OF COURTESANS, 11 1-7

Syria and stalked about with that retinue and equipage, promising eunuchs and maidservants and ornaments of barbaric splendour, and yet, when he came to her, she would not let him in, but she was content to sleep under my poor cloak, plain and plebeian as it is ; satisfied with the scanty presents I sent her, she refused his precious gifts—gifts worthy of a prince <sup>a</sup> And, what's more, that Egyptian merchant who offered her all that money, how she did send him packing ! I am sure that there can never be anything finer than she was How noble this character that some evil spirit guided into an unfortunate way of living ! And now she is gone and has left me behind ; hereafter Bacchis will lie alone. How unjust it is, ye friendly Fates ! I ought to be lying with her now as in the days of old But I survive, I touch food, and I shall hold converse with my companions ; yet she will never again look at me with her eyes all bright as she smiles ; nor will she, gracious and gentle,<sup>b</sup> pass the night in those sweet chastisements <sup>c</sup> How bewitchingly she spoke but now ! How her eyes shone ! How many siren charms lurked in her converse ! <sup>d</sup> What drops of sweet, pure nectar from her kisses ! On her lips' brim, methinks,

<sup>a</sup> Cf Propertius 1. 8. 33-36 :

Illa vel angusto mecum requiescere lecto  
et quocumque modo maluit esse mea,  
quam sibi dotatae regnum vetus Hippodamiae,  
et quas Elis opes ante pararat equis.

<sup>b</sup> Cf. Plato, *Republic* 496 ε : *Ιλεώς τε καὶ εὐμενῆς ἀπαλλάξεται*

<sup>c</sup> Cf. Hesychius : *κολάζειν, περαίνειν* (=futuere). If Hercher's *κολακεύμασιν* is correct, cf Aristaenetus i. 16 ad fin.

<sup>d</sup> Cf Aristaenetus i. 1 (134 5 Hercher) *δσαι τῆς δμιλίας αὐτῆς αἱ σειρῆνες*

Πειθώ. ἄπαντα ἐκήλει ἥ<sup>1</sup> γε τὸν κεστὸν ὑπέζωστο,<sup>2</sup> δῆλαις ταῖς Χάρισι τὴν Ἀφροδίτην δεξιασαμένη.

8 Ἐρρει τὰ παρὰ τὰς προπόσεις<sup>3</sup> μυνυρίσματα, καὶ ἡ τοῖς ἐλεφαντίνοις δακτύλους κρουομένη λύρα ἔρρει κεῖται δὲ ἡ πάσαις μέλουσα<sup>4</sup> Χάρισι κωφὴ λίθος καὶ σποδιά καὶ Μεγάρα μὲν ἡ ἐππόπορνος ζῆ, οὕτω Θεαγένην συλήσασα ἀνηλεῶς ὡς ἐκ πάνυ λαμπρᾶς οὐσίας τὸν ἄθλιον χλαμύδιον ἀρπάσαντα καὶ πέλτην οἰχεσθαι στρατευσόμενον. Βακχὶς δὲ ἡ 9 τὸν ἔραστὴν φιλοῦσα ἀπέθανε. ῥάων γέγονα πρὸς σὲ ἀποδυράμενος, Εὐθύκλεις φίλτατε· ἥδυ γάρ μοὶ τι δοκεῖ περὶ ἐκείνης καὶ λαλεῖν καὶ γράφειν οὐδὲν γάρ ἡ τὸ μεμνῆσθαι καταλέειπται ἔρρωσο.

12 [frag. 4]

## Λέαινα Φιλοδήμω

Εἶδόν σου τὴν νύμφην μυστηρίοις καλὸν περιβεβλημένην θέριστρον ἐλεῶ σε νὴ τὴν Ἀφροδίτην, ταλαίπωρε, οἷα πάσχεις μετ' ἐκείνης καθεύδων τῆς χελώνης οἷον τὸ χρῶμα τῆς<sup>5</sup> γυναικός, αὐτοσαν-

x<sup>2</sup> (Vat 2 Flor. II Δ).<sup>1</sup> ἐκήλει ἡ Meiser : ἐκείνη<sup>2</sup> ὑπέζωστο Meineke : ὑπεζώσατο<sup>3</sup> πόσεις II Δ.<sup>4</sup> μέλουσα Vat.2 Florx<sup>2</sup> (Vat.2 Flor. II Δ).<sup>5</sup> τῆς added by Meineke

#### IV. LETTERS OF COURTESANS, 11 7—12. 1

Persuasion sat <sup>a</sup> She charmed all the world, for she wore the magic girdle ; and the whole choir of the Graces attended her when she welcomed Aphroditê.

Gone are the ditties she warbled at our toasts, and 8 the lyre struck by her ivory fingers is gone. There she lies, darling of all the Graces, naught but a mute stone and ashes. And Megara, the dirty whore, lives on, who so pitilessly fleeced Theagenes <sup>b</sup> that, his princely fortune lost, the poor fellow snatched up a military cloak and a shield and went a-soldiering. But Bacchis, who loved her lover, is dead. I have got 9 some relief through pouring out my grief to you, <sup>c</sup> dearest Euthycles. Even to talk and write about her seems to me a kind of pleasure, for nothing except memory is left. Farewell.

#### Letter 12 [frag. 4]

##### *Leaena <sup>d</sup> to Philodemus*

I saw your bride at the Mysteries wearing a lovely summer dress. By Aphroditê, I pity you, you unlucky fellow, for what you must suffer, sleeping with that tortoise. What a complexion the woman has, last sentence cf. Eupolis, frag. 94 (C.I.F. 1 p. 281), of Peiricles

*πειθώ τις ἐπεκάθιζεν ἐπὶ τοῖς χελεοῖν  
οὐτως ἐκῆλει*

<sup>b</sup> Cf. Lucian, *Cataplus* 6. δι' ἔρωτα αὐτοὺς ἀπέσφαξαν ἐπτά, καὶ δὲ φιλόσοφος Θεαγένης διὰ τὴν ἐταίραν τὴν Μεγαρόθεν

<sup>c</sup> Cf. Demosthenes xlv 57.

<sup>d</sup> Seiler believes that this is the Leaena who was one of the mistresses of Demetrius Poliorcetes (Athenaeus xiii 577 d; vi 253 b), but it is hard to find resemblances. Lucian's Leaena (*Dialogi Meretricii* 5 3) at least mentions a wig.

## ALCIPHRON

δαράκη· ἡλίκους δὲ καθεῖτο τοὺς πλοκάμους ἡ  
νύμφη, οὐδὲν ἔοικότας ταῖς ἐπὶ τῆς κορυφῆς<sup>1</sup>  
2 θριξίν ὅσον δὲ κατεπέπλαστο ψιμύθιον· καὶ  
ἡμᾶς τὰς ἔταιρας λοιδοροῦσιν ὅτι καλλωπιζόμεθα.  
ἀλλὰ μεγάλην εἶχεν ἀλυσιν· ἀξία<sup>2</sup> γέ ἔστιν ἐν  
3 ἀλύσει διατελεῖν πλὴν οὐχὶ χρυσῆ, φάσματος ἔχου-  
σα πρόσωπον. ἡλίκοι δὲ οἱ πόδες, ὡς πλατεῖς, ὡς  
ἄρρυθμοι.<sup>3</sup> αἱ αἱ,<sup>4</sup> γυμνὴν περιλαβεῖν ἐκείνην οἶόν  
ἔστιν ἔμοι μὲν καὶ<sup>5</sup> βαρύ τι ἐδόκει<sup>6</sup> προσπνέειν.  
μετὰ φρύνου καθεύδειν ἀν εἰλόμην, Νέμεσι δέ-  
σποινα. ἐμβλέψαι Χιμαιρίδι<sup>7</sup> βούλομαι ἥ μετὰ  
τῆς ἀλύσεως καὶ τῶν περισκελίδων<sup>8</sup> συγκερ . . .

### 13 [frag. 6]

έραστοῦ<sup>9</sup> χωρίον Νύμφαις θυσίαν λέγουσα  
όφειλειν. εἴκοσιν ἀπέχει τῆς πόλεως στάδια· αὐτὸ  
δ'<sup>10</sup> ἔστι λειμῶν τις ἡ κῆπος· ὀλίγη δὲ παρὰ τὴν  
ἔπαυλιν ἀνεῖται σπόριμος, τὰ δὲ λοιπὰ κυπαρίττια  
καὶ μυρρίνη,<sup>11</sup> ἐρωτικοῦ, φίλη, κτημάτιον ὄντως, οὐ  
γεωργοῦ.

2 Εὐθὺς μὲν ἡ ἄνω ὁδὸς<sup>12</sup> ἡμῶν εἶχε τινα παιδιάν·  
τὰ μὲν γὰρ ἀλλήλας ἐσκώπτομεν ἥ τοὺς ἐραστάς,

x<sup>2</sup> (Vat.2 Flor. Π Δ)

<sup>1</sup> τῆς κορυφῆς D'Orville : ταῖς κορυφαῖς <sup>2</sup> ἀξιά Π Δ.

<sup>3</sup> ἄρρυθμοι Seiler : ἀρ θμοί Flor , ἄρυθμοι cet

<sup>4</sup> αἱ αἱ Vat.2 Flor <sup>5</sup> καὶ ομ Π Δ

<sup>6</sup> ἐδόκει Cobet - δοκεῖ Vat.2 Flor , δοκεῖν Π Δ.

<sup>7</sup> Χιμαιρίδι Warmington : τί μὴ δωρίδι

<sup>8</sup> περισκελίδων Wagner : περισκελλίδων Vat 2 Flor.,  
π σκ λλίδων Π Δ.

x<sup>2</sup> (Vat.2 Flor Π Δ)

#### IV. LETTERS OF COURTESANS, 12 1—13 2

sheer vermillion! And what big curls your bride had dangling, not at all like the hair on top of her head! And what a quantity of ceruse she had <sup>2</sup> plastered on! And then they rail at us courtesans for making ourselves up! But she was wearing a big chain, ha! a woman who deserves at least to spend her life in chains, but not in chains of gold, for she has the face of a ghost. And how big her feet are! <sup>3</sup> How flat! How unshapely! Dear me! What must it be like to embrace her with her clothes off! And it seemed to me she had foul breath too. I should have preferred to sleep with a toad, O mistress Nemesis. I'd rather look the Chimaera in the face than . . . with the chain about her neck and the bangles on her legs

#### Letter 13 [frag. 6]

##### *[A Courtesan to her Lady Friend]*

[Melissa recently invited us to] her lover's country place, saying that she owed a sacrifice to the Nymphs. It is twenty stades from town. It is really a sort of meadow-land or gaiden, but spreading out at the side of the villa is a little land fit for planting, and the rest is cypresses and myrtle—really the seat of a man of pleasure, my dear, not of a farmer

From the very start our walk up to the estate took <sup>2</sup> a playful turn. At times we girls made sport of one another or of our lovers, and then again we were

<sup>9</sup> στοῦ Vat.2 Flor.

<sup>10</sup> περὶ Vat 2 Flor.

<sup>11</sup> μυρίνη Vat 2 Flor. II. μυρρίναι Seiler

<sup>12</sup> ἄνω ὁδὸς Seiler: ἀμφόδος MSS. ἀφόδος Meineke, ἀνόδος Hercher.

## ALCIPHRON

τὰ δ' ὑπὸ τῶν ὑπαντώντων ἐρρινώμεθα.<sup>1</sup> Νικίας δ'  
ὅ λάσταυρος οὐκ οἶδα πόθεν ἐπανιών “ποῦ” φησιν  
ἡμῖν “ἀθρόαι; τίνος ἄπιτε ἐκπιεῖν ἀγρόν; μα-  
κάριον ἐκεῖνο τὸ χωρίον ὅποι βαδίζετε, ὅσας ἔξει  
3 συκᾶς” τοῦτον μὲν οὖν Πετάλη ἀπεσόβησε κω-  
μῳδήσασα ἀκολάστως. ἀπέπτυσε γὰρ ἡμᾶς καὶ  
ἀκαθάρτους εἰπὼν ἀπεφθάρη. ἡμεῖς δὲ πυρακάν-  
θας<sup>2</sup> ἀφαιροῦσαι καὶ κλωνία καὶ ἀνεμώνας συλ-  
λέγουσαι παρῆμεν αἰφνιδίως<sup>3</sup>. ἔλαθε δ' ἡμᾶς ἡ ὁδὸς  
διὰ τὴν παιδιὰν ὡς οὐδὲν ὡήθημεν ταχέως ἀνυ-  
σθεῖσα.<sup>4</sup>

4 Εὐθὺς δὲ περὶ<sup>5</sup> τὴν θυσίαν ἡμεν. μικρὸν δὲ  
ἀπωθεν<sup>6</sup> τῶν ἐπαυλίων πέτρα τις ἦν<sup>7</sup> συνηρεφής  
κατὰ κορυφὴν δάφναις καὶ πλατανίστοις, ἐκατέρω-  
θεν δὲ μυρρίνης εἰσὶ θάμνοι, καὶ πως ἔξ ἐπιπλοκῆς<sup>8</sup>  
αὐτὴν περιθεῖ κιττὸς ἐν χρῷ τῇ λίθῳ προσπεφυκώς.  
ἀπὸ δὲ αὐτῆς ὕδωρ ἀκήρατον ἐστάλαττεν ὑπὸ δὲ  
ταῖς ἔξοχαῖς τῶν πετριδίων<sup>9</sup> Νύμφαι τινὲς ἴδρυνται  
καὶ Πὰν<sup>10</sup> οἶνον κατοπτεύων τὰς Ναΐδας ὑπερέκυ-  
5 πτεν· ἀντικρὺ βωμὸν αὐτοσχεδίως ἐνήσαμεν, εἴτα  
σχιζία καὶ πόπανα ἐπ' αὐτῷ θέμεναι καταρχόμεθα  
λευκῆς ἀλεκτορίδος, καὶ μελίκρατον ἐπισπείσασαι  
καὶ λιβανωτὸν ἐπιθυμιάσασαι τῷ πυριδίῳ καὶ  
προσευξάμεναι πολλὰ μὲν ταῖς Νύμφαις πλείω δὲ  
ἢ οὐκ ἐλάττω τῇ Ἀφροδίτῃ, ἵκετεύομεν διδόναι  
τινὰ ἡμῖν ἐρωτικὴν ἄγραν

<sup>1</sup> (Vat.2 Flor. Π Δ).

<sup>2</sup> ἐρρινώμεθα Seiler: ἐρινώμεθα.

<sup>3</sup> πυρακάνθας Seiler πυρακάνθους.

<sup>3</sup> ἀφνιδίως Π Δ

<sup>4</sup> ἐνυσθεῖσαι Vat.2, νυσθεῖσαι Flor

<sup>5</sup> παρὰ Π Δ.

<sup>6</sup> μ.. δὲ ἀποθεν Vat.2 Flor.

<sup>7</sup> ἦν Π Δ, . Vat 2, om Flor

#### IV. LETTERS OF COURTESANS, 13. 2-5

bantered by the people we met. And Nicias, the filthy beast, bobbing up from I don't know where, called out to us, "Where is the bunch going? Whose estate are you setting out to drain dry? A lucky spot you're headed for! There'll be lots of figs<sup>a</sup> there!" Well, Petalē drove the fellow away by 3 mocking him unmercifully; he spat a goodbye, and, calling us a dirty crowd, he made off. We plucked fine-thorn berries and gathered leafy sprigs and anemones on the way, and all of a sudden we were there. The journey was over before we knew it; thanks to our jesting it came to an end even more quickly than we had expected.

At once we busied ourselves with the sacrifice. A 4 little way off from the villa was a rock, its summit shaded by laurels and plane trees; on either side of it are myrtle thickets, and ivy runs around it as though it were interwoven, attaching itself closely to the stone; while from the rock clear water drips. Under its projecting edges are some statues of Nymphs, and a Pan peeped over as if spying on the Naiads. Opposite the statues we girls piled up a 5 rough and ready altar, then after we had placed faggots and cakes on it we began by offering up a white hen; and we poured on the altar a libation of mead, and over the little flame we offered frankincense, and, with many prayers to the Nymphs, and at least as many to Aphroditē, we begged them to grant us a quarry of lovers.

<sup>a</sup> "Figs" in its obscene meaning; cf. Aristophanes, *Peace* 1350, Athenaeus xiii. 592 d

<sup>8</sup> ἐπιπλοκῆς Hercher: ἐπιπολῆς.

<sup>9</sup> πετρίδων Π Δ

<sup>10</sup> Πᾶν Seiler. πᾶν.

6 Τὸ λοιπὸν εὐτρεπεῖς<sup>1</sup> ἐπὶ τὴν εὐωχίαν ἥμεν.  
 ““Ιωμεν,” ἔφη ἡ Μέλισσα, “οἴκαδε καὶ κατα-  
 κλινῶμεν.” “μὴ μὲν οὖν πρός γε τῶν Νυμφῶν  
 καὶ τοῦ Πανός,” εἶπον ἐγώ, “τούτου ὅρᾶς γὰρ  
 ὡς ἔστιν ἐρωτικός· ἡδέως οὖν<sup>2</sup> ἥμᾶς ἐνταῦθα κραι-  
 παλώσας ἴδοι ἀλλ’ ὑπὸ ταῖς μυρρίναις ἦν ἴδου<sup>3</sup> τὸ  
 χωρίον ὡς ἔνδροσόν ἔστιν ἐν κύκλῳ καὶ τρυφεροῖς  
 7 ἄνθεσι ποικίλον ἐπὶ ταύτης βουλοίμην ἀν τῆς  
 πόας κατακλιθῆναι ἦ ἐπὶ τῶν ταπητίων ἐκείνων καὶ  
 τῶν μαλθακῶν ὑποστρωμάτων. νὴ Δία,<sup>4</sup> ἀλλὰ ἔχει  
 τοῖ<sup>5</sup> τι πλέον τῶν ἐν ἄστει τάνταῦθα συμπόσια,  
 8 ἔνθα ἄγροῦ ὑπαίθριοι χάριτες.” “ναὶ ναὶ, λέγεις  
 καλῶς,” ἔφασαν· εὐθὺς οὖν κατακλώμεναι αἱ μὲν  
 σμίλακος αἱ δὲ μυρρίνης κλάδους καὶ τὰ χλανίσκια  
 ἐπιστορέσασαι αὐτοσχεδίως συνερρίψαμεν κλίνην<sup>6</sup>  
 ἦν δὲ καὶ τοῦδαφος λωτῷ καὶ τριφύλλῳ μαλθακόν·  
 ἐν μέσῳ κύκλῳ καί τινες ὑάκινθοι καὶ ἄνθεμα  
 9 διαποίκιλα<sup>7</sup> τὴν δύψιν ὡράιζον· ἔαρινοῖς ἐφιξά-  
 νουσαι πετάλους ἥδὺ καὶ κωτίλον<sup>8</sup> ἀηδόνες ἐψιθύ-  
 ριζον, ἡρέμα δὲ οἱ σταλαγμοὶ καταλειβόμενοι ἀπὸ  
 τῆς οἰον ἵδρουσῆς σπιλάδος τρυφερόν τινα παρεῖχον  
 ψόφον ἔαρινῷ πρέποντα συμποσίῳ οἶνος ἦν οὐκ  
 ἐπιχώριος, ἀλλὰ Ἰταλός, οἴον ἐξ ἔφης<sup>9</sup> καδίσκους  
 ἐξ Ἐλευσῖνος<sup>10</sup> ἐωνῆσθαι, σφόδρα ἥδὺς καὶ ἀφθονος.  
 10 ὡά τε τὰ<sup>11</sup> τρέμοντα ταῦτα<sup>12</sup> ὥσπερ αἱ πυγαὶ τῆς  
 Θρυαλλίδος,<sup>13</sup> καὶ χιμαιρίδος<sup>14</sup> ἀπαλῆς τεμάχη καὶ

x<sup>2</sup> (Vat 2 Flor. II Δ)

<sup>1</sup> εὐτρεπεῖς Seiler. εὐπρεπεῖς

<sup>2</sup> ἀλλ’ Vat.2.

<sup>3</sup> ἦν ἴδου Pierson. ἦν ἴδου Vat 2, ἦν ἴδου Flor II Δ.

<sup>4</sup> νὴ Δία II Δ, ἴδια Vat.2 Flor

<sup>5</sup> ἔχει τοῖ Seiler: ἔχέτω.

<sup>6</sup> κλίνην added by Meiser.

<sup>7</sup> ἄνθεμα διαποίκιλα D'Orville: ἄνθεμάδια ποικίλα

<sup>8</sup> κώτιλον Vat 2 Flor.

#### IV. LETTERS OF COURTESANS, 13. 6-10

By that time we were ready for the feast “ Let’s 6 go to the house,” said Melissa, “ and recline at table.” “ No indeed, by the Nymphs and by Pan,” said I, “ just look at him ; for you see how mad for love he is. He would be delighted to see us carousing here No, under the myrtle bushes, come look, how dewy the place is all around and dappled with dainty flowers. I should prefer to lie on this green grass 7 rather than on those rugs and soft coverlets. By Zeus, you know, dinner-parties here, amid the beauty of green fields and under the open sky, are more delightful than in town.” “ Yes, yes, you are 8 right,” said the others. So straightway some of us broke off branches of yew, others branches of myrtle, and by spreading our cloaks over them we threw together an improvised couch The ground too was carpeted with clover and trefoil , in the midst of our circle larkspurs and other flowers of various colours brightened the scene ; nightingales, perched amid 9 the leaves of springtime, sang their sweet, babbling lays ; and the drops of water which gently dripped like sweat from the crag made a faint and pleasing sound that suited well our springtime party The wine was not native, but Italian, the sort of which you said you had bought six jars at Eleusis, very sweet, and there was plenty of it ; and there were 10 eggs (boiled just hard enough to quiver like Thryallis’s buttocks <sup>a</sup>), and slices of tender kid, and home-bred

<sup>a</sup> Below, *Letter 14*, §§ 4-6.

<sup>9</sup> οῖον ἔξ ἔφης Seiler. οῖονς ἔφη MSS. οῖον σὺ ἔφης Hercher.

<sup>10</sup> ἔξ Ἐλευσῖν Hercher.

<sup>11</sup> τε τὰ Schepers: τέ τε Vat.2, τά τε Flor. II Δ. τε Wagner

<sup>12</sup> ταῦτα om. Vat 2 Flor.

<sup>13</sup> τῆς Θρυαλλίδος added by Meineke.

<sup>14</sup> χιμαρίδος Heringa. χειμερίδος

## IV LETTERS OF COURTESANS, 13 10-13

fowl ; then too there were fancy milk-cakes in variety (honey-cakes <sup>a</sup> and pancakes <sup>b</sup>—“junkets,” I think they call them, and “twists”), and everything else that the country-side lavished on us from the fruits of spring

Next, the winecups kept sweeping around without 11 interruption ; and there was absolutely no fixed amount that must be drunk to a toast But drinking-bouts that are not under the rules manage generally, by dint of assiduity, to achieve greater quantity So we sneaked our little drop with noggins rather small but served one after the other Crumatium,<sup>c</sup> Megara’s maid, was there playing the flute, and Simmichê<sup>d</sup> sang some love songs to the melody The Nymphs at the 12 spring were delighted But when Plangon<sup>e</sup> got up and danced, swaying her hips, Pan from his rock almost leapt upon her buttocks. And at once the music excited us women, and since we were a bit tipsy our thoughts turned to—you know what I mean. We stroked the hands of our lovers, gently unbending 13 their flexed fingers,<sup>f</sup> and between cups we engaged in amorous sport One and another lay back and

<sup>a</sup> Also called *μελιτοῦτται*, Horace’s *placentae mellitae* (*Epistles* 1. 10. 11).

<sup>b</sup> Cf. Athenaeus xiv. 616 e

<sup>c</sup> Above, 1 15 4.

<sup>d</sup> A courtesan of this name is mentioned by Lucian, *Cataplus* 22 ; *Dialogi Meretrici* 4.

<sup>e</sup> Cf. Athenaeus xiii 594 b

<sup>f</sup> Cf. Aristaenetus 1 16 (148. 26-27 Hercher).

<sup>13</sup> πρὸς Π Δ, καὶ πρὸς Vat 2 Flor

<sup>14</sup> Πᾶν D’Orville : πᾶν

<sup>15</sup> πηγὴν Vat 2 Δ.

<sup>16</sup> ἐνδον before ἐδόνησεν deleted by Hercher.

<sup>17</sup> ὑποβεβρεγμένον Meineke

## ALCIPHRON

σταρίων ἐφῆκεν ἄψασθαι, καὶ οἶν ἀποστραφεῖσα  
 ἀτεχνῶς<sup>1</sup> τοῖς βουβῶσι τὸ κατόπιν τῆς ὁσφύος  
 14 προσαπέθλιβε. διανίστατο δὲ ἥδη ἡμῶν μὲν τῶν  
 γυναικῶν τὰ πάθη, τῶν ἀνδρῶν δὲ ἐκεῦνα ὑπεκδυό-  
 μεναι δ' οὖν μικρὸν ἀπωθεν συνηρεφῆ τινα λόχμην  
 εὑρομεν, ἀρκοῦντα τῇ τότε κραιπάλῃ θάλαμον  
 ἐνταῦθα διανεπαυόμεθα τοῦ πότου καὶ τοῖς κοι-  
 15 τωνίσκοις<sup>2</sup> ἀπιθάνως εἰσεπαίομεν· κάπειτα ἡ μὲν  
 κλωνία μυρρίνης συνέδει ὥσπερ στέφανον ἔαυτῇ  
 πλέκουσα καί, “εἰ πρέπει μοι, φίλη, σκέψαι,” ἡ δ'  
 ἵων ἔχουσα κάλυκας ἐπανήει, “ώς χρηστὸν ἀπο-  
 πνεῖ,” λέγουσα, ἡ δὲ μῆλα ἄωρα, “ἰδοὺ ταυτί,”  
 ἐκ τοῦ κόλπου προφέρουσα ἐπεδείκνυτο, ἡ δὲ ἐμι-  
 νύριζεν, ἡ δὲ φύλλα ἀπὸ τῶν κλωνίων ἀφαιροῦσα  
 διέτρωγεν ὥσπερ ἀκκιζομένη· καὶ τὸ δὴ γελοιό-  
 τατον, πᾶσαι γάρ ἐπὶ ταῦτὸν<sup>3</sup> ἀνιστάμεναι ἀλλήλας  
 λανθάνειν ἐβουλόμεθα· θατέρᾳ δὲ οἱ ἀνθρωποι ὑπὸ<sup>4</sup>  
 τὴν λόχμην περιήρχοντο.<sup>4</sup>

16 Οὕτως μικρὰ παρεμπορευσαμέναις<sup>5</sup> τῆς Ἀφρο-  
 δίτης πάλιν συνειστήκει πότος· καὶ οὐκέθ' ἡμῖν  
 ἔδόκουν προσβλέπειν ὡς πρότερον αἱ Νύμφαι, ἀλλ'  
 ὁ Πὰν καὶ ὁ Πρίαπος<sup>6</sup> ἥδιον.<sup>7</sup> ἐμφαγεῖν δ' ἥν<sup>8</sup>  
 πάλιν ὀρνίθια ταυτὶ τὰ τοῖς δικτύοις ἀλισκόμενα  
 καὶ πέρδικες, καὶ ἐκ τρυγὸς ἥδιστοι βότρυες, καὶ

<sup>x2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> ἀτεχνῶς Seiler· ἀτέχνως.

<sup>2</sup> κοιτωνίσκοις Meineke χιτωνίσκοις mss. θαμνίσκοις Meiser.

<sup>3</sup> ἐπιταυτό Vat 2 Flor.

<sup>4</sup> παρήρχοντο Meineke.

<sup>5</sup> παρεμπορευσαμέναις Seiler: παρεμπορευσάμεναι

<sup>6</sup> καὶ ὁ Πρίαπος mss. ὁ Πριάπειος Capps

<sup>7</sup> ἥδη Hercher

<sup>8</sup> δ' ἥν Meineke· δὴ.

#### IV. LETTERS OF COURTESANS, 13. 13-16

kissed her lover, letting him feel her breasts ; and as if she were turning away she would actually press her hips on his groin 14 And now our passions were rising, and there was a rising among the men too <sup>a</sup>, so we slipped away and found a shady thicket a short distance off, a bridal suite suited to this stage of our revel. Here we quit our drinking and made in haste for our little boudoirs, doing our act not very convincingly. Then one girl tied together twigs of myrtle, plaiting them as a wreath for herself, and she cried out, " See, my dear, if it becomes me " ; and another girl came up with violet blossoms, saying, " What a lovely fragrance ! " and another, taking some unripe apples from the fold of her garment, showed them and said, " See these " ; and another girl hummed a tune , and another, plucking leaves from the twigs, nibbled them as if playing coy ; and —what was most ridiculous of all—all of us as we got up <sup>b</sup> for the same purpose wanted to hide from each other, and those fellows were strolling around into the thicket the other way.

After our little diversions with Aphroditē in 16 this fashion, the drinking was resumed. And no longer did the Nymphs seem to look at us as they had looked before, but Pan and Priapus seemed to look with greater favour Then another meal : those small birds that are caught in nets, and partridges, and very sweet grapes preserved in must,<sup>c</sup> and chines

<sup>b</sup> Since they appear already to have got up in § 14, rearrangements of the text have been suggested—but with little success. The incoherence is probably due, like some other difficulties in *Alciphron*, to the author's failure to visualize the incidents on which he lavishes his phraseology. Cf. above, p 237, note *b*.

<sup>c</sup> Cf. *Athenaeus* xiv 653 e.

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λαγωδίων νῶτα. εἴτα κόγχοι καὶ κήρυκες ἥσαν<sup>1</sup>  
 ἐξ ἀστεος κομισθέντες,<sup>2</sup> καὶ ἐπιχώριοι κοχλίαι καὶ  
 μύκητες οἱ ἀπὸ τῶν κομάρων, καὶ σισάρων<sup>3</sup> εὐ-  
 17 κάρδιοι ρίζαι ὅξει δεδεμέναι καὶ μέλιτι· ἔτι μέντοι  
 δ μάλιστα ἥδεως ἐφάγομεν, θριδακῖναι καὶ σέλινα·  
 ἥλικαι δοκεῖς θριδακῖναι; πλησίον δὲ ἦν ὁ κῆπος·  
 ἐκάστη, “ταύτην ἔλκυσσον,” “μὰ Δία ἀλλὰ μοι  
 ταύτην,” “μὴ μὲν οὖν ἀλλὰ ἐκείνην,” ἐλέξαμεν  
 ταῖς θεραπαινίσιν· ἥσαν δὲ αἱ μὲν εὐφυλλοι καὶ  
 μακραί, αἱ δὲ οὖλαι βοστρύχοις ἐμφερεῖς, ἄλλαι<sup>4</sup>  
 βραχεῖαι, ὑπόξανθος δέ τις τοῖς φύλλοις αὐτῶν  
 ἐκέχρωστο αὐγῆ· τὴν Ἀφροδίτην λέγουσι ταύτας  
 φιλεῖν

18 “Ερίσασαι<sup>5</sup> δ’ οὖν<sup>6</sup> καὶ ἀναξανθεῖσαι τοὺς στο-  
 μάχους ἐκραιπαλῶμεν μάλα<sup>7</sup> νεανικῶς μέχρι μηδὲ  
 λανθάνειν ἀλλήλας θέλειν, μηδὲ αἰδουμένως τῆς  
 ἀφροδίτης παρακλέπτειν· οὕτως ἥμᾶς ἐξεβάκ-  
 χευσαν αἱ προπόσεις. μισῶ τὸν ἐκ<sup>8</sup> γειτόνων  
 ἀλεκτρυόνα· κοκκύσας ἀφείλετο τὴν παροινίαν

19 “Εδει ἀπολαῦσαι σε τῆς γοῦν ἀκοῆς τοῦ συμπο-  
 σίου (τρυφερὸν γάρ ἦν καὶ πρέπον ἐρωτικῇ ὅμιλᾳ<sup>9</sup>)  
 εἱ καὶ μὴ τῆς παροινίας ἐδυνήθης ἐβουλόμην οὖν<sup>10</sup>  
 ἀκριβῶς ἔκαστα ἐπιστεῖλαι καὶ προὐτράπην· σὺ δὲ  
 εἱ μὲν δοντως<sup>11</sup> ἔσχηκας μαλακῶς, ὅπως ἄμεινον

<sup>1</sup> <sup>x<sup>2</sup></sup> (Vat 2 Flor. II Δ).

<sup>2</sup> Π Δ insert *οἱ*

<sup>2</sup> οἰκομισθέντες Vat 2, οἰκομισθέντες Flor.

<sup>3</sup> σισαρῶν Vat.2 Flor.

<sup>4</sup> ἄλλ’ αἱ Π. ἄλλα Meineke

<sup>5</sup> ἐρίσασαι Meiser ἐάρισασαι mss. ἐρανίσασαι Meineke,  
 ῥάισασαι Herwerden, δαρίσασαι Capps.

<sup>6</sup> δ’ οὖν Π Δ, γοῦν Vat.2 Flor

<sup>7</sup> μάλα Seiler: ἄλλα

<sup>8</sup> ἐκ Δ, ἐκ τῶν *cet.*

#### IV. LETTERS OF COURTESANS, 13 16-19

of hare. Then too there were mussels <sup>a</sup> and periwinkles, brought from town, and native snails, and mushrooms <sup>b</sup> from the strawberry trees, and, comforting to the stomach, roots of skirret <sup>c</sup> with a dressing of vinegar and honey, in addition (and we ate 17 this with the greatest relish) there were lettuce <sup>d</sup> and celery. Can you imagine how large the lettuce was? Well, the garden was near; we each said to the maids, "Pull this"; "No, by Zeus, this for me"; "No, not this, but that". Some heads were thick-leaved and tall, others curly as kinky hair, others yet were short and there was a brownish tinge to their leaves, they say Aphroditē loves these.<sup>e</sup>

Well, after this little contention and after stimulating our appetites afresh, we set to drinking quite lustily until we girls no longer even cared to keep out of each other's sight or modestly to enjoy our love in secret, to such a point had our toasts intoxicated us. Oh, bother the neighbours' cock!<sup>1</sup> He crowed and brought our carousal to an end

It was only proper that you should have at least 19 the pleasure of hearing about our party (for it was a sumptuous affair, just the thing for a company of lovers) even if you were not able to enjoy the revel in person. So I wanted to write you an exact account of everything, and they urged me to do so. If you have been really unwell, do try to see how you can

<sup>a</sup> Cf. Athenaeus iii. 85 d

<sup>b</sup> Cf. Athenaeus ii. 60 b—61 c

<sup>c</sup> Cf. Athenaeus iii. 120 d

<sup>d</sup> Cf. Athenaeus ii. 68 f—70 a

<sup>e</sup> Cf. Norman Douglas, *Paneros* (London, 1931), pp. 40, 42

<sup>9</sup> ὄμιλία Meineke φιλία

<sup>10</sup> οὖν Vat 2 Floi, μεν οὖν Π Δ

<sup>11</sup> ὄντως Meineke οὖτως

## ALCIPHRON

εξεις σκόπει· εῑ δε τὸν ἔραστὴν προσδοκῶσα ἥξειν  
ἔνδον οἰκουρεῖς, οὐκ ἀλόγως<sup>1</sup> οἰκουρεῖς. ἔρρωσο

14 [i. 39]

### Μεγάρα Βακχίδι

Σοὶ μόνῃ ἔραστὴς γέγονεν, δὸν φιλεῖς οὕτως ὥστε<sup>2</sup>  
μηδ' ἀκαρῆ πως<sup>3</sup> αὐτοῦ διαζευχθῆναι δύνασθαι.  
τῆς ἀηδίας, δέσποινα Ἀφροδίτη κληθεῖσα ὑπὸ<sup>4</sup>  
Γλυκέρας ἐπὶ θυσίαν<sup>5</sup> εἰς τοσοῦτον χρόνον<sup>6</sup> (ἀπὸ  
τῶν Διονυσίων γάρ ἡμῖν ἐπήγγειλεν) οὐχ ἥκεις,  
οἷμαι δι’ ἐκείνον<sup>6</sup> οὐδὲ τὰς φίλας ἰδεῖν γυναικας  
2 ἀνασχομένη. σώφρων γέγονας σὺ καὶ φιλεῖς τὸν  
ἔραστήν, μακαρία τῆς εὐφημίας ἡμεῖς δὲ πόρναι  
καὶ ἀκόλαστοι. ὑπῆρξε καὶ Φίλων συκίνη βακτη-  
ρία δργίζομαι γάρ νὴ τὴν μεγάλην θεόν. πᾶσαι  
παρῆμεν,<sup>7</sup> Θετάλη, Μοσχάριον, Θαίς, Ἀνθράκιον,  
Πετάλη, Θρυαλλίς, Μυρρίνη, Χρυσίον, Εὔξιππη.  
ὅπου καὶ Φιλουμένη, καίτοι γεγαμημένη προσφάτως  
καὶ ζηλοτυπουμένη, τὸ<sup>8</sup> καλὸν ἀποκοιμίσασα τὸν

<sup>1</sup><sup>2</sup> (Vat 2 Flor. II Δ)

<sup>1</sup> εὐλόγως Meineke.

<sup>2</sup><sup>3</sup> (Vat.2 Flor. II Δ)

<sup>2</sup> ὥστε II (marg.), ὥστε τὸ Δ, ὡς τὸ Vat 2 Flor.

<sup>3</sup> ἀκαρῆ πως Arnaud : ἀκριβῶς.

<sup>4</sup> ἐπὶ θυσίαν ομ. II Δ

<sup>5</sup> ἐκ τοσοῦτον χρόνου Cobet.

<sup>6</sup> οἷμαι δι’ ἐκείνον Bergler : εἰ μὴ δι’ ἐκείνην.

<sup>7</sup> παρῆμεν Bergler : γάρ ἡμεν <sup>8</sup> τὸ Hemsterhuys : τὸν.

<sup>a</sup> Throughout this letter there are traces of comic trimeters, see CAF III. pp. 674-675

#### IV. LETTERS OF COURTESANS, 13 19—14. 2

get better But if you are staying at home because you are expecting your lover to come, you have good reason to stay at home Farewell.

Letter 14 [i 39]

*Megara to Bacchis* <sup>a</sup>.

You're the only woman who has a lover, and you love him so much that you can't be separated from him, even for a moment! How disagreeable of you, by Aphroditê! Although you were invited by Glycera to her sacrificial feast so long beforehand (in fact it was back at the time of the Dionysia that she gave us our invitations), yet you didn't come, I think because on his account you could not bring yourself to see even your lady friends! You have <sup>2</sup> become a virtuous woman and love your lover—congratulations on your fair name! But we are harlots and no better than we should be! Even Philo had a fig-wood staff <sup>b</sup> Yes, you make me angry, I swear by the Great Goddess <sup>c</sup> We were all there—Thettalê, Moscharium, Thaïs, Anthracium, Petalê, Thryallis, Myrrhina, Chrysium, Euxippê; why even Philumena, just married and jealously watched, after getting her husband into a good sound sleep, <sup>d</sup>

<sup>b</sup> Cf. *CAF* iii. p. 454. The occasional use of *σύκινος* in the sense of *worthless, unreliable*, suggests that Philo, like Bacchis, was a humbug; but there seems to be no clue to Philo's identity. See Tsirimbas, pp. 54-55

<sup>c</sup> Demeter

<sup>d</sup> For the adverbial *τὸ καλόν* cf. above, iv 9 3, and Theocritus iii 3, 18.

## ALCIPHRON

3 ἄνδρα ὅφε μὲν ὅμως δὲ παρῆν. σὺ δ' ἡμῖν μόνη τὸν Ἀδωνιν περιέψυχες, μή που καταλειφθέντα αὐτὸν ὑπὸ σοῦ τῆς Ἀφροδίτης ἡ Περσεφόνη παραλάβῃ

Οἶον ἡμῶν ἐγένετο τὸ συμπόσιον—τί γὰρ οὐχ ὅφομαί σου τῆς καρδίας;—ὅσων χαρίτων πλῆρες· ὡδαὶ σκώμματα πότος εἰς ἀλεκτρυόνων ὡδὰς μύρα στέφανοι τραγήματα. ὑπόσκιός τισι<sup>1</sup> δάφναις ἦν ἡ κατάκλισις ἐν μόνον ἡμῖν ἔλιπε, σύ, τὰ δ' ἄλλα 4 οὐ πολλάκις ἐκραιπαλήσαμεν, οὕτω δὲ ἡδέως δλιγάκις. τὸ γοῦν<sup>2</sup> πλείστην ἡμῖν παρασκευάσαν τέρψιν, δεινή τις φιλονεικία κατέσχε Θρυαλλίδα καὶ Μυρρίνην ὑπὲρ τῆς πυγῆς ποτέρα κρείττω καὶ ἀπαλωτέραν ἐπιδείξει καὶ πρώτη Μυρρίνη τὸ ζώνιον λύσασα (βόρμβυξ δ' ἦν τὸ χιτώνιον) δι' αὐτοῦ τρέμουσαν οἶόν τι μελίπηκτον γάλα τὴν ὀσφῦν ἀνεσάλευσεν, ὑποβλέπουσα<sup>3</sup> εἰς τούπισω πρὸς τὰ κινήματα τῆς πυγῆς· ἡρέμα δ' οἶον ἐνεργοῦσά τι ἐρωτικὸν ὑπεστέναξεν, ὥστ' ἐμὲ τὴν Ἀφροδίτην 5 καταπλαγῆναι οὐ μὴν ἀπεῖπε γε ἡ Θρυαλλίς, ἀλλὰ τῇ ἀκολασίᾳ παρευδοκίμησεν αὐτήν “οὐ γὰρ διὰ παραπετασμάτων ἐγώ,” φησίν, “ἀγωνίσομαι, οὐδὲ ἀκκιζομένη, ἀλλ' οἶον ἐν γυμνικῷ καὶ γὰρ οὐ φιλεῖ προφάσεις ἀγών.”<sup>4</sup> ἀπεδύσατο τὸ χιτώνιον καὶ μικρὸν ὑποσιμώσασα τὴν ὀσφῦν, “ἰδού, σκόπει

<sup>1</sup> (Vat 2 Flor. Π Δ)

<sup>2</sup> ὑπόσκιός τισι unknown critic. ὑποσκίοις τισὶ.

<sup>3</sup> γ' οὖν Vat 2 Flor.

<sup>3</sup> ἀποβλέπουσα Hirschig

<sup>4</sup> ἀγών Seiler ἀγών.

<sup>a</sup> Possibly the performance here described was the dance ἵγδις, see Radermacher, “Zur Geschichte der griechischen

## IV LETTERS OF COURTESANS. 14. 3-5

though she was late, came just the same You were 3 the only one who stayed to coddle her Adonis ; I suppose you were afraid that, if you, his Aphroditê, should leave him alone, Persephonê might get hold of him

What a party we had (why, pray, shouldn't I vex your heart?), replete as it was with many delights ! Songs, jests, drinking till cockcrow, perfumes, garlands, sweetmeats We reclined under the shade of some laurels. There was only one thing we lacked—you but nothing else We've had lots of drunken 4 frolics, but rarely such a pleasant one as this But the thing that gave us the greatest pleasure, anyhow, was a serious rivalry that arose between Thryallis and Myrrhina in the matter of buttocks <sup>a</sup>—as to which could display the lovelier, softer pair And first Myrrhina unfastened her girdle (her shift was silk), and began to shake her loins (visible through her shift), which quivered like junkets, the while she cocked her eye back at the waggings of her buttocks. And so gently, as if she were in the act, she sighed a bit, that, by Aphroditê, I was thunderstruck Thryallis, 5 nevertheless, did not give up ; on the contrary she outdid Myrrhina in wantonness "I certainly am not going to compete behind a curtain," said she, "nor with any affectation of coyness, but as if I were in a wrestling match ; for the competition brooks no subterfuge "<sup>b</sup> So she put off her shift, and, puckering her croup a little, she said, "There now, look at

Komodie," *S.IWW* 202 (1925), 13-14; L B Lawler in *CJ* 43 (1947), 34. For similar competitions see Athenaeus xii 554 c-e (the account of the founding of a temple of Aphroditê Callipygus), *Palatine Anthology* v 35 Dubner

<sup>b</sup> See Tsirimbas, pp. 41-42. By "subterfuge" Thryallis apparently means "clothes"

## ALCIPHRON

τὸ χρῶμα,” φησίν, “ώς ἄκρηβες, Μυρρίνη, ώς<sup>1</sup> ἄκηρατον, ώς καθαρόν, τὰ παραπόρφυρα τῶν ἴσχί-  
ων ταυτί, τὴν ἐπὶ τοὺς μηροὺς ἔγκλισιν,<sup>2</sup> τὸ μήτε  
ὑπέρογκον αὐτῶν μήτε ἄσαρκον, τοὺς γελασίνους  
6 ἐπ’ ἄκρων. ἀλλ’ οὐ τρέμει τὴ Δία”—ἄμ<sup>3</sup> ὑπο-  
μειδιῶσα—“ώσπερ ἡ Μυρρίνης” καὶ τοσοῦτον  
παλμὸν ἔξειργάσατο τῆς πυγῆς, καὶ ἄπασαν αὐτὴν  
ὑπὲρ τὴν ὁσφῦν τῆδε καὶ τῆδε ὡσπερ ρέουσαν  
περιεδίνησεν, ώστε ἀνακροτῆσαι πάσας καὶ νίκην  
ἀποφήνασθαι τῆς Θρυαλλίδος. ἐγένοντο δὲ καὶ  
περιάλλων<sup>4</sup> συγκρίσεις καὶ περὶ μασταρίων ἀγῶνες  
. . .<sup>5</sup> τῇ<sup>6</sup> μὲν γὰρ Φιλουμένης γαστρὶ ἀντεξετα-  
σθῆναι οὐδ<sup>7</sup> ἡτιοῦν ἔθαρσησεν ἄτοκος γὰρ ἦν καὶ  
7 σφρυγῶσα καταπαυνυχίσασαι δ’ οὖν<sup>8</sup> καὶ τοὺς  
ἐραστὰς κακῶς εἰποῦσαι καὶ ἄλλων ἐπιτυχεῖν  
εὐξάμεναι (ἀεὶ γὰρ ἡδίων ἡ πρόσφατος ἀφρο-  
δίτη) ὠχόμεθα ἔξοινοι, καὶ πολλὰ κατὰ τὴν ὁδὸν  
κραιπαλήσασαι ἐπεκωμάσαμεν Δεξιμάχῳ κατὰ τὸν  
χρυσοῦν στενωπόν, ώς ἐπὶ τὴν ἄγνον κατῆμεν,<sup>9</sup>  
πλησίον τῆς Μενέφρονος οἰκίας. ἐρᾶ<sup>9</sup> γὰρ αὐτοῦ  
Θαῖς κακῶς, καὶ τὴ Δία εἰκότως· ἔναγχος γὰρ  
πλούσιον κεκληρονόμηκε πατέρα τὸ μειράκιον

8 Νῦν μὲν οὖν συγγνώμην ἔχομέν σοι τῆς ὑπερ-  
οφίας, τοῖς Ἀδωνίοις<sup>10</sup> δὲ ἐν Κολλυτῷ ἔστιώμεθα  
παρὰ τῷ Θεττάλης ἐραστῇ· τὸν γὰρ τῆς Ἀφρο-

<sup>1</sup> *Vat 2 Flor Π Δ)*

<sup>2</sup> ἄκρηβες Μυρρίνη ώς Nauck ἀριβῶς Μυρρίνη ώς mss.  
ἄκριβες Μυρρίνη ώς Ald., ἀκριβῶς Μυρρίνη Meiser.

<sup>3</sup> ἔγκλισι Hemsterhuys : ἔγκρισιν

<sup>4</sup> ἄμ<sup>3</sup> Schepers : ἀλλ’ mss. ἄμα Jacobs.

<sup>5</sup> περιάλλων Meineke : περὶ ἄλλων.

<sup>6</sup> Lacuna indicated by Meineke, who suggests οὐ μὴν περὶ<sup>6</sup> τῇ Vind. · τῆς.  
γαστέρων ἡμφισθητοῦμεν

<sup>7</sup> δ’ οὖν Seiler : γοῦν mss. οὖν Hercher.

the colour, how youthful, Myrrhina, how pure, how free from blemish ; see these rosy hips, how they merge into the thighs, how there's neither too much plumpness nor any thinness, and the dimples at the tips But, by Zeus, they don't quiver," said she 6 with a sly smile, " like Myrrhina's." And then she made her buttocks vibrate so fast, swaying their whole bulk above the loins this way and that with such a rippling motion, that we all applauded and declared that the victory was Thryallis's There were also comparisons of hips, and breast competitions [About bellies, however, we had no arguments,] for with the belly of Philumena not a woman ventured to let her own be compared, since Philumena was not yet a mother and was fresh and firm Well, after we had consumed the livelong night in 7 revelry and had cursed our lovers and had prayed that we might get new ones (for a fresh amour is always sweeter), we departed drunken. And after taking many a drink along the way our revel band dropped in upon Deximachus in Golden Alley,<sup>a</sup> as we were going down to the agnus,<sup>a</sup> near Menephron's house Thaïs is madly in love with him, and, by Zeus, she has good reason to be , for the youngster has just inherited from a rich father

Now this time we are forgiving you for scorning us, 8 but at the feast of Adonis we are having a party with Thettalê's lover in Collytus<sup>b</sup> ; for Thettalê is dressing

<sup>a</sup> Above, iii. 5 1.

<sup>b</sup> A deme in the southern part of Athens ; see Judeich, p. 169.

<sup>8</sup> κατῆμεν Seiler : κάτιμεν.

<sup>10</sup> <sup>9</sup> ἐρᾶ Ald. : ἐρᾶν.

Ἀδωνίοις Pierson. Ἀλώοις Vat 2 Flor., Ἀλώοις II Δ.

## ALCIPHRON

δίτης ἐρώμενον ἡ Θετάλη στέλλει. ὅπως δ' ἥξεις φέρουσα κηπίον καὶ κοράλλιον καὶ τὸν σὸν <sup>χ</sup>Αδωνιν δὲν νῦν περιψύχεις μετὰ γὰρ τῶν ἐραστῶν κραπαλήσομεν. ἔρρωσο.

15 [ι. 40]

### Φιλουμένη Κρίτων

Τί πολλὰ γράφων ἀνιᾶς σαντόν,<sup>1</sup> πεντήκοντά σοι<sup>2</sup> χρυσῶν δεῖ καὶ γραμμάτων οὐ δεῖ. εἰ μὲν οὖν φιλεῖς, δός εἰ δὲ φιλαργυρεῖς, μὴ ἐνόχλει. ἔρρωσο.

16 [ι. 1]

### Λάμια Δημητρίῳ

Σὺ ταύτης τῆς<sup>3</sup> παρρησίας αἴτιος, τοσοῦτος<sup>4</sup> ὃν βασιλεύς, εἶτα ἐπιτρέψας καὶ ἔταίρᾳ γράφειν σοι καὶ οὐχ ἡγησάμενος δεινὸν ἐντυγχάνειν τοῖς ἐμοῖς γράμμασιν ὅλῃ μοι ἐντυγχάνων ἐγώ, δέσποτα Δημήτριε,<sup>5</sup> δταν μὲν ἔξω σε θεάσωμαι καὶ ἀκούσω<sup>6</sup> μετὰ τῶν δορυφόρων καὶ τῶν στρατοπέδων καὶ τῶν

<sup>χ<sup>2</sup></sup> (Vat 2 Flor. Π Δ)

<sup>χ<sup>2</sup></sup> (Vat.2 Flor. Π Δ).

<sup>1</sup> σεαυτὸν Vat.2 Flor.

<sup>2</sup> μοι margin of one late ms.

<sup>χ<sup>2</sup></sup> (Vat 2 Flor Π Δ)

<sup>3</sup> τῆς om. Π Δ

<sup>4</sup> τοσοῦτος om Π Δ.

<sup>5</sup> Δάματερ Π Δ

<sup>6</sup> καὶ ἀκούσω deleted by Hercher.

<sup>a</sup> An image of Adonis Cf Theocritus xv.

<sup>b</sup> See Zenobius 1 49 (PG 1. p 19); RE s.v. *Adonis*, Spp. 385-386.

#### IV. LETTERS OF COURTESANS, 14. 8—16 1

up the darling <sup>a</sup> of Aphroditê. Be sure to come, with a little garden <sup>b</sup> and a doll-boy, <sup>c</sup> and bring the Adonis who is your heart's delight at the present moment ; we will carouse with our lovers. Farewell.

##### Letter 15 [i 40]

*Philumena to Crito*

Why do you trouble yourself with a lot of letter writing ? What you need <sup>a</sup> is fifty pieces of gold, and you don't need letters. So then, if you love me, hand them over ; if you love money, don't bother me. Farewell.

##### Letter 16 [ii. 1]

*Lamia to Demetrius* <sup>e</sup>

I have you to thank for the freedom I have of addressing you, mighty king that you are, who nevertheless permit even a courtesan to write letters to you and who think it no harm to hold converse with my letters as you do with my entire self. For my part, Lord Demetrius, when I see and hear you abroad, with your bodyguard and your troops and

<sup>a</sup> The meaning of this word is not certain ; very likely, as Bast suggests, it refers to a small image of Adonis

<sup>b</sup> Sc. in order to come to terms with me.

<sup>c</sup> Lamia, daughter of Cleanor the Athenian, had a daughter Phila by Demetrius Poliorcetes. See Athenaeus xiii 577 c ; Plutarch, *Demetrius* 27 (901)

## ALCIPHRON

πρέσβεων καὶ τῶν διαδημάτων, νὴ τὴν Ἀφροδίτην  
 πέφρικα καὶ δέδοικα καὶ<sup>1</sup> ταράττομαι καὶ ἀπο-  
 στρέφομαι ὡς τὸν ἥλιον, μὴ ἐπικαῶ τὰ ὅμματα·  
 καὶ τότε μοι ὅντως ὁ πολιορκητής εἶναι δοκεῖς  
 2 Δημήτριος.<sup>2</sup> οἶνον δὲ καὶ βλέπεις τότε, ὡς πικρὸν<sup>3</sup>  
 καὶ πολεμικόν· καὶ ἀπιστῶ ἐμαυτῇ καὶ λέγω, “Λά-  
 μια, σὺ μετὰ τούτου καθεύδεις; σὺ διὰ νυκτὸς  
 ὀλης αὐτὸν καταυλεῖς; σοὶ νῦν οὗτος ἐπέσταλκε,  
 σοὶ Γνάθαιναν τὴν ἔταιραν συγκρίνει;” καὶ ἥλο-  
 γημένη σιωπῶ καὶ εὐχομένη<sup>4</sup> σε θεάσασθαι παρ'  
 3 ἔαυτῇ. καὶ ὅταν ἔλθῃς, προσκυνῶ σε<sup>5</sup> καὶ ὅταν  
 περιπλακεὶς μέγα φιλῆς, πάλιν πρὸς ἐμαυτὴν τάν-  
 αντία λέγω, “οὗτός ἐστιν ὁ πολιορκητής; οὗτός  
 ἐστιν ὁ ἐπὶ<sup>6</sup> τοῖς στρατοπέδοις; τοῦτον φοβεῖται  
 Μακεδονία, τοῦτον ἡ Ἑλλάς, τοῦτον ἡ Θράκη;  
 νὴ τὴν Ἀφροδίτην,<sup>7</sup> σήμερον αὐτὸν<sup>8</sup> τοῖς αὐλοῖς  
 ἐκπολιορκήσω καὶ ὅφομαι τί με διαθήσει.”<sup>9</sup> . . .<sup>10</sup>  
 μᾶλλον<sup>11</sup> εἰς τρίτην, παρ' ἐμοὶ γὰρ δειπνήσεις (δέο-  
 μαι) τὰ Ἀφροδίσια. ποιῶ ταῦτα κατ' ἔτος, καὶ  
 ἀγῶνα ἔχω εἰ τὰ πρότερα τοῖς ὑστέροις νικῶ.<sup>12</sup>  
 4 ὑποδέξομαι δή σε ἐπαφροδίτως<sup>13</sup> καὶ ὡς ἔνι μάλιστα  
 πιθανῶς,<sup>14</sup> ἀν μοι περιουσιάσαι γένηται<sup>15</sup> ὑπὸ σοῦ,  
 μηδὲν ἀνάξιον τῶν σῶν ἀγαθῶν ἔξ ἐκείνης τῆς

γ<sup>2</sup> (Vat 2 Flor II Δ)

<sup>1</sup> δέδοικα καὶ om. Vat 2 Flor. II.

<sup>2</sup> Δάματερ Vat.2 Flor.

<sup>3</sup> μικρὸν II Δ.

<sup>4</sup> εὐχομαῖ Meineke

<sup>5</sup> προσκυνῶ σε Ald : προσκυνοῦσα

<sup>6</sup> ἐπὶ Wilamowitz : ἐν.

<sup>7</sup> νὴ τὴν Ἀφροδίτην deleted by Wilamowitz.

<sup>8</sup> αὐτοῖς II Δ.

<sup>9</sup> διαθήσειν II Δ.

<sup>10</sup> Lacuna marked by Meineke.

<sup>11</sup> μεῖνον Ald.

#### IV LETTERS OF COURTESANS, 16 1-4

your ambassadors and your diadems, I tremble—yes by Aphroditē I do—and am terrified and troubled,<sup>a</sup> and I turn my eyes away as from the sun, lest I be blinded. And then you appear to me to be in very truth Demetrius the Besieger of Cities. What a look 2 you do have then, how fierce and warlike! And I distrust myself and say, “ Lamia, do you sleep with this man? Do you charm him with your flute all night long? Has he sent you a message now? Does he compare the courtesan Gnathaena <sup>b</sup> with you? ” And I am silent in perplexity—and in prayer that I may see you at my home. And when you come, I fall 3 at your feet, and when you take me in your arms and give me a hearty kiss, then again I say to myself just the opposite, “ Is this the Besieger of Cities? Is this the commander of armies? Is this the terror of Macedonia, of Greece, of Thrace? By Aphroditē, to-day I will take him by storm with my flute and will see how he will treat me.” . . . rather the day after to-morrow, for you’ll dine with me (I beg you to) on Aphroditē’s feast day.<sup>c</sup> I keep it every year, and I hold a contest to see whether I surpass the earlier celebrations with the later. I shall wel- 4 come you with the charms of Aphroditē and with all the charms of Persuasion I can muster, if you provide me with the means, for. from that sacred night up

<sup>a</sup> Cf. Aristophanes, *Clouds* 1133: δέδοικα καὶ πέφρικα καὶ βδελύττομαι

<sup>b</sup> Athenaeus has much to say about her, see especially xiii. 579 d—581 c, 585 a-b.

<sup>c</sup> For the Aphrodisia see Deubner, *Attische Feste*, p. 216

<sup>12</sup> νικῶ Reiske. νικᾶ.

<sup>13</sup> ἐπαφρίτως Vat.2 Flor., ἐπαφρ. . τως ΙΙ

<sup>14</sup> ἐπιφανῶς Reiske

<sup>15</sup> λίαν μοι περιουσιάσαι γεγένηται Meiser

## ALCIPHRON

ἴερᾶς νυκτὸς ἔτι πεποιηκυίᾳ,<sup>1</sup> καίτοι σοῦ γε<sup>2</sup> ἐπιτρέποντος ὅπως ἀν βούλωμαι χρῆσθαι τῷ ἐμῷ σώματι· ἀλλὰ κέχρημαι καλῶς καὶ ἀμίκτως πρὸς 5 ἑτέρους. οὐ ποιήσω τὸ ἔταιρικόν, οὐδὲ ψεύσομαι, δέσποτα, ὡς ἀλλαι ποιοῦσιν. ἐμοὶ γὰρ ἔξ ἔκεινου, μὰ τὴν Ἀρτεμιν, οὐδὲ προσέπεμψαν<sup>3</sup> ἔτι πολλοὶ οὐδὲ ἐπείρασαν, αἰδούμενοί σου τὰς πολιορκίας

’Οξὺς ἔστιν Ἐρως, ὡς<sup>4</sup> βασιλεῦ, καὶ ἐλθεῖν καὶ ἀναπτῆναι<sup>5</sup> ἐλπίσας πτεροῦται, καὶ ἀπελπίσας ταχὺ 6 πτερορρυεῖν εἴωθεν ἀπογνωσθείσ. διὸ καὶ μέγα τῶν ἔταιρουσῶν ἔστι σόφισμα, ἀεὶ τὸ παρὸν τῆς ἀπολαύσεως ὑπερτιθεμένας ταῖς ἐλπίσι διακρατεῖν τοὺς ἔραστάς. (πρὸς ὑμᾶς δὲ οὐδὲ ὑπερτιθεσθαι ἔξεστιν, ὡστε φόβον εἶναι κόρουν)<sup>6</sup> λοιπὸν ἡμᾶς δεῖ τὰ μὲν ποιεῖν, τὰ δὲ μαλακίζεσθαι, τὰ δὲ ἄδειν, τὰ δὲ αὐλεῖν, τὰ δὲ ὄρχεῖσθαι, τὰ δὲ δειπνοποιεῖν, τὰ δὲ κοσμεῖν<sup>7</sup> τὸν οἶκον, τὰς<sup>8</sup> ὅπωσοῦν ἄλλως ταχὺ μαραινομένας μεσολαβούσας χρήσεις,<sup>9</sup> ἵνα μᾶλλον ἔξαπτωνται τοῖς διαστήμασιν αὐαλούστεραι<sup>10</sup> αὐτῶν αἱ ψυχαί, φοβουμένων μὴ ἄλλο πάλιν γένηται τῆς ἐν τῷ παρόντι τύχης κώλυμα

7 Ταῦτα δὲ πρὸς μὲν ἑτέρους τάχα ἀν ἐδυνάμην, βασιλεῦ, φυλάττεσθαι<sup>11</sup> καὶ τεχνιτεύειν πρὸς δὲ σέ,

<sup>1</sup><sup>2</sup> (Vat 2 Flor. Π Δ).

<sup>1</sup> πεποιηκυίᾳ Bergler : πεποιηκυῖα

<sup>2</sup> γε Bergler : τε

<sup>3</sup> προσέβλεψαν Π(marg) Δ

<sup>4</sup> ὡς om Vat.2 Flor.

<sup>5</sup> ἀποπτῆναι Hercher

<sup>6</sup> πρὸς ὑμᾶς—κόρουν deleted by Jacobs

<sup>7</sup> σοι after κοσμεῖν deleted by Bergler.

<sup>8</sup> δὲ after τὰς deleted by Bergler.

<sup>9</sup> χάρτας Ruhnken.

<sup>10</sup> αὐαλούστεραι Meiser. εὐαλούστεραι MSS. εὐαλέστεραι Meineke.

## IV. LETTERS OF COURTESANS, 16 4-7

to this present hour, I have done nothing to make me unworthy of your favour, though you say that I may dispose of my person in any way I please ; no, I have disposed of it honourably and have had nothing to do with other men I will not play the courtesan, nor, 5 my lord, will I lie, as other women do From that time, by Artemis, few people have so much as sent me a message or made approaches to me—they stand in awe of your prowess as a besieger of cities

Love is swift, sire, swift to come and swift to fly away Hope puts him in high feather ; when hope is gone, he loses heart and quickly moults.<sup>a</sup> And so 6 it is one of the chief tricks of those who practise our profession to keep postponing the moment of enjoyment and, by arousing hopes, to keep their lovers in then power. (But with you, even postponement is impossible, so that I fear you may tire of me ) Well then, we courtesans must at one time be “ occupied,” or again be “ unwell,” or must sing, or play the flute, or dance, or get the dinner ready, or decorate the room ; blocking the way to those intimate pleasures that otherwise would surely wither fast, so that our lovers’ passions,<sup>b</sup> made more inflammable by the delays that intervene, may burst into the hotter flame—for the lovers will fear that yet another im-pediment may arise to check their present good fortune

Where other men were concerned, sire, I could 7 perhaps bring myself to take these precautions and to play these tricks ; but with you, whose feeling

<sup>a</sup> Cf. Aristaenetus 11 1 (158. 26-30 Hercher).

<sup>b</sup> Literally “ souls.”

## ALCIPHRON

ὅς οὗτως ἥδη ἔχεις<sup>1</sup> ἐπ' ἐμοὶ ὡς ἐπιδεικνύαι με  
καὶ ἀγάλλεσθαι πρὸς τὰς ἄλλας ἔταιρας ὅτι πασῶν  
ἐγὼ πρωτεύω, μὰ τὰς φίλας Μούσας, οὐκ ἀν ὑπο-  
μείναιμι πλάττεσθαι· οὐχ οὗτως εἰμὶ λιθίνη. ὥστε  
ἀφεῖσα πάντα καὶ τὴν ψυχὴν ἐμαυτῆς εἰς τὴν σὴν<sup>2</sup>  
8 ἀρέσκειαν διλύγον ἡγήσομαι δαπανῆσαι. εὖ οἶδα  
γὰρ ὅτι οὐ μόνον ἐν τῇ Θηριππιδίου<sup>3</sup> οἰκίᾳ, ἐν<sup>4</sup> γῇ  
μέλλω σοι τὸ τῶν Ἀφροδισίων εὐτρεπίζειν δεῖπνου,  
ἔσται<sup>5</sup> διαβόητος ἡ παρασκευή, ἀλλὰ καὶ ἐν δῃ<sup>6</sup>  
τῇ Ἀθηναίων πόλει, τὴν Ἀρτεμιν, καὶ ἐν τῇ  
Ἐλλάδι πάσῃ<sup>7</sup> καὶ μάλιστα οἱ μισητοὶ Λακε-  
δαιμόνιοι, ἵνα δοκῶσιν ἄνδρες εἶναι οἱ ἐν Ἐφέσῳ  
ἀλώπεκες, οὐ παύσονται τοῦς Ταυγέτοις<sup>8</sup> ὅρεσι καὶ  
ταῖς ἐρημίαις ἔαυτῶν διαβάλλοντες ἡμῶν τὰ δεῖπνα  
καὶ καταλυκουργίζοντες τῆς σῆς ἀνθρωποπαθείας.  
9 ἀλλ' αὐτοὶ<sup>9</sup> μὲν χαιρόντων, δέσποτα, σὺ δὲ ἐμοὶ  
μέμνησο φυλάξαι τὴν ἡμέραν τοῦ<sup>10</sup> δεῖπνου καὶ τὴν  
ῶραν ἦν ἀν ἔλη<sup>11</sup> ἀρίστη γὰρ ἦν βούλει<sup>12</sup> ἔρρωσο.

17 [ii. 2]

### Λεόντιον Λαμίᾳ

Οὐδὲν δυσαρεστότερον, ὡς ἔοικεν, ἐστὶν ἄρτι

<sup>1</sup><sup>2</sup> (Vat 2 Flor. II Δ).

<sup>1</sup> αὐχεῖς Maehly.

<sup>2</sup> τὴν σὴν om. II Δ.

<sup>3</sup> Θηριππίδου Bergler.

<sup>4</sup> ἐν deleted by Wilamowitz.

<sup>5</sup> ἔστε Vat.2 Flor.

<sup>6</sup> πάσῃ om. II Δ

<sup>7</sup> τοῦς τάγε τοῦς Vat 2 Flor.

<sup>8</sup> αὐταὶ Vat.2 Flor. οὗτοι Cobet.

<sup>9</sup> αὐτοῦ II Δ

<sup>10</sup> ἦν σὺ βούλει Cobet, ἦν ἀν βούλη Wilamowitz.

<sup>11</sup><sup>2</sup> (Vat.2 Flor. II Δ)

#### IV. LETTERS OF COURTESANS, 16. 7—17. 1

towards me is such that you display me openly and boast to the other courtesans that I surpass them all, I couldn't bear, by the dear Muses I couldn't, to employ deceit ; I'm not so stony-hearted So if I give up everything, even my own life, to please you, I shall count the cost to me as slight I am well 8 aware that the layout for my entertainment will be talked about not only in Therippidium's house, which is where I'm planning to prepare for you our banquet on Aphroditē's feast day, but also in the whole city of Athens (by Artemis) and in all Greece And in particular those hateful Spartans, in their wilderness and on the mountains of Taÿgetus, will not cease maligning our dinners and applying the censorious laws of Lycurgus to your humane mode of life, in order that they may pass as real men who at Ephesus were foxes.<sup>a</sup> But as for them, my lord, let them go 9 their way, and do you, as a favour to me, remember to keep free the day of our dinner and the hour, any hour you may choose ; the best hour is the one you prefer Farewell

#### Letter 17 [ii. 2]

##### *Leontium<sup>b</sup> to Lamia*

Nothing is harder to please, it seems, than an old

<sup>a</sup> It is not known how this proverbial saying came to be applied to the Spartans in general or to the Spartans at Ephesus in particular. Cf. Aristophanes, *Peace* 1189-1190, Aelian, *Varia Historia* xiii 9, Tsirimbas, pp. 45-46, Wilmowitz in *H* 44 (1909), 467, n. 1

<sup>b</sup> An Athenian courtesan, who, according to Timocrates (below, § 10), was one of Epicurus's mistresses, afterwards concubine of Metrodorus (below, §§ 9-10) See Diogenes Laertius x. 6-7, 23.

## ALCIPHRON

πάλιν μειρακευομένου πρεσβύτου. οἶά με Ἐπίκουρος οὗτος διοικεῖ πάντα λοιδορῶν, πάντα ὑποπτεύων, ἐπιστολὰς ἀδιαλύτους<sup>1</sup> μοι γράφων,  
2 ἐκδιώκων ἐκ τοῦ κήπου. μὰ τὴν Ἀφροδίτην, εἰ  
"Ἀδωνις ἦν, ἥδη ἐγγὺς ὁγδοήκοντα γεγονὼς<sup>2</sup> ἔτη,  
οὐκ ἀν αὐτοῦ ἡνεσχόμην φθειριῶντος καὶ φιλονοσοῦντος καὶ καταπεπιλημένου εὖ μάλα πόκοις ἀντὶ<sup>3</sup>  
πίλων. μέχρι τίνος ὑπομενὲν τις τὸν φιλόσοφον τοῦτον;  
ἐχέτω τὰς Περὶ φύσεως αὐτοῦ Κυρίας δόξας  
καὶ τοὺς διεστραμμένους<sup>4</sup> Κανόνας, ἐμὲ δὲ ἀφέτω<sup>5</sup>  
τὴν<sup>6</sup> φυσικῶς κυρίαν ἐμαυτῆς ἀστομάχητον<sup>6</sup> καὶ  
3 ἀνύβριστον. ὅντως ἐπιπολιορκητὴν<sup>7</sup> ἔχω τοιοῦτον,<sup>8</sup>  
οὐχ οἶν σύ, Λάμια, Δημήτριον μὴ γὰρ ἔστι σωφρονῆσαι<sup>9</sup> διὰ τὸν ἄνθρωπον τοῦτον; καὶ σωκρατίζειν καὶ στωμαλεύεσθαι θέλει καὶ εἰρωνεύεσθαι,  
καὶ Ἀλκιβιάδην τινὰ τὸν<sup>10</sup> Πυθοκλέα νομίζει καὶ  
Ξανθίππην ἐμὲ οἴεται ποιήσειν καὶ πέρας ἀναστᾶσα ὅποιποτε γῆν πρὸ γῆς φεύξομαι μᾶλλον ἢ  
τὰς ἐπιστολὰς αὐτοῦ τὰς ἀδιαπαύστους ἀνέξομαι

4 "Ο δὲ πάντων δεινότατον ἥδη καὶ ἀφορητότατον  
τετόλμηκεν,<sup>11</sup> ὑπὲρ οὖ καὶ γνώμην βουλομένη λαβεῖν

<sup>1</sup><sup>2</sup> (Vat 2 Flor Π Δ)

<sup>1</sup> ἀδιαλείπτους Arnaud, ἀδιανύτους Hermann, ἀδιαλήπτους Capps.

<sup>2</sup> γεγονὼς om. Vat 2 Flor Π.

<sup>3</sup> διεστραμμένας Vat 2 Flor

<sup>4</sup> ἀφέτω Π Δ

<sup>5</sup> ζῆν Vat 2 Flor

<sup>6</sup> ἀστομάχητον Maehly, ἀπεριμάχητον Meiser

<sup>7</sup> ἐπιπολιορκητικὸν Maehly, ἐπιπόλιον πολιορκητὴν Seiler, οἶκοι πολιορκητὴν Meisel.

<sup>8</sup> τοῦτον Maehly

<sup>9</sup> σωφρονίσαι Π Δ

<sup>10</sup> τὸν Cabet: ἥ.

<sup>11</sup> τετόλμηκας Vat 2, τετόλμησεν Π, ἐτόλμησεν Δ

<sup>a</sup> Near the Dipylon Gate, see Judeich, p. 89

man just beginning to play at being a boy again  
 How that Epicurus tries to manage me, scolding me  
 for everything, suspicious of everything, writing me  
 well-sealed letters, chasing me out of his school  
 garden ! <sup>a</sup> I swear by Aphroditē that if he were an <sup>2</sup>  
 Adonis—he's already nearly eighty—I would not put  
 up with him, a louse-ridden valetudinarian all wrapped  
 up in fleeces in place of woollens <sup>b</sup> How long is a girl  
 to endure this “ philosopher ” ? Let him keep his  
*Principal Doctrines about Nature* and his distorted  
*Canons* <sup>c</sup> ; and let him allow me to be mistress <sup>d</sup> of  
 myself, as Nature intended, the object neither of his  
 anger nor of his insolence Such is the greybeard <sup>e</sup> 3  
 who is laying siege to me : I find him a real be-  
 sieger, but not like your Demetrius, my Lamia :  
 indeed because of him is it possible to lead a virtu-  
 ous life ? He wants to be a Socrates and to talk on  
 and on and to feign ignorance, and he regards his  
 Pythocles <sup>f</sup> as an Alcibiades and counts on making  
 me his Xanthippē And the end will be that I  
 shall leave for some destination or other and flee  
 from land to land rather than put up with his inter-  
 minable letters

And now he has ventured upon the most terrible <sup>4</sup>  
 and intolerable conduct of all, and it is because I want

<sup>b</sup> Cf. Suidas s v. Ἐπίκουρος · τοσαύτη δὲ ἄρα ἡ σύντηξις ἡ τοῦ σώματος ἦν ὡς ἀδυνατεῖν καὶ τὴν τῶν ἴματίων φέρειν ἐπιβολήν.

<sup>c</sup> If the text is correct, Alciphron has run three titles into two ; see Diogenes Laertius x. 27, 30 for the Κύριαι δόξαι, the Περὶ φύσεως, and the Κανών

<sup>d</sup> κυρίαν echoes Κυρίας two lines above

<sup>e</sup> This translation presupposes a pun (*ἐπιπόλιος* = *grizzled*), which makes Seiler's emendation superfluous.

<sup>f</sup> A young man with whom Epicurus was in love, see Lucian, *De Morte Peregrini* 43, Diogenes Laertius x. 5.

## ALCIPHRON

τί μοι ποιητέον ἐπέσταλκά σοι Τίμαρχον τὸν καλὸν  
οἰσθα τὸν Κηφισιάθεν<sup>1</sup> οὐκ ἀρνοῦμαι πρὸς τὸν  
νεανίσκον οἰκείως<sup>2</sup> ἔχειν ἐκ πολλοῦ—πρὸς σέ μοι  
τάληθῆ, Λάμια—καὶ τὴν πρώτην ἀφροδίτην ἔμαθον  
παρ' αὐτοῦ σχεδόν<sup>3</sup>. οὗτος γάρ με διεπαρθένευσεν  
5 ἐκ γειτόνων οἰκοῦσαν. ἐξ ἐκείνου τοῦ χρόνου πάντα  
μοι τάγαθὰ πέμπων οὐ διαλέλοιπεν, ἐσθῆτα, χρυ-  
σία,<sup>4</sup> θεραπαίνας θεράποντας Ἰνδᾶς Ἰνδούς.<sup>5</sup> τάλλα  
σιωπῶ ἀλλὰ τὰ μικρότατα προλαμβάνει τὰς ὥρας,  
ἴνα μηδεὶς φθάσῃ με γευσάμενος. τοιοῦτον οὖν<sup>6</sup>  
ἐραστὴν “ἀπόκλεισον” φησὶ “καὶ μὴ προσίτω  
σοι,” ποίοις δοκεῖς αὐτὸν ἀποκαλῶν ὄνόμασιν;  
οὕτε ὡς Ἀττικὸς οὕτε ὡς φιλόσοφος .<sup>7</sup> ἢ<sup>8</sup>  
6 Καππαδοκίας πρῶτος<sup>9</sup> εἰς<sup>10</sup> τὴν Ἑλλάδα ἤκων. ἐγὼ  
μὲν εἰ καὶ ὅλη γένοιτο<sup>11</sup> ἡ Ἀθηναίων πόλις Ἐπι-  
κούρων, μὰ τὴν Ἀρτεμιν οὐ ζυγοστατήσω πάντας  
αὐτοὺς<sup>12</sup> πρὸς τὸν Τίμαρχον βραχίονα, μᾶλλον δὲ  
οὐδὲ πρὸς τὸν δάκτυλον.

Τί σὺ<sup>13</sup> λέγεις, Λάμια, οὐκ ἀληθῆ ταῦτα; οὐ  
δίκαιά φημι; καὶ μὴ δή, δέομαί σου πρὸς τῆς  
Ἀφροδίτης, μή σοι ταῦτα ὑπελθέτω “ἀλλὰ φι-

<sup>2</sup> (Vat.2 Flor. II Δ).

<sup>1</sup> Κηφισιάθεν Seiler. Κηφισιάθεν.

<sup>2</sup> οἰκείως Vat 2, ...οἰκείως Flor, οὐκ οἰκείως II Δ. οὐκ  
ἀνοικείως Meineke

<sup>3</sup> σχεδόν deleted by Polak.

<sup>4</sup> χρυσία Meineke : χρυσεῖα.

<sup>5</sup> Ἰνδᾶς Ἰνδούς Meineke : Ἰνδοὺς Ἰνδᾶς

<sup>6</sup> οὗν II Δ.

<sup>7</sup> Lacuna marked by Reiske.

<sup>8</sup> ἢ ἐκ a few late mss. ἀλλ' οἷον ἐκ Φρυγίας ἢ Polak, ἀλλ' ὡς  
ἐκ Meiser

<sup>9</sup> ἄγροικος Meiser.

#### IV. LETTERS OF COURTESANS, 17. 4-6

advice as to what I ought to do that I have written to you. You know that handsome Timarchus<sup>a</sup> of the deme Cephisia I do not deny that my relations with the young man have been familiar for a long time—to you, Lamia, I must write the truth—and almost the first lesson in love that I had was from him ; for I lived next door to him, and it was he who robbed me of my virginity. From that time on he<sup>5</sup> has never ceased sending me all the good things, clothes, jewellery, Indian maid-servants, Indian men-servants.<sup>b</sup> Of the rest I say nothing. But even in the matter of the smallest delicacies he anticipates the seasons, so that nobody may taste them before I do. So that's the kind of lover about whom our philosopher says, “ Shut him out ; don't let him come near you.” And what sort of names do you think he calls the boy ?—speaking neither like a citizen of Athens nor like a philosopher [but like a clown of . ] or of Cappadocia,<sup>c</sup> the first that ever entered Greece. As for me, if the whole city of Athens were made up<sup>6</sup> wholly of Epicurus, by the goddess Artemis I would not reckon them in the scales as balancing Timarchus's arm, no, not even his finger.

What do you say, Lamia ? Is not all this true ? Am I not right ? And do not, I beg of you by Aphrodité, do not let this answer enter your mind “ But he is

<sup>a</sup> In Plutarch, *Adversus Coloten* 17 (1117 <sup>b</sup>), Metrodorus (of § 9 below) addresses an Epicurean named Timarchus.

<sup>b</sup> Meineke (*Menandri et Philemonis Reliquae* [Berlin, 1823], p. 101) compares Menander, *Kolax*, frag. 292 Kock *θεοῖς Ὀλυμπίοις εὐχάριστα | Ὀλυμπίασι πᾶσι πάσας*

<sup>c</sup> The Cappadocians were in bad repute ; see Demodocus in *Palatine Anthology* xi. 238 Dubner

<sup>10</sup> εἰς om. II Δ.

<sup>12</sup> αὐτοῖς Vat.2 Flor.

<sup>11</sup> γέμοι Meineke.

<sup>13</sup> σοι II Δ

## ALCIPHRON

λόσοφος, ἀλλὰ ἐπιφανῆς, ἀλλὰ πολλοῖς φίλοις κεχρημένος.” λαβέτω καὶ ἡ ἔχω,<sup>1</sup> διδασκέτω δ’ ἄλλους ἐμὲ δὲ<sup>2</sup> οὐδὲν θάλπει ἡ<sup>3</sup> δόξα, ἀλλ’ ὁ<sup>4</sup> θέλω 7 δὸς<sup>5</sup> Τίμαρχον, Δάματερ. ἀλλὰ καὶ δι’ ἐμὲ πάντα ἡνάγκασται ὁ νεανίσκος καταλιπών, τὸ Λύκειον καὶ τὴν ἑαυτοῦ νεότητα καὶ τοὺς συνεφήβους καὶ τὴν ἔταιρείαν, μετ’ αὐτοῦ ζῆν καὶ κολακεύειν αὐτὸν καὶ καθυμνεῖν τὰς ὑπηρημέους αὐτοῦ Δόξας ὁ Ἀτρεὺς οὗτος, “ξέελθε,” φησίν, “ἐκ τῆς ἐμῆς μοναγρίας καὶ μὴ πρόσιθι Λεοντίῳ.” ὡς οὐ δικαιότερον ἔκείνου ἔροῦντος, “σὺ μὲν οὖν μὴ πρόσιθι τῇ ἐμῇ” 8 καὶ ὁ μὲν νεανίσκος ὡν ἀνέχεται τὸν υστερον<sup>6</sup> ἀντεραστὴν γέροντα, ὁ δὲ τὸν δικαιότερον οὐχ ὑπομένει.

Τί ποιήσω, πρὸς τῶν θεῶν ἵκετεύω σε, Λάμια. νὴ τὰ μυστήρια, νὴ τὴν τούτων τῶν κακῶν ἀπαλλαγὴν, ὡς ἐνθυμηθεῖσα τοῦ Τιμάρχου τὸν χωρισμὸν ἄρτι ἀπέψυγμαι καὶ ἴδρωκα<sup>7</sup> τὰ ἄκρα καὶ ἡ καρδία 9 μου ἀνέστραπται. δέομαί σου, δέξαι με πρὸς σεαυτὴν ἡμέρας ὀλίγας, καὶ ποιήσω τοῦτον αἰσθάνεσθαι πηλίκων ἀπῆλαυεν ἀγαθῶν ἔχων ἐν τῇ οἰκίᾳ με. καὶ οὐκέτι φέρει τὸν κόπον,<sup>8</sup> εὐ<sup>9</sup> οἶδα· πρεσβευτὰς εὐθὺς πρὸς ἡμᾶς διαπέμψεται Μητρόδωρον 10 καὶ Ἐρμαρχον<sup>9</sup> καὶ Πολύαινον. ποσάκις οἴει με,

<sup>1</sup> ς<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> καὶ ἀγὼ ἔχω Cobet

<sup>2</sup> γε Seiler, γὰρ Schiepers

<sup>3</sup> ἡ Reiske: τα MSS. Deleted by Hercher.

<sup>4</sup> οὖν Π Δ

<sup>5</sup> δὸς Ald.: δὲ.

<sup>6</sup> ἔτερον Π Δ

<sup>7</sup> ἴδρωκα Meineke. ἴδρω καὶ

<sup>8</sup> κόπον Polak: κόρον MSS. κότον Meiser, τὸ νῦν παρόν Capps.

<sup>9</sup> Ἐρμαχον Flor. II Δ

<sup>a</sup> Cf. Aristaenetus 1 24 (154. 28-29 Hercher) ἐμὲ γὰρ οὐδὲν θάλπει κέρδος, ἀλλ’ ὁ θέλω θέλω δὲ Λῦσιν

## IV LETTERS OF COURTESANS, 17 6-10

a philosopher, he is distinguished, he has a host of friends ” Let him take what I have too, say I , but let him save his lectures for other people ” Reputation ” does not warm my heart at all , no, Demeter, give me what I want—Timarchus.<sup>a</sup> Furthermore 7 because of me the lad has been compelled to abandon everything—the Lyceum, and his own youth, and his young comrades, and his club life—and to live with the Master and flatter him and sing the praise of his windy *Doctrines*. But this Atreus <sup>b</sup> says, “ Get out of my preserve and don’t go near Leontium ” ; as if Timarchus could not say, with better right, “ On the contrary, don’t you come near my girl ” And 8 he, though still a youth, puts up with his rival, the latecomer, an old man, but the latter cannot abide the man with the juster claim.

What shall I do, Lamia ? In heaven’s name I implore you I swear by the Mysteries, as I hope for release from these calamities, that at the very thought of separation from Timarchus I have at this moment turned cold, and my hands and feet have begun to sweat, and my heart has turned upside down.<sup>c</sup> I 9 beg you, take me into your home for a few days, and I will make this dotard realize how great his blessings were when he had me in his house And I’m sure he can no longer stand his suffering , he will promptly send ambassadors to me—Metrodorus and Hermarchus and Polyaenus <sup>d</sup> How often do 10

<sup>b</sup> Meiser compares Plato, *Cratylus* 395 b ; see also Tsirimbas, p 19.

<sup>c</sup> Cf. Sappho 2, a description of the physical effects of love.

<sup>d</sup> Metrodorus of Lampsacus, Hermarchus of Mytilenē, and Polyaenus of Lampsacus were pupils of Epicurus , Hermarchus succeeded to the headship of the School.

## ALCIPHRON

Λάμια, πρὸς αὐτὸν ἴδιᾳ παραγενομένην εἰπεῖν, “τὶ ποιεῖς, Ἐπίκουρε; οὐκ οἶσθα ὡς<sup>1</sup> διακωμῷδεῖ σε Τιμοκράτης ὁ Μητροδώρου ἀδελφὸς<sup>2</sup> ἐπὶ τούτοις ἐν ταῖς ἐκκλησίαις, ἐν τοῖς θεάτροις, παρὰ τοῖς ἄλλοις σοφισταῖς, ” ἀλλὰ τί ἔστιν<sup>3</sup> αὐτῷ ποιῆσαι, ἀναίσχυντός ἐστι τὸ ἔραν. καὶ ἐγὼ ἔσομαι τοίνυν ὅμοία τις αὐτῷ<sup>4</sup> καὶ οὐκ ἀφήσω τὸν ἔμὸν Τίμαρχον. ἔρρωσο.

18 [ii. 3]

### Μένανδρος Γλυκέρα

Ἐγὼ μὰ τὰς Ἐλευσινίας θεάς, μὰ τὰ μυστήρια αὐτῶν, ἃ σοι καὶ ἐναντίον ἐκείνων ὥμοσα πολλάκις, Γλυκέρα, μόνος μόνη, ὡς οὐδὲν ἐπαίρω<sup>5</sup> τάμα, οὐδὲ βουλόμενος σου χωρίζεσθαι<sup>6</sup> ταῦτα καὶ λέγω καὶ γράφω. τί γὰρ ἔμοι χωρὶς σοῦ γένοιτο<sup>7</sup> ἄν οὐδιον; τί δὲ<sup>8</sup> ἐπαρθῆναι μεῖζον δυναίμην τῆς σῆς φιλίας εἰ? καὶ τὸ ἔσχατον ήμῶν γῆρας διὰ τοὺς σοὺς τρόπους

<sup>1</sup> x<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> ὅτι II Δ.

<sup>2</sup> ἀδελφὸς added by Schepers mss indicate lacuna

<sup>3</sup> ἔστιν Seiler. - ἔστιν

<sup>4</sup> τοίνυν ὅμοία τις αὐτῷ Fobes: τοίνυν ὅμοία τις αὐτῷ ἀναίσχυντος Vat 2(?) Flor. II, ὅμοία τοίνυν αὐτῷ ἀναίσχυντος Ald., ὅμοία τις αὐτῷ Meineke

Φ x<sup>2</sup> (Vat 2 Flor II Δ)

<sup>5</sup> ἐπαίρων Φ.

<sup>6</sup> σου χωρίζεσθαι Bergler σοι χωρίζεσθαι

<sup>7</sup> ἐπει Seiler.

<sup>a</sup> Cf. Diogenes Laertius x 6-7.

<sup>b</sup> For the question of Glycera's historicity see above, p. 252,

## IV. LETTERS OF COURTESANS, 17. 10—18 2

you think, Lamia, I have gone to him privately and said, “ What are you doing, Epicurus ? Don’t you know that you are being ridiculed for this by Timocrates <sup>a</sup> the brother of Metrodorus, in the Assembly, in the theatre, in the company of the other sophists ? ” But what can be done with him ? He is shameless in his passion Well, I shall be just about as shameless as he is, and I shall not let my Timarchus go. Farewell.

## Letter 18 [u. 3]

*Menander to Glycera <sup>b</sup>*

By the Eleusinian goddesses I now swear, by their Mysteries, by which I have sworn to you <sup>c</sup> in their very presence many a time, Glycera, when you and I were alone together, that I do not exalt myself nor yet desire to be separated from you when I both tell you and put in writing the following. For 2 what pleasure could come to me apart from you ? What greater exaltation could be mine than your love, inasmuch as, thanks to your character and your manners, even our extreme old age will to me

note a. The historicity of this letter and of the following letter is defended by F. Wilhelm (“ Zur Elegie,” *RhM* 71 [1916], 137-142), who suggests that they may have been, through some Greek or Latin elegiac intermediary, the source of Ovid, *Amores* ii. 16

<sup>c</sup> Cf Menander, frag. 569 Kock, possibly from the *Perikeiromenē* :

Γλυκέρα, τί κλάεις, δύνινώ σοι τὸν Δία  
τὸν Ὄλύμπιον καὶ τὴν Ἀθηνᾶν, φιλτάρη,  
δύωμοκως καὶ πρότερον ἡδη πολλάκις

## ALCIPHRON

3 καὶ τὰ σὰ<sup>1</sup> ἥθη νεότης ἀεὶ φανεῖται μοι, καὶ συννεάσαιμεν ἀλλήλοις καὶ συγγηράσαιμεν, καὶ νὴ τοὺς θεοὺς συναποθάνοιμεν, ἀλλ᾽ αἰσθανόμενοι, Γλυκέρα, ὅτι συναποθνήσκομεν,<sup>2</sup> ἵνα μηδετέρῳ ἥμῶν<sup>3</sup> ἐν “Αἰδους συγκαταβαίη τις ζῆλος, εἴ<sup>4</sup> τινων ἄλλων ὁ σωθεὶς πειράσεται ἀγαθῶν. μὴ δὴ<sup>5</sup> γένοιτο μοι πειραθῆναι σοῦ μηκέτ’ οὔσης· τί γάρ ἂν ἔτι καταλείποιτο<sup>6</sup> ἀγαθόν,

4 “Αδὲ νῦν ἥπειξέ με ἐν Πειραιεῖ μαλακιζόμενον (οἰσθα γάρ μου τὰς συνήθεις ἀσθενείας, ἃς οἱ μὴ φιλοῦντές με τρυφὰς καὶ σαλακωνίας καλεῖν εἰώθασιν) ἐπιστεῦλαί σοι ἐν ἀστει<sup>7</sup> μενούσῃ διὰ τὰ 5 ‘Αλῶα τῆς θεοῦν, ταῦτ’ ἐστίν ἐδεξάμην ἀπὸ Πτολεμαίου τοῦ βασιλέως Αἰγύπτου γράμματα, ἐν οἷς δεῖται μου πάσας δεήσεις, καὶ προτρέπεται βασιλικῶς ὑπισχνούμενος τὸ δὴ λεγόμενον τοῦτο τὰ τῆς γῆς ἀγαθὰ καὶ ἐμὲ καὶ Φιλήμονα καὶ γάρ ἐκείνῳ γράμματα κεκομίσθαι φησί<sup>8</sup> καὶ αὐτὸς δὲ ὁ Φιλήμων ἐπέστειλέ μοι τὰ ἴδια δηλῶν ἐλαφρότερα καὶ ὡς οὐ Μενάνδρῳ γεγραμμένα ἦττον λαμπρά 6 ἀλλ’ ὄψεται καὶ βουλεύσεται τὰ ἴδια οὐτος.

‘Εγὼ δὲ οὐ περιμενῶ βουλάς, ἀλλὰ σύ μοι, Γλυκέρα, καὶ γνώμη καὶ Ἀρεοπαγῆτις βουλὴ καὶ

Φ. x<sup>2</sup> (Vat 2 Flor Π Δ).

<sup>1</sup> σὰ added by D'Orville

<sup>2</sup> συναποθνήσκομεν ομ. Π Δ

<sup>3</sup> ἥμῶν Φ.

<sup>4</sup> ζῆλος εἴ Φ, ηλος ἡ Vat.2 Π Δ, . . . ἡ Flor.

<sup>5</sup> δὴ Φ, δὲ x<sup>2</sup>.

<sup>6</sup> καταλίποιτο Φ Vat 2, καταλίποι τὸ Flor

<sup>7</sup> ἀστυ Φ, Vat.2

<sup>8</sup> φησί Hirschig. φασί mss Deleted by Meiser

<sup>a</sup> Cf. Aristophanes, *Wasps* 1168-1169. πλουσίως | ὡδὶ προβὰς τρυφερόν τι διασαλακώνισον

#### IV. LETTERS OF COURTESANS, 18. 3-6

always seem youth? May we be young together, 3  
 may we grow old together too; yes, by heaven, may  
 we meet death together—provided only, Glycera,  
 that we perceive that death is coming on us both, so  
 that neither of us may carry down to Hades' house  
 any jealous misgiving that the survivor is to experi-  
 ence any further pleasures. I pray that I may not  
 experience them again when you no longer live; for  
 what good thing could still remain for me?

The urgent purpose of my present letter, which I 4  
 write in illness at the Peiraeus—you know about those  
 periods of weakness I am subject to, which those who  
 do not like me are wont to call self-indulgence and  
 giving myself airs<sup>a</sup>—is to convey to you, while you  
 are staying in town for the Threshing Festival of the  
 Goddess,<sup>b</sup> the following message. I have received 5  
 from Ptolemy,<sup>c</sup> king of Egypt, a letter, in which he  
 makes the most earnest entreaties, promising, in  
 royal fashion, “all the goods of the earth,” as the  
 saying goes,<sup>d</sup> and extending an invitation not only to  
 me but to Philemon; for he says that Philemon too  
 has received a letter. And Philemon himself has  
 written me, disclosing his own invitation, which is in  
 lighter vein and, since not addressed to Menander,  
 in less elegant style, but he will look to the matter 6  
 and take his own counsel.

As for me, I shall not wait for counsel; no, Glycera,  
 you have always been and now shall be my judge-  
 ment and my Council of the Areopagus and my

<sup>b</sup> Demeter. See above, p 143, note b.

<sup>c</sup> Ptolemy Soter. Pliny, *Natural History* vii 30. 31, says  
 the invitation was sent to Menander, but does not mention  
 Philemon.

<sup>d</sup> Meineke (*FCG* iv p 334) sees in these words a line of  
 Menander. τὸ δὴ λεγόμενον τοῦτο τῆς γῆς τάγαθά.

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‘Ηλιαία, ἅπαντα τὴν Ἀθηνᾶν, ἀεὶ γέγονας καὶ  
 7 τὴν ἔση. τὰς μὲν οὖν ἐπιστολὰς τοῦ βασιλέως  
 σοι διεπεμψάμην, ἵνα δὴ<sup>1</sup> κόπτω σε δὶς καὶ τοῖς  
 ἐμοῖς καὶ τοῖς ἐκείνου γράμμασιν ἐντυγχάνουσαν· ἀ  
 8 δὲ ἐπιστέλλειν αὐτῷ ἔγγυακα,<sup>2</sup> βούλομαι σε εἰδέναι  
 πλεῖν μὲν καὶ εἰς Αἴγυπτον ἀπιέναι μακρὰν οὔτως  
 καὶ ἀπωκισμένην βασιλείαν οὖσαν, μὰ τοὺς δώ-  
 δεκα θεούς, οὐδὲ<sup>3</sup> ἐνθυμοῦμαι. ἀλλ’ οὐδὲ εἰ ἐν  
 Αἴγυνη ταύτη γε τῇ πλησίον ἔκειτο Αἴγυπτος, οὐδὲ  
 οὔτως ἐν νῷ ἀν ἔσχον ἀφεὶς τὴν ἐμὴν βασιλείαν τῆς  
 σῆς φιλίας μόνος ἐν τοσούτῳ ὅχλῳ Αἴγυπτίων  
 9 χωρὶς Γλυκέρας ἐρημίαν πολυάνθρωπον ὁρᾶν. ἦδιον  
 γάρ καὶ ἀκινδυνότερον τὰς σὰς θεραπεύω μᾶλλον  
 ἀγκάλας ἢ τὰς αὐλὰς<sup>4</sup> ἀπάντων τῶν σατραπῶν καὶ  
 βασιλέων<sup>5</sup>. ἐπικίνδυνον μὲν τὸ λίαν ἐλεύθερον,<sup>6</sup>  
 εὐκαταφρόνητον δὲ τὸ κολακεῦον, ἀπιστον δὲ τὸ  
 10 εὐτυχούμενον ἐγώ δὲ καὶ τὰς θηρικλείους<sup>7</sup> καὶ  
 τὰ καρχήσια καὶ τὰς χρυσίδας καὶ πάντα τὰ ἐν  
 ταῖς αὐλαῖς ἐπίφθονα παρὰ τούτοις ἀγαθὰ φυόμενα,  
 τῶν κατ’ ἔτος Χοῶν καὶ τῶν ἐν τοῖς θεάτροις  
 Ληναίων καὶ τῆς χθιζῆς ἀμαλογίας<sup>8</sup> καὶ τῶν τοῦ  
 Λυκείου γυμνασίων καὶ τῆς ἱερᾶς Ἀκαδημίας οὐκ

Φ x<sup>2</sup> (Vat 2 Flor. II Δ)

<sup>1</sup> δὴ Μεινέκε· μῆ.

<sup>2</sup> ἔγγων ἀν II (corr.), ἔγγων κᾶν Δ.

<sup>3</sup> οὐδὲν II Δ

<sup>4</sup> αὐλὰς added by Bergler.

<sup>5</sup> Cobet, reading αὐλὰς in place of ἀγκάλας, inserts ίνα. Capps, rejecting Bergler's αὐλὰς above, inserts ἀκοάς, οὐπερ.

<sup>6</sup> λίαν ἐλεύθερον Maehly: ἀνελεύθερον

<sup>7</sup> θηρικλείους Bergler: ἡρακλείους.

<sup>8</sup> ἀμαλογίας Vat 2 Flor. II, ἀνολογίας Δ, ὀμολογίας Φ. πιθογίας Hercher, Ἀμαλολογίας Wilamowitz

<sup>a</sup> The high court of the Areopagus, even after the reforms of Ephialtes had stripped it of its political powers, retained

#### IV. LETTERS OF COURTESANS, 18. 6-10

Helastic Court<sup>a</sup>—aye everything, I swear by Athena  
Well then, I am sending you the King's letter, that 7  
I may indeed bore you twice—by making you read  
both my letter and the King's ; and I want you to  
know what answer I have decided to make to him To 8  
take a sea voyage and depart for Egypt, a kingdom so  
distant and remote, no, by the Twelve Gods,<sup>b</sup> I cannot  
so much as think of it. No, even if Egypt were in  
Aegina yonder, close at hand, even so I would not  
have entertained the notion of giving up my own  
kingdom, your love, and alone in that great throng  
of Egyptians, without Glycera, of looking upon a.  
populous wilderness. With greater pleasure and less 9  
danger I woo the favour of your embraces than the  
courts of all the satraps and kings in the world ; too  
great frankness is dangerous, flattery despicable, suc-  
cess precarious As for their Thericlean cups <sup>c</sup> and 10  
their goblets and their gold plate and all the treasures  
that in their courts thrive and breed envy, I would  
not take them in exchange for our yearly Pitcher  
Feast,<sup>d</sup> for the plays in the theatre at the Lenaea,  
for our prattle of yesterday, for our exercises in the  
Lyceum, or for our sacred Academy, I swear I would  
much of its ancient prestige The Helaea was powerful  
because it had jurisdiction over most kinds of suits and  
because its decisions were not subject to appeal.

<sup>b</sup> The Twelve Gods, whose altar was found by T. L. Shear (*Hesperia* 4 [1935], 355-358) in the northern part of the Athenian agora, were listed by Ennius (in *Martianus Capella* 1. 42) as follows .

Iuno Vesta Minerva Ceresque Diana Venus Mars  
Mercurius Iovis Neptunus Vulcanus Apollo

<sup>c</sup> Thericles, a Corinthian potter, whose work was famous  
See Bentley's *Dissertation upon the Epistles of Phalaris*,  
II.

<sup>d</sup> The second day of the Anthesteria.

ἀλλάττομαι, μὰ τὸν Διόνυσον καὶ τὸν βακχικοὺς  
 αὐτοῦ κισσούς, οἷς στεφανωθῆναι μᾶλλον ἢ τοῖς<sup>1</sup>  
 Πτολεμαίου βιούλομαι διαδήμασιν, δρώσης καὶ  
 καθημένης ἐν τῷ θεάτρῳ Γλυκέρας. ποῦ γὰρ  
 ἐν Αἰγύπτῳ ὅψομαι ἐκκλησίαν καὶ ψῆφον ἀνα-  
 11 διδομένην; ποῦ δὲ δημοκρατικὸν ὅχλον οὕτως  
 ἐλευθεριάζοντα, ποῦ δὲ θεσμοθέτας ἐν τοῖς Ἱεροῖς  
 κώμοις<sup>2</sup> κεκισσωμένους, ποῖον περισχούντισμα,  
 ποίαν αἴρεσιν, ποίους Χύτρους;<sup>3</sup> Κεραμεικόν,  
 ἀγοράν, δικαστήρια, τὴν καλὴν ἀκρόπολιν, τὰς  
 σεμνὰς θεάς, τὰ μυστήρια,<sup>4</sup> τὴν γειτνιῶσαν Σαλα-  
 μῆνα, τὰ στενά,<sup>5</sup> τὴν Ψυτταλίαν, τὸν<sup>6</sup> Μαραθώνα,  
 ὅλην ἐν ταῖς Ἀθήναις τὴν Ἑλλάδα, ὅλην<sup>7</sup> τὴν  
 Ἰωνίαν, τὰς Κυκλαδας πάσας;

12 Ἀφεὶς ταῦτα καὶ Γλυκέραν μετ' αὐτῶν εἰς Αἴ-  
 γυπτον ἀπέλθω<sup>8</sup> χρυσὸν λαβεῖν καὶ ἄργυρον καὶ  
 πλοῦτον;<sup>9</sup> ὃ μετὰ τίνος χρήσομαι; μετὰ Γλυ-  
 13 κέρας τοσοῦτον διατεθαλασσευμένης, οὐ πενία δέ  
 μοι ἔσται χωρὶς αὐτῆς ταῦτα; ἔαν δὲ ἀκούσω τοὺς  
 σεμνοὺς ἔρωτας εἰς ἄλλον αὐτὴν μετατεθεικέναι,  
 οὐ σποδός μοι πάντες οἱ θησαυροὶ γενήσονται, καὶ  
 ἀποθνήσκων τὰς μὲν λύπας ἔμαυτῷ συναποίσω, τὰ  
 δὲ χρήματα τοῖς ἴσχύουσιν ἀδικεῖν ἐν μέσῳ κεί-  
 σεται; ἢ μέγα τὸ συμβιοῦν Πτολεμαίῳ καὶ σα-

Φ x<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>1</sup> τοῦ Φ, ταῖς Vat 2.

<sup>2</sup> τοῖς Ἱεροῖς κώμοις Reiske. ταῖς Ἱεραῖς κώμαις Φ, ταῖς  
 Ἱεραῖς κόμαις x<sup>2</sup>.

<sup>3</sup> ξυστούς Maehly

<sup>4</sup> τὴν—μυστήρια om. Π Δ

<sup>5</sup> τὰ στενά om. Π Δ.

<sup>6</sup> τὴν Π Δ.

<sup>7</sup> ὅλην om. Φ.

<sup>8</sup> ἀπέλθω Schepers: διέλθω

<sup>9</sup> καὶ πλοῦτον x<sup>2</sup>, πλοῦτον δέ Φ.

#### IV. LETTERS OF COURTESANS, 18 10-13

not, by Dionysus and his Bacchic ivy leaves, with which I had rather be crowned, while Glycera sat in the theatre and looked on, than with the diadems of Ptolemy Where indeed in Egypt shall I see an Assembly of the people or a question put to the vote ? And where a democratic populace exercising such 11 freedom ? And where administrators of the law garlanded with ivy at the sacred rites of festival ? <sup>a</sup> What roped enclosure <sup>b</sup> shall I see ? What election of magistrates ? What Feast of Pots ? <sup>c</sup> Cerameicus, market place, jury courts, lovely Acropolis, Dread Goddesses,<sup>d</sup> Mysteries, Salamis hard by, the Narrows,<sup>e</sup> Psyttalia, Marathon, all Greece in Athens, all Ionia, all the Cyclades ?

Shall I abandon these, and with them Glycera, and 12 go off to Egypt to get gold and silver and riches ? With whom shall I enjoy the riches ? With Glycera, so far separated from me by the sea ? Apart from 13 her will not these things for me spell poverty ? And if I hear that she has transferred to someone else the love that I adore, will not all my treasures turn to ashes ? <sup>f</sup> And when I die am I to carry off my sorrows with me, whereas my money will be left as a prize for those that are strong enough to wrong me ? Or is it so great a thing to consort with Ptolemy :

<sup>a</sup> For the use of the word *κῶμοι* to designate the festival of the City Dionysia see Capps in *Hesperia* 12 (1943), 9.

<sup>b</sup> In the Athenian agora, see Judeich, p 350

<sup>c</sup> The third day of the Anthesteria Browning drew on §§ 10-11 in "Balaustion's Adventure" See S N Deane in *CJ* 9 (1914), 278-279

<sup>d</sup> The Furies, whose sanctuary lay between the Areopagus and the Acropolis.

<sup>e</sup> Between Salamis and Attica.

<sup>f</sup> For this commonplace of love poetry see F Wilhelm in *Ph* 60 (1901), 590.

τράπαις καὶ τοιούτοις<sup>1</sup> ψόφοις, ὃν οὔτε τὸ φιλικὸν  
 14 βέβαιον οὔτε τὸ διεχθρεῦον ἀκίνδυνον; ἐὰν δὲ  
 διοργισθῇ τί μοι Γλυκέρα, πάξ,<sup>2</sup> αὐτὴν ἀρπάσας<sup>3</sup>  
 κατεφίλησα· ἀν ἔτι ὄργιζηται, μᾶλλον αὐτὴν ἐβι-  
 σάμην· καν βαρυθύμως ἔχη, δεδάκρυκα· καὶ πρὸς  
 ταῦτ<sup>4</sup> οὐκέθ<sup>5</sup> ὑπομείναστα τὰς ἐμὰς λύπας, δεῖται  
 λοιπὸν οὔτε στρατιώτας ἔχουσα οὔτε δορυφόρους  
 οὔτε φύλακας ἐγὼ γάρ αὐτῇ<sup>6</sup> εἰμι πάντα

15 Ἡ<sup>7</sup> μέγα καὶ θαυμαστὸν ἰδεῖν τὸν καλὸν Νεῖλον  
 οὐ μέγα δὲ καὶ τὸν Εὐφράτην ἰδεῖν, οὐ μέγα δὲ  
 καὶ τὸν Ἰστρον, οὐ τῶν<sup>8</sup> μεγάλων καὶ ὁ Θερμώ-  
 δων, ὁ Τίγρις, ὁ Ἀλυς, ὁ Ῥῆνος;<sup>9</sup> εἰ μέλλω πάντας  
 τοὺς ποταμοὺς δρᾶν, καταβαπτισθήσεται μοι τὸ ζῆν  
 16 μὴ βλέποντι<sup>10</sup> Γλυκέραν. ὁ δὲ Νεῖλος οὗτος, καί-  
 περ ὃν καλός, ἀλλ ἀποτεθηρίωται, καὶ οὐκ ἔστιν  
 οὐδὲ<sup>11</sup> προσελθεῖν αὐτοῦ ταῖς δίναις ἐλλοχωμένου  
 τοσούτοις κακοῖς. ἐμοὶ γένοιτο χώματος καὶ τάφου  
 πατρώου τυχεῖν. ἐμοὶ γένοιτο, βασιλεῦ Πτολε-  
 μαῖ,<sup>12</sup> τὸν Ἀττικὸν ἀεὶ στέφεσθαι κισσὸν καὶ τὸν  
 ἐπ<sup>13</sup> ἐσχάρας ὑμνῆσαι κατ<sup>14</sup> ἔτος Διόνυσον, τὰς μυ-  
 στηριώτιδας ἄγειν τελετάς, δραματουργεῖν τι καινὸν  
 ταῖς ἐτησίοις<sup>15</sup> θυμέλαις δρᾶμα, γελῶντα καὶ χαί-  
 ροντα καὶ ἀγωνιῶντα καὶ φοβούμενον καὶ νικῶντα.  
 17 Φιλήμων δὲ εὐτυχείτω καὶ τάμα ἀγαθὰ γενόμενος

Φ x<sup>2</sup> (Vat.2 Flor. II Δ)

<sup>1</sup> καίτοι οὐ τοῖς Vat 2 Flor.

<sup>2</sup> πάξ L A. Post: ἄπαξ.

<sup>3</sup> ἀρπάξας II Δ

<sup>4</sup> αὐτῇ Irmisch. αὐτῆς.

<sup>5</sup> ἡ Flor., ἡ cet

<sup>6</sup> οὐ τῶν Φ Vat 2 Flor., οὗτω II Δ.

<sup>7</sup> ὁ Ῥῆνος deleted by Meineke on the ground that Alciphron would not have ascribed knowledge of the Rhine to Menander.

<sup>8</sup> μοι after βλέποντι om Ald

<sup>9</sup> οὐδὲ Seiler. οὔτε

<sup>10</sup> χώματος καὶ τάφου πατρώου τυχεῖν ἐμοὶ γένοιτο, βασιλεῦ

#### IV. LETTERS OF COURTESANS, 18. 13-17

and with satraps and suchlike big noises, whose friendship is not constant nor their enmity free from risk ? Now, if Glycera becomes angry with me— 14 enough said, I draw her to me and give her a kiss ; if she continues to be angry, I press her tighter ; and if she's sulky, I'm all tears Faced with this, she's no longer able to resist my grief but begs for mercy then—since she has no troops or bodyguards or sentinels ; for to her I am everything

Surely it is a great and wondrous thing to see the 15 lovely Nile ; but is it not a great thing also to see the Euphrates ? And is it not a great thing also to see the Ister ? Are not the Thermelon too, the Tigris, the Halys, the Rhine among the mighty streams ? If I am to see all the rivers, my life will be completely submerged, being deprived of the sight of Glycera This river Nile, fair though it be, yet is 16 infested with crocodiles, and one may not even approach its whirlpools, so many dangers lurk therein May it be my lot to find a mound of earth and a grave in my own country ! O King Ptolemy, may it be my lot always to be crowned with a wreath of Attic ivy and every year to raise my voice in honour of Dionysus of the Hearth,<sup>a</sup> to perform the rites of the Mysteries, and to bring out a new play at the annual scenic contests, laughing, rejoicing, eagerly contending, fearing defeat, and coming out the victor ! Let Philemon go to Egypt and enjoy my blessings 17

<sup>a</sup> This passage indicated that hymns were sung before the statue of Dionysus at his altar near the Academy at the beginning of the City Dionysia, see Deubner, *Attische Feste*, p 139

Πτολεμαῖς Vahlen : βασιλεῦ Πτολεμαῖς, χώματος καὶ τάφου πατρώου τυχεῖν. ἐμοὶ γένοιτο <sup>11</sup> ἐπησίας Φ.

## ALCIPHRON

ἐν Αἰγύπτῳ· οὐκ ἔχει Φιλήμων Γλυκέραν τινά, οὐδὲ  
ἄξιος ἦν ἵσως τοιούτου ἀγαθοῦ σὺ δὲ ἐκ τῶν  
Ἀλώων δέομαι, Γλυκέριον, εὐθὺς πετομένη πρὸς  
ἡμᾶς ἐπὶ τῆς ἀστράβης φέρου. μακροτέραν ἑορτὴν  
οὐδέποτε ἔγνων οὐδὲ ἀκαιροτέραν<sup>1</sup> Δήμητρε,  
ἴλεως γενοῦ

19 [ii. 4]

### Γλυκέρα Μενάνδρῳ

“Ἄσ<sup>2</sup> διεπέμψω μοι τοῦ βασιλέως<sup>3</sup> ἐπιστολὰς εὐ-  
θὺς ἀνέγνων. μὰ τὴν Καλλιγένειαν, ἐν ἣς<sup>4</sup> νῦν  
εἰμι, κατέχαιρον, Μένανδρε, ἐκπαθής<sup>5</sup> ὑπὸ ἡδονῆς  
γινομένη, καὶ τὰς παρούσας οὐκ ἐλάνθανον ἦν δὲ  
ἡ τε μῆτηρ μου καὶ ἡ ἐτέρα ἀδελφὴ Εὐφρόνιον<sup>6</sup>  
καὶ τῶν φίλων ἦν οἰσθα καὶ παρὰ σοὶ ἐδεύπησε  
πολλάκις, καὶ ἐπήνεις αὐτῆς τὸν ἐπιχώριον ἀττικι-  
σμόν, ἀλλ’ ὡς φοβούμενος αὐτὴν ἐπαινεῖν—ὅτε καὶ  
μειδιάσασα θερμότερόν σε κατεφίλησα—οὐ μέμνη-  
2 σαι, Μένανδρε; θεασάμεναι δέ<sup>7</sup> με παρὰ τὸ εἰώθος  
καὶ τῷ προσώπῳ καὶ τοῖς ὀφθαλμοῖς χαίρουσαν,  
“ὦ Γλυκέριον,” ἔροντο, “τέ<sup>8</sup> σοι τηλικοῦτον γέ-  
γονεν ἀγαθόν, ὅτι καὶ ψυχῇ καὶ σώματι καὶ πᾶσιν  
ἄλλοιοτέρα νῦν ἡμῖν πέφηνας; καὶ τὸ σῶμα γεγά-  
νωσαι καὶ διαλάμπεις ἐπιχάριτόν τι καὶ εὐκταῖον.”

Φ x<sup>2</sup> (Vat.2 Flor. Π Δ).

<sup>1</sup> ἀκαιροτέραν Ald. • ἀκεραιοτέραν

Φ x<sup>2</sup> (Vat.2 Flor. Π Δ).

<sup>2</sup> ὡς Π Δ.

<sup>3</sup> Π Δ insert τὰς.

<sup>4</sup> ἣς Δ, ἥ set.

<sup>5</sup> ἐκπαθής Ald. • ἐκπάλης.

<sup>6</sup> Εὐφρόνιον Meineke. Εὐφόριον.

<sup>7</sup> θεασάμεναι δέ Ald θεασάμενός.

<sup>8</sup> Φ inserts οσια τι.

there along with his own! He hasn't any Glycera, and perhaps he was not worthy of such a treasure. And as for you, dear Glycera, immediately after the Threshing Festival, I pray, mount your saddle and hasten on wings to me A longer festival I have never known, nor one more inopportune Demeter, forgive if I offend.

Letter 19 [ii. 4]

*Glycera to Menander*

I immediately read the King's letter which you sent me. And, by our goddess Calligeneia,<sup>a</sup> in whose temple I now am, I was delighted, Menander; I was beside myself with pleasure, and the women present did not fail to notice it. My mother was there, and my other sister Euphronium, and one of my friends, a girl you know; and she has often had dinner at your house, and you used to praise her for speaking like a true native of Attica, though you did it as if you were afraid to praise her—the time when I smiled and gave you an especially fervent kiss—don't you remember, Menander? When they saw that both my face and my eyes betrayed unusual happiness, they said, "Dear Glycera, what great good fortune has come to you that you now appear to us so changed in soul and in body and in every way? You are radiant all over, and your glowing beauty be-speaks happiness and answered prayer" "Ptolemy,

<sup>a</sup> Demeter see above, p. 143, note *d*

#### IV. LETTERS OF COURTESANS, 19. 2-5

king of Egypt," I replied, " is sending for my Menander, promising him half of his kingdom, so to speak," raising my voice and speaking with greater emphasis in order that all the women there might hear ; and as I spoke I flaunted and flourished in my hands the letter with its royal seal " Are you glad, 3 then, to be left behind ? " said they But it wasn't that, Menander. No, by the Goddesses,<sup>a</sup> I could never be made to believe this—not even if the proverbial ox were to speak and tell me so <sup>b</sup>—that my Menander would ever be willing or able to leave me, his Glycera, behind in Athens, and, without me, to be monarch of Egypt in the midst of all its wealth. On the contrary, this at any rate was plain from the 4 King's letter, which I read : he had apparently heard about my relations with you and wanted, by sly innuendo, with an Egyptian version of Attic wit, to tease you good-naturedly. I am glad of this, that the story of our love has crossed the sea even to Egypt and has reached the King ; and he certainly is convinced, by what he has heard, that he strives for the impossible when he wants Athens to cross the sea to him What indeed is Athens without 5 Menander? And what is Menander without Glycera? For it is I who sort out the masks <sup>c</sup> and dress the actors, and I stand in the wings, gripping my fingers, until the theatre breaks into applause

<sup>b</sup> Cf Tsirimbas, pp. 46-47 ; Weissenborn-Muller on Livy xxxv 21. 4.

<sup>c</sup> Cf the Lateran Menander-Relief (M. Bieber, *Die Denkmäler zum Theaterwesen im Altertum* [Berlin, 1920], plate 88 and pp 156-157). A Körte (*H* 54 [1919], 88) is mistaken in claiming that Alciphron's words represent Menander as acting ; see W. Schmid, " Menandros-Glykera," *WKPh* 36 (1919), 166-167.

## ALCIPHRON

ταλίση τὸ θέατρον καὶ τρέμουσα· τότε νὴ τὴν  
 Ἀρτεμιν ἀναψύχω καὶ περιβάλλουσά σε τὴν ἱερὰν  
 τῶν δραμάτων<sup>1</sup> ἐκείνων<sup>2</sup> κεφαλὴν ἐναγκαλίζομαι  
 6 ἀλλ’ ὅ γε ταῖς φύλαις τότε χαίρειν ἔφην, τοῦτ’ ἦν,  
 Μένανδρε, ὅτι οὐκ ἄρα Γλυκέρα μόνον ἀλλὰ καὶ  
 βασιλεῖς ὑπερθάλασσοι ἐρῶσι σου καὶ διαπόντιοι  
 φῆμαι τὰς σὰς ἀρετὰς κατηγγέλκασι. καὶ Αἴγυ-  
 πτος καὶ Νεῖλος καὶ Πρωτέως<sup>3</sup> ἀκρωτήρια καὶ αἱ  
 Φάριαι σκοπιὰὶ πάντα μετέωρα νῦν ἔστι, βουλό-  
 μενα ἰδεῖν Μένανδρον καὶ ἀκοῦσαι φιλαργύρων καὶ  
 ἐρώντων καὶ δεισιδαιμόνων καὶ ἀπίστων καὶ πατέ-  
 ρων καὶ νίῶν καὶ θεραπόντων<sup>4</sup> καὶ παντὸς ἐνσκηνο-  
 βατουμένου· ὅντες ἀκούσονται μέν, οὐκ ὄψονται δὲ  
 Μένανδρον εἰ μὴ ἐν ἀστει παρὰ Γλυκέρᾳ γένοιντο<sup>5</sup>  
 καὶ τὴν ἐμὴν εὐδαιμονίαν ἴδοιεν, τὸν πάντη διὰ τὸ  
 κλέος αὐτοῦ Μένανδρον καὶ νύκτωρ καὶ μεθ’ ἡμέραν  
 ἐμοὶ περικείμενον.

7 Οὐ μὴν ἀλλ’ εἴη γε ἄρα πόθος αἴρειν σέ τις καὶ τῶν  
 ἐκεῖ ἀγαθῶν καὶ εἰ μηδενὸς ἄλλου τῆς γε Αἰγύπτου,  
 χρήματος μεγάλου, καὶ τῶν αὐτόθι πυραμίδων καὶ  
 τῶν ἡχούντων<sup>6</sup> ἀγαλμάτων καὶ τοῦ περιβοήτου  
 λαβυρίνθου καὶ τῶν ἄλλων ὅσα ὑπὸ χρόνου ἡ τέχνης  
 παρ’ αὐτοῖς τίμια, δέομαι σου, Μένανδρε, μὴ  
 8 ποιήσῃ με πρόφασιν· μηδέ με Ἀθηναῖοι διὰ ταῦτα  
 μισησάτωσαν ἥδη τοὺς μεδίκουντες οὓς

Φ x<sup>2</sup> (Vat 2 Flor Π Δ).

<sup>1</sup> τῶν δραμάτων deleted by Hercher

<sup>2</sup> ἐκείνων Vat 2 Flor Ε, ἐκείνην set.

<sup>3</sup> Πρώτεως Flor., Πρωτέως Π Δ

<sup>4</sup> θεραπευόντων Φ. <sup>5</sup> γένοιντο Π Δ, γένοιτο set.

<sup>6</sup> ἡχούντων] ... ηχούντων Π<sub>1</sub> Δ, περιηχούντων Π(rec.).

#### IV LETTERS OF COURTESANS, 19 5-8

—meanwhile trembling with excitement ; then, by Artemis, I recover my breath, and, embracing you, the sacred author of those famous plays, I take you into my arms No, what made me happy then, 6 as I told my friends, Menander, was this—that it was not Glycera alone that loves you, but kings beyond the sea as well, and that fame has sung your virtues oversea. Egypt and the Nile and the promontory of Proteus<sup>a</sup> and the watchtower of Pharos are now all in suspense in their desire to see Menander and to hear his characters speak—the covetous, the enamoured, the superstitious, the faithless, fathers, sons, servants, and every character that appears upon his stage These indeed they will hear, but they will not see Menander unless they come to Glycera's house in the city and there witness my felicity—the real Menander who by his renown is everywhere and both night and day in my embrace

If, however, any yearning for the good things of 7 that land does in fact possess you, or, if for nothing else, for just Egypt, a thing of marvel, the pyramids there, the singing statues,<sup>b</sup> the celebrated labyrinth, and all the other things which, in their country, are prized for antiquity or art, I beg of you, Menander, not to make me your excuse,<sup>c</sup> nor thereby cause the 8 Athenians to hate me—the Athenians who are even now reckoning up the bushels of corn which the King

<sup>a</sup> On the island of Pharos, the resort of Proteus (*Odyssey* iv 354 ff.)

<sup>b</sup> Cf. the singing statue of Memnon (Pausanias i. 42. 3 ; Philostratus, *Life of Apollonius* vi 4, Munscher, p. 479, n. 22 b).

<sup>c</sup> For this and other shifts of feeling in this letter see C. N. Jackson in *Harvard Essays on Classical Subjects* (Boston, 1912), pp. 93-96.

αὐτοῖς δὲ βασιλεὺς πέμψει διὰ σέ. ἀλλ᾽ ἅπιθι πᾶσι θεοῖς, ἀγαθῇ τύχῃ, δεξιοῖς πνεύμασι, Διὶ οὐρίῳ. ἐγὼ γάρ σε οὐκ ἀπολεύψω· μὴ τοῦτο δόξῃς με 9 λέγειν, οὐδὲ αὐτὴ δύναμαι κανθέλω<sup>1</sup> ἀλλὰ παρεῖσα τὴν μητέρα καὶ τὰς ἀδελφὰς ναυτὶς<sup>2</sup> ἔσομαι συμπλέοντα σοι· καὶ σφόδρα τῶν εὐθαλάσσων γεγένηματι, εὖ<sup>3</sup> οἶδα, κανθέλωμένης κώπης ναυτιᾶς<sup>5</sup> ἐγὼ θεραπεύσω. θάλψω σου τὸ ἀσθενοῦν τῶν πελαγισμῶν, ἄξω δέ σε ἀτέρ μίτων<sup>6</sup> Ἀριάδνη<sup>7</sup> εἰς Αἴγυπτον, οὐ Διόνυσον<sup>8</sup> ἀλλὰ Διονύσου θεράποντα 10 καὶ προφήτην. οὐδὲ ἐν Νάξῳ καὶ ἐρημίαις ναυτικαῖς<sup>9</sup> ἀπολειφθήσομαι τὰς σὰς ἀπιστίας κλαίοντα καὶ ποτνιώμενη. χαιρέτωσαν οἱ Θησεῖς ἐκεῖνοι καὶ τὰ ἀπιστα<sup>10</sup> τῶν πρεσβυτέρων ἀμπλακήματα. ἡμῖν δὲ βέβαια πάντα, καὶ τὸ ἀστυν καὶ ὁ Πειραιεὺς καὶ ἡ Αἴγυπτος. οὐδὲν χωρίον<sup>11</sup> ἡμῶν τοὺς ἔρωτας οὐχὶ δέξεται πλήρεις· κανθέλωμένην πέτραν<sup>13</sup> οἰκώμεν, εὖ<sup>12</sup> οἶδα ἀφροδίσιον αὐτὴν τὸ εὔνουν ποιήσει. πέπεισμαι μήτε χρημάτων σε μήτε<sup>14</sup> περιουσίας μήτε πλούτου τὸ καθάπαξ ἐπιθυμεῖν, ἐν ἐμοὶ καὶ τοῖς δράμασι τὴν εὐδαιμονίαν κατατιθέμενον· ἀλλ᾽ οἱ συγγενεῖς, ἀλλ᾽ ἡ πατρίς,<sup>15</sup> ἀλλ᾽ οἱ φίλοι, σχεδὸν οἰσθα πάντη πάντες πολλῶν δέονται, πλουτεῖν θέλουσι καὶ χρηματίζεσθαι. σὺ μὲν οὐδέποτε περὶ οὐδενὸς αἰτιάσῃ με οὔτε μικροῦ οὔτε μεγάλου,

Φ χ<sup>2</sup> (Vat 2 Flor. II Δ).

<sup>1</sup> θέλων Φ.

<sup>2</sup> ναυτὶς Hemsterhuys: αὐτῆς.

<sup>3</sup> δ' after εὖ om Ald.

<sup>4</sup> κανθ Dobree: καὶ.

<sup>5</sup> ναυτιᾶς Dobree. ναυτίας.

<sup>6</sup> μίτων Bergler. μύθων.

<sup>7</sup> Ἀριάδνης II Δ

<sup>8</sup> Θησέα Meiser.

<sup>9</sup> νησιωτικαῖς Hercher.

<sup>10</sup> ἀμιστα II, ἀμισθα Δ.

<sup>11</sup> χρὶ Φ.

<sup>12</sup> καὶ with ἡν superscript Φ.

will send them on your account <sup>a</sup> No, by all the gods, go, and may you have good luck, favouring winds, and a propitious sky! For I shall not leave your side; don't imagine that is what I mean—I couldn't even if I would No, I shall give up my mother and my <sup>9</sup> sisters and become a sailor-woman, voyaging with you. I am an excellent sailor, I'm sure, and if a steering-oar breaks and you are seasick I will nurse you I will comfort you in the suffering the voyage causes you, and I will bring you to Egypt—I another Ariadnê but needing no thread, and you not Dionysus himself but Dionysus' servant and spokesman Nor <sup>10</sup> shall I be left behind on Naxos or on any other desert shore, bewailing your faithlessness and crying aloud in indignation. A long farewell to such lovers as Theseus and to the treacherous crimes of the men of yore! Our world stands all secure, whether it be the city, or the Peraeus, or Egypt No region but will have room for the fullness of our love; even if we dwell upon a rock, I am sure that our affection will make it a bower of Aphroditê I am persuaded that you <sup>11</sup> desire neither money nor superfluous possessions nor wealth, even for a moment, for you stake your happiness on me and on your plays. But your relatives, your country, your friends, almost all people everywhere, you know, want many things, wish to be rich and to make money You will never blame me for <sup>12</sup> anything either great or small; of that I am sure.

<sup>a</sup> Perhaps Alciphron had in mind the free gift of Egyptian grain to the Athenians in the archonship of Lysimachides (445/4 b.c.), see scholia to Aristophanes, *Wasps* 718 (Philochorus, frag. 90 Muller)

<sup>13</sup> τροίαν Φ

<sup>15</sup> οἱ πατρίς Φ. οἱ πατέρες Meineke

<sup>14</sup> μῆτε deleted by Meineke.

## ALCIPHRON

τοῦτο εὖ οἶδα, πάλαι μὲν ἡττημένος μου πάθει<sup>1</sup> καὶ ἔρωτι, νῦν δὲ ἡδη καὶ κρίσιν προστεθεικώς αὐτοῖς, ἥς μᾶλλον περιέχομαι, Μένανδρε, φοβουμένη τῆς ἐμπαθοῦς φιλίας τὸ ὄλυγοχρόνιον· ἔστι γὰρ ὡς βίαιος ἡ ἐμπαθὴς φιλία οὕτω καὶ εὐδιάλυτος· οἶς δὲ παραβέβληται καὶ βουλῆς,<sup>2</sup> ἀρραγέστερον ἐν τούτοις ἡδη 13 τὸ ἔργον οὕτε ἀμιγὲς ἡδονῆς<sup>3</sup> οὕτε περιδεές λύσεις<sup>4</sup> δὲ τὴν γνώμην, ὡς με πολλάκις περὶ τούτων αὐτὸς νουθετῶν<sup>5</sup> διδάσκεις

’Αλλ’ εὶς καὶ σὺ μή με<sup>6</sup> τι μέμψῃ μηδὲ αἰτιάσῃ, δέδοικα τοὺς Ἀττικοὺς σφῆκας, οἵτινες ἄρξονται πάντη με περιβομβεῦν ἔξιονσαν ὡς αὐτὸν ἀφηρη- 14 μένην<sup>7</sup> τῆς Ἀθηναίων πόλεως τὸν πλοῦτον. ὡστε δέομαι σου, Μένανδρε, ἐπίσχεις, μηδέ πω τῷ βασιλεῖ μηδὲν ἀντεπιστείλησ. ἔτι βουλευσαι, περίμεινον ἔως κοινῆ γενώμεθα καὶ μετὰ τῶν φίλων καὶ Θεοφράστου καὶ Ἐπικούρου. τάχα γὰρ ἀλλοιότερα<sup>8</sup> κάκείνοις καὶ σοὶ φανεῖται ταῦτα. μᾶλλον δὲ καὶ θυσώμεθα<sup>9</sup> καὶ εἰδῶμεν<sup>10</sup> τί λέγει τὰ ἱερά, εἴτε λῶν εἰς Αἴγυπτον ἡμᾶς ἀπιέναι εἴτε μένειν. καὶ χρηστηριασθῶμεν εἰς Δελφοὺς πέμψαντες· πάτριος ἡμῶν ἔστι θεός. ἀπολογίαν ἔξομεν καὶ πορευόμενοι καὶ μένοντες πρὸς ἀμφότερα τοὺς θεούς.

Φ ρ<sup>2</sup> (Vat 2 Flor. II Δ)

<sup>1</sup> πάθει Bergler πᾶσι

<sup>2</sup> παραβέβληται καὶ βουλῆς Fobes on basis of Meineke's παραβέβληται καὶ τι βουλῆς περιβέβληται καὶ βουλῆς Φ Vat 2 Flor. II<sub>1</sub>, παραβέβληται καὶ βουλῆς II<sup>(superscript)</sup> Δ παραβέβληται καὶ βουλαὶ Ald.

<sup>3</sup> τε καὶ διὰ τὸ πλῆθος after ἡδονῆς deleted by Meiser

<sup>4</sup> λύσεις Ald. · λύσει <sup>5</sup> Φ inserts με.

<sup>6</sup> μή με Φ Vat 2 Flor., μήτε Π Δ.

<sup>7</sup> ἀφηρημένον Φ, ἀφηρημένης Π Δ.

<sup>8</sup> ἀλλοιωτέρα Π Δ.

<sup>9</sup> θυσόμεθα Vat 2 Flor <sup>10</sup> εἰδῶμεν Φ Vat 2 Δ, ἰδῶμεν Π Δ.

#### IV LETTERS OF COURTESANS, 19. 12-15

In the old days it was your ardent love for me that brought you to my feet ; to love you have now added sober judgement ; and by this latter, my Menander, I set the greater store, for I fear the fleeting nature of the affection that is based on passion , the affection that is based on passion is as fragile as it is violent ; but in those whose affection has once been reinforced by reflective thought the relationship is more difficult to break off, since on the one hand it does not lack an ingredient of pleasure and on the other hand it is not subject to excessive anxiety But you shall decide the question for me ; in these 13 matters you yourself often admonish me and instruct me.

And yet, although you will not blame me or censure me at all, I fear those Attic wasps,<sup>a</sup> who will begin to buzz around me everywhere when I walk abroad, charging that I have robbed the city of Athens of her very wealth. So I beg you, Menander, delay a bit, 14 and do not send the King any reply at present. Think it over, wait until we are together and with our friends Theophrastus and Epicurus <sup>b</sup> , for perhaps both you and they will view this matter differently. And better still, let us sacrifice and know what the omens say, whether it is better for us to go to Egypt or to stay here And let us send to Delphi and consult the oracle ; Apollo is our hereditary god <sup>c</sup> We shall have as our defence in either case, whether we go or stay, the gods themselves Or better still, this 15

<sup>a</sup> Cf Aristophanes, *Wasps* 1090 and *passim*.

<sup>b</sup> For Menander's relations with Theophrastus see Diogenes Laertius v. 2. 36 ; for his relations with Epicurus see *Palatine Anthology* vii. 72 Dubner (an epigram attributed, probably without warrant, to Menander)

<sup>c</sup> I e. the Athenian Ἀπόλλων Πατρᾶς.

15 μᾶλλον δὲ ἐγὼ τοῦτο ποιήσω· καὶ γὰρ ἔχω τινὰ  
νεωστὶ γυναῖκα ἀπὸ Φρυγίας ἡκουσαν εὖ μάλα τού-  
των ἔμπειρον, γαστρομαντεύεσθαι δεινὴν τῇ τῶν  
σπαρτῶν διατάσει<sup>1</sup> νύκτωρ καὶ τῇ τῶν θεῶν δείξει·  
καὶ οὐ δεῖ λεγούσῃ πιστεύειν, ἀλλ' ἵδεν, ὡς φασι.  
16 διαπέμψομαι πρὸς αὐτήν καὶ γάρ, ὡς ἔφη, καὶ  
κάθαρσίν τινα δεῖ προτελέσαι τὴν γυναῖκα καὶ  
παρασκευάσαι τινὰ ζῷα<sup>2</sup> ἱερεῦσαι καὶ λιβανωτὸν  
ἄρρενα καὶ στύρακα<sup>3</sup> μακρὸν καὶ πέμψατα σελήνης  
17 καὶ<sup>4</sup> ἄγρια φύλλα<sup>5</sup> τῶν ἄγνων.<sup>6</sup> οἶμαι δὲ καὶ σὲ  
φθῆσεσθαι Πειραιόθεν ἐλθεῖν. ἡ δήλωσόν<sup>7</sup> μοι σα-  
φῶς<sup>8</sup> μέχρι τίνος οὐ δύνασαι Γλυκέραν ἵδεν,<sup>9</sup> ἦν  
ἐγὼ μὲν καταδράμω πρὸς σέ, τὴν δὲ Φρυγίαν ταύ-  
την ἔτοιμάσωμαι ἥδη. καὶ ἄ μελετᾶν πειράζεις  
ἀποσυλᾶν<sup>10</sup> με τὸν Πειραιᾶ καὶ τὸ<sup>11</sup> ἄγριδιον καὶ  
τὴν Μουνυχίαν<sup>12</sup> κατ<sup>9</sup> ὀλίγον ὅπως ἐκπέσωσι τῆς  
ψυχῆς—οὐ δύναμαι πάντα ποιεῖν μὰ τοὺς θεούς,  
οὐ δὲ οὐ δύνασαι διαπεπλεγμένος ὀλως ἥδη μοι.  
18 κανὸν οἱ βασιλεῖς ἐπιστείλωσι<sup>13</sup> πάντες, ἐγὼ πάντων  
εἰμὶ παρὰ σοὶ βασιλικωτέρα καὶ εὐσεβεῖ σοι κέχρη-  
μαι ἐραστῇ καὶ ὅρκων ἱερῶν μνήμονι.<sup>14</sup>  
19 Ὡστε πειρῶ μᾶλλον ἐμοί,<sup>15</sup> φιλότης, θᾶσσον εἰς  
ἄστυ παραγενέσθαι, ὅπως εἴ γε<sup>16</sup> μεταβουλεύσαιο

Φ x<sup>2</sup> (Vat.2 Flor Π Δ)

<sup>1</sup> ἀστρων διαθέσει Arnaud

<sup>2</sup> ζῷα Π Δ, καὶ α Vat.2, . . . α cet

<sup>3</sup> στύραν Φ Flor, στύρραν Vat 2.

<sup>4</sup> Vat 2 Flor insert τα.

<sup>5</sup> φύλλα Meineke: φύλοι Φ, φύλα Vat 2 Flor., φύλλα Π Δ

<sup>6</sup> ἄγνων Cobet: ἀνών Φ Vat 2, ἀνθρώπων cet.

<sup>7</sup> δηλῶσαι Π Δ <sup>8</sup> σαφὲς Φ. <sup>9</sup> ἵδεναι Φ

<sup>10</sup> ἀποσυλᾶν L. A. Post. ἀπὸ σαυτοῦ <sup>11</sup> τὸ Ald. . τὸν.

<sup>12</sup> καὶ after Μουνυχίαν deleted by Meiser

<sup>13</sup> ἐπεὶ στείλωσι Φ

<sup>14</sup> ἱερῶν μνήμονι Φ Flor., ἱερομνήμονι cet.

## IV. LETTERS OF COURTESANS, 19 15-19

is what I'll do. I have a woman who recently came from Phrygia and has had very great experience in these matters ; she is skilled in *gastromancy*<sup>a</sup> by observing the tension of the strings at night and in the evocation of the gods<sup>b</sup> We don't have to believe what she says, but must see for ourselves, as they say. I will send her a message. As a matter of fact, so 16 the woman said, she has to make a preliminary purification and prepare some animals for sacrifice, and some strong frankincense, and a long stalk of styrax,<sup>c</sup> and moon-cakes,<sup>d</sup> and leaves of the wild chaste tree. But I think that you will arrive from the Peiraeus<sup>17</sup> first Otherwise tell me definitely how long it will be before you are able to see your Glycera, so that I may run down to meet you and have this Phrygian woman ready immediately. And as for your attempt to put yourself in the position of gradually robbing me of the Peiraeus and our small estate and Munychia, so that they may slip from my mind, by the gods I cannot do everything—and you cannot for the reason that you have now become wholly engrossed in me Even if all the kings in the world write to you, all 18 they together are less royal in your eyes than I ; and I have found you a dutiful lover, mindful of sacred oaths.

So try rather, my love (I beg you), to come with 19 all speed to Athens, so that, if you should make any

<sup>a</sup> See A. Bouché-Leclercq in *DS* s v *divinatio*, pp 309-310

<sup>b</sup> Although it is by no means clear how "the tension of the strings" served as a guide in necromancy, it has seemed better to avoid Arnaud's conjectural *lectio facilior* Possibly the reference is to the *τύξη*. If so, see A. S. F. Gow in *JHS* 54 (1934), 1-13.

<sup>c</sup> An aromatic gum used as incense and in medicine.

<sup>d</sup> See Eustathius 1165. 7-10.

τῆς πρὸς βασιλέα ἀφίξεως, ἔχης<sup>1</sup> εὐτρεπισμένα τὰ δράματα καὶ<sup>2</sup> ἐξ αὐτῶν ἃ μάλιστα ὄντησαι δύναται Πτολεμαῖον καὶ τὸν αὐτοῦ<sup>3</sup> Διόνυσον (οὐ δημοκρατικόν, ὡς οἰσθα), εἴτε Θαῖδα<sup>4</sup> εἴτε Μισούμενον εἴτε Θρασυλέοντα εἴτε Ἐπιτρέποντας<sup>5</sup> εἴτε 'Ραπιζομένην εἴτε Σικυώνιον, εἰθ' ὅτιοῦν<sup>6</sup> ἄλλο τί δέ; ἐγὼ<sup>7</sup> θρασεῖα καὶ τολμηρά τίς εἰμι τὰ<sup>8</sup> Μενάνδρου διακρίνειν ἴδιωτις οὖσα; ἀλλὰ σοφὸν ἔχω σου τὸν 20 ἔρωτα καὶ ταῦτ' εἰδέναι δύνασθαι. σὺ γάρ με ἔδιδαξας εὐφυῖα γυναικα ταχέως παρ' ἔρωτων<sup>9</sup> μανθάνειν· ἄλλ' οἰκονομοῦσιν<sup>10</sup> ἔρωτες<sup>11</sup> σπεύδοντες. αἰδούμεθα μὰ<sup>12</sup> τὴν Ἀρτεμιν ἀνάξιοι ὑμῶν<sup>13</sup> εἶναι μὴ θᾶττον μανθάνουσαι. πάντως<sup>14</sup> δέομαι, Μένανδρε, κάκενο παρασκευάσασθαι τὸ δρᾶμα ἐν ὧ με γέγραφας,<sup>15</sup> ἵνα κανὶ μὴ παραγένωμαι σὸν σοὶ, δι' ἄλλου πλεύσω πρὸς Πτολεμαῖον, καὶ<sup>16</sup> μᾶλλον αἰσθηται ὁ βασιλεὺς ὅσον ἴσχύει καὶ παρὰ σοὶ γεγραμμένους φέρειν ἑαυτοῦ τοὺς ἔρωτας ἀφεὶς ἐν ἀστει τοὺς ἀληθινούς.

21 'Αλλ' οὐδὲ τούτους ἀφήσεις,<sup>17</sup> εῦ ἵσθι· κυβερνᾶν ἡ πρωρατεύειν, ἔως δεῦρο παραγίνη πρὸς ἡμᾶς Πειραιόθεν,<sup>18</sup> μυηθήσομαι, ἵνα σε ταῖς ἐμαῖς χερσὶν

Φ x<sup>2</sup> (Vat 2 Flor. Π Δ)

<sup>1</sup> ἔχης Ald. . ἔχεις Δ, ἔχους cest.

<sup>2</sup> καὶ added by Reiske.

<sup>3</sup> σαυτοῦ Hercher

<sup>4</sup> Θαῖδα Meineke: Θαῖδης Φ, Θαῖδης Vat.2 Flor, Θαῖδης Π Δ.

<sup>5</sup> Ἐπιτρέποντος Φ Vat 2, Ἐπιτρέποντες Flor

<sup>6</sup> Σικυώνιον, εἴθ' ὅτιοῦν Meineke· Σικυών. . οὖν Φ, συῶν.ν . . . οὖν Vat.2, Σικυω . . . οὖν Flor, Σικυων . . . . οὖν Π Δ.

<sup>7</sup> ἄλλο. τί δέ, ἐγὼ Meineke: ἄλλο τὶ δὲ ἐγὼ Φ Flor., ἀλλ' ὅτι δὲ ἐγὼ Vat.2 (?) Π (?) Δ

<sup>8</sup> εἰμὶ τὰ Φ Π Δ, εἰ μετὰ Vat.2 Flor

change in your plans about going to the King, you may have your plays all ready, and especially those of your plays that are most likely to give delight to King Ptolemy and to his Dionysus (who is not democratic, as you know), whether it be *Thais* or *The Hated Man* or *The Swashbuckler* or *The Arbitrants* or *The Girl who Gets Slapped* or *The Man from Sicyon* or whatever it may be. How now, am I a bold and daring woman to discriminate among Menander's works, I, an amateur? No, clever is the love I have for you at understanding these matters also; for it 20 was you who taught me that a woman of good parts learns quickly from her lovers; yes, Cupids dispatch their duties swiftly. We feel ashamed, by Artemis we do, to be unworthy of you by being slow to learn. By all means, Menander, I beg you to make ready that play too in which you have introduced me,<sup>a</sup> so that, even if I am not there with you, I may in another's person cross the sea to Ptolemy, and the King may more clearly see how great his influence with you is—to make you bring your own sweetheart in writing while you leave the reality behind in Athens.

Yet you shall not leave the reality behind, either, 21 be assured of that until you come to me from the Peiraeus I shall be learning the secrets of steering

<sup>a</sup> Very likely the *Perikeuromenē*.

<sup>9</sup> παρ' ἐρώτων Δ, περὶ ἐρῶν τῶν Φ

<sup>10</sup> ἀλλ' εἰς κοινωνοῦσιν Hermann.

<sup>11</sup> ἐρωτεῖς Ald : ὄρατε. <sup>12</sup> μὰ added by Herel.

<sup>13</sup> ὑμῶν Ald. - ἡμῶν

<sup>14</sup> πάντα Φ

<sup>15</sup> με γέγραφας Π(corr) Δ, μεταγέγραφας cet.

<sup>16</sup> καὶ Seiler. - καν.

<sup>17</sup> ἀφίεις Φ.

<sup>18</sup> Πειραιάθεν Φ Vat 2 Flor.

## ALCIPHRON

ἀκύμονα ναυστολήσω πλέουσα, εἰ τοῦτο ἄμεινον εἶναι φαίνοιτο. φανείη δέ, ὡς θεοὶ πάντες, ὁ κοινῆ λυσιτελήσει,<sup>1</sup> καὶ μαντεύσαιτο ἡ Φρυγία τὰ συμφέροντα κρεῖσσον τῆς Θεοφορουμένης<sup>2</sup> σου κόρης. ἔρρωσο.

Φ x<sup>2</sup> (Vat.2 Flor. Π Δ).

<sup>1</sup> λυσιτελήσει Meineke. λυσιτελές εἰ Φ Vat.2 Flor., λυσιτελές δὲ Π Δ.

<sup>2</sup> θεοφορουμένου Φ, θεοφορήτου Π Δ

a ship or of standing watch at the bow, so that I may guide you over quiet seas with my own hands, if it should seem better to make the voyage. And I pray to all the gods that what seems good to you may be that which will profit us both ; and that the Phrygian woman may prove a better diviner of what is advantageous than was your *Woman Possessed with a Divinity*. Farewell.

# ALCIPHRON

## Fragment 5

Αἱ ἐν Κορίνθῳ ἑταῖραι ταῖς ἐν ἀστει χαίρειν

Οὐκ ἐπύθεσθε τὰ νεώτερα νῦν πράγματα, οὐκ  
ἡκούσατε καινὸν ἑταίρας ὄνομα; ὃ πόσον ἡμῖν  
ἐπιτετέχισται χρῆμα, Λαῖς ὑπὸ Ἀπελλοῦ τοῦ ζω-  
γράφου θηριοτροφηθεῖσα ἀθλιαι,<sup>1</sup> κλείσατε τὰ  
ἐργαστήρια αὐτῶν, μᾶλλον δὲ καὶ ἔαυτὰς ἀπο-  
2 κλείσατε· μία νῦν ἐστιν ἡ τὴν Ἑλλάδα ὅλην δια-  
σοβοῦσα γυνή, μία· Λαῖς ἐν τοῖς κουρείοις, Λαῖς ἐν  
τοῖς θεάτροις, ἐν ταῖς ἐκκλησίαις, ἐν τοῖς δικαστη-  
ρίοις, ἐν τῇ βουλῇ, πανταχῇ πάντες αὐτὴν λαλούσιν,  
νὴ τὴν Ἀφροδίτην, καὶ οἱ κωφοὶ διανεύουσιν ἀλλή-  
3 λοις τὸ ἐκείνης κάλλος οὕτω γλώσσα γίνεται καὶ  
τοῖς λαλεῖν μὴ δυναμένοις Λαῖς.<sup>2</sup> εἰκότως· ἐνδεδυ-  
μένη μὲν γάρ εὐπροσωποτάτη ἐστίν, ἐκδῦσα δὲ ὅλη  
πρόσωπον φαίνεται, οὕτε<sup>3</sup> κατάξηρος οὕτε<sup>4</sup> κατά-  
σαρκος, ἀλλ’ οἵας λέγομεν ἡμεῖς τὰς ἰσχνεγχύ-  
4 λους<sup>5</sup> τρίχες<sup>6</sup> ἐνουλισμέναι φύσει, ξανθίζουσαι δὲ  
ἀφαρμάκευτα<sup>7</sup> καὶ τῶν ἀκρωμίδων ὑπερκεχυμέναι  
μαλακῶς. ὀφθαλμοὶ δὲ νὴ τὴν Ἀρτεμιν ὅλης σελή-  
νης εὐκυκλότεροι καὶ τὸ μέλαν αἱ κόραι μελάντα-  
ται καὶ τὸ κύκλω λευκὸν . . .

<sup>1</sup> <sup>2</sup> (Vat 2 Flor. II Δ).

<sup>1</sup> ἀθλιαι II Δ

<sup>2</sup> Λαῖς om. II Δ

<sup>3</sup> οὐδὲ II Δ.

<sup>4</sup> οὐδὲ II Δ

<sup>5</sup> ἰσχνεγχύλους II, ἰσχνεσχέλους Δ, ἰσχν' ἐγχύλους *cet.*

<sup>6</sup> τρίχας Φ Vat.2 Flor

<sup>7</sup> ἀφαρμάκευστα Φ Vat 2 Flor. II.

## FRAGMENT 5

### Fragment 5 [frag 5]

#### *The Courtesans in Corinth Salute the Courtesans in Athens<sup>a</sup>*

Haven't you learned the latest news? Haven't you heard a new name among courtesans? What a mighty thing has been built as a fort against us—Laïs trained for the arena by Apelles the painter!<sup>b</sup> Close your establishments, wretched women, or rather shut yourselves up in them. There is one woman now<sup>2</sup> who has all Greece agog—just one Laïs in the barber shops, Laïs in the theatres, in the assemblies, in the courts, in the council chamber, everywhere. All men have her on their tongues, by Aphroditê, and the deaf and dumb nod her beauty to one another; so<sup>3</sup> does Laïs give speech even to those who cannot talk. And it is only natural; for when she has on her clothes her face is wondrous fair, and when she has taken them off her whole body appears as fair as her face, neither wizened nor fleshy but the kind we call "spare and juicy." Her hair is naturally curly, blond<sup>4</sup> but unbleached, and falls softly over her shoulders. Her eyes, by our lady Artemis, are rounder than the full moon, and the pupils are the blackest of black, and the encircling white.

some late hand after the original heading (along with the end of the letter) had been lost. So A. Lesky (*MVPhW* 6 [1929], 48), who points out that the mention of Laïs was sufficient to suggest Corinth, and who gives convincing arguments for the authenticity of the fragment. Several of the phrases occur again in Aristaenetus 1. 1.

<sup>a</sup> The elder Laïs (Laïs of Corinth) Cf. Athenaeus XIII 588 c, G. Capovilla, "Laïs," *SIFC* 2 (1922), 263-320.



AELIAN

# INTRODUCTION

## 1. GENERAL

THE twenty letters preserved in two mss under the title ἐκ τῶν Αἰλιανοῦ ἀγροικικῶν ἐπιστολῶν<sup>a</sup> have been generally believed to be the work of the Roman sophist Claudius Aelianus, author of the *De Natura Animalium* and the *Varia Historia*. Koraës<sup>b</sup> indeed dissented and, without argument, remarked that perhaps they were not even by the Greek Aelian who wrote the *Tactica* but by another Greek Aelian, and Jacobs<sup>c</sup> expressed uncertainty, but the ascription to Claudius Aelianus goes back at least to Aristaenetus, the first letter of whose second book is based in part on the sixth and seventh of our twenty letters and is entitled Αἰλιανὸς Καλίκη, and Hercher<sup>d</sup> finds in the *Letters* many of Aelian's favourite words and phrases, e.g. καὶ μάλα ἀσμένως (*Letter 1*), πανδαισίᾳ (*Letter 5*),

<sup>a</sup> See E. L. De Stefani in *SIFC* 9 (1901), 480.

<sup>b</sup> A. Koraës, *Πρόδρομος Ἐλληνικῆς Βιβλιοθήκης* (Paris, 1805), p. 147.

<sup>c</sup> F. Jacobs, edition of *De Natura Animalium*, vol. 1 (Jena, 1832), p. xxxvii: “ . de Epistolis non constat, quamquam nec earum argumentum nec compositionis ratio a sophisticæ artis professione abhorreat ”

<sup>d</sup> R. Hercher in *Ph* 9 (1854), 756-758; also in his edition of *De Natura Animalium*, *Varia Historia*, *Epistolæ et Fragmenta*, etc. (Paris, 1858), pp. x-xi.

## INTRODUCTION

ἀλλὰ γὰρ καὶ (*Letters* 5 and 7), γόρ τοι (*Letters* 5, 10, 15), οὐ χείρον (*Letters* 8 and 15), σπεύδω (*Letters* 9, 14, 16), εὖ μάλα (*Letters* 10, 14, 19, 20), τά τε ἄλλα . . . καὶ δὴ καί (*Letter* 13), ἐνθεν τοι (*Letter* 14). The facts that the favourite words and phrases do not occur so frequently in the *Letters* as in the *De Natura Animalium* and that some of them do not occur in the *Letters* at all Hercher explains by the suggestion that Aelian wrote the *Letters* when he was young and when his style had not attained its full preciousity<sup>a</sup>. However this may be, it is certain that the burden of proof rests with the higher critics. If the traditional ascription is right and if the *Letters* were the work of Aelian's youth, Aelian may have been a younger contemporary of Alciphron and may, as Reich believed, have been influenced by him; Reich's arguments have been sketched above<sup>b</sup>.

In substance the *Letters* are comparable to the poorest letters of Alciphron. They contain few incidents (mostly vulgar), no local colour, numerous commonplaces and proverbial remarks, numerous echoes of classical authors, including Homer, Hesiod, Alcman, Eupolis, Aristophanes, Demosthenes, and Menander.<sup>c</sup> The chief source was probably comedy, in *Letters* 13, 15, and 18 there are traces of underlying trimeters. That Aelian was fully conscious of the "literary" character of his work is shown by the closing words of *Letter* 20.

<sup>a</sup> That the *Letters* were the work of Aelian's youth was believed also by H. Reich, *De Alciphronis Longique Aetate* (diss. Konigsberg [1894]), p. 67, who set the year 200 as a probable *terminus ante quem*.

<sup>b</sup> Pp. 14-15

<sup>c</sup> The *Letters* do not refer to any author by name

## AELIAN

### 2. MANUSCRIPTS <sup>a</sup>

A Ambrosianus B 4 sup. (membran, 10th cent.), ff 121r-128v For the readings of this ms (which was apparently unknown to all previous editors) the present editors are dependent on the collation made by E. L. De Stefani (*SIFC* 9 [1901], 479-488), to whose attention the ms was called by Monsignor Ceriani.

M Matritensis (Biblioteca Nacional) 4693 (63 Iriarte; chartac, written between 1460 and 1465 by Constantine Lascaris [Vogel-Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipsic, 1909, p. 243)]), ff 131r-135v This ms has been collated from photostats. A ms. closely related to this, but free from some of its errors, was apparently used by Musurus.<sup>b</sup> Although the existence of the Matritensis was advertised by the publication of Iriarte's catalogue in 1769 (*Regiae Bibliothecae Matritensis Codices Graeci mss. 1* [Madrid], p 226) and by Fabricius's *Bibliotheca Graeca*, Lib iv, c xxvi (3d ed., vol 5 [Hamburg, 1796], p 614), the ms has been disregarded by all previous editors.

<sup>a</sup> The present edition introduces only five emendations; see pp 356, 369, 370, 372, 376

<sup>b</sup> There seems to be no indication of Musurus's having used the Ambrosianus; the three indications mentioned by De Stefani (p. 486) all turn out to be cases in which Musurus's reading occurs also in the Matritensis, for which De Stefani had only a partial collation

## INTRODUCTION

### 3. BIBLIOGRAPHY

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*Translations*. Latin—Sebastian Guldenbeck (“Cum ego expositos soli botros reficerem, Mania ad me accedens ludebat, comptaque multis dicteriis impetebat”) in Gesner's edition, Zurich, [1556]; also in Hercher's edition, Paris, 1858. Anonymous (“Reficieni mihi ad solis splendorem botros accedens. Magna [sic] deliciabatur atque sese ostentans multis scommatis utebatur”) in *Epistolae Graecanicae Mutuae*, Geneva, 1606. Anonymous (“Arefaciendi mihi ad solis aindorem uvas accedens Mania superbiebat, putideque se gerens multis me coniecit scommatis”) in Hercher's edition, Paris, [1873].

French—P Quillard, Paris, 1895.

*Other Literature*: C. Bonner, “On Certain Supposed Literary Relationships,” *CPh* 4 (1909), 32-44. R. Hercher, “Zu Aelians Briefen,” *Ph* 9 (1854), 756-758, “Zu griechischen Prosalinear,” *H* 11 (1876), 223. F Jacobs, edition of *De Natura Animalium*, vol 1 (Jena, 1832), pp xxi-xxx (on Aelian's language). T

## AELIAN

Kock, "Neue Bruchstücke attischer Komiker, *H* 21 (1886), 372-410 A. Meineke, "Ad Aeliani Epistolas," *H* 1 (1866), 421-426. K. Munscher, "Bericht über die Literatur zur zweiten Sophistik . . . aus den Jahren 1905-1909," *JAW* 149 (1910), 103. L. Radermacher, "Varia," *RHM* 51 (1896), 463-466 H. Reich, *De Alciphronis Longique Aetate*, Diss. Königsberg, [1894]. W. Schmid, *Der Atticismus in seinen Hauptvertretern*, iii, Stuttgart, 1893; "Bericht über die Litteratur . . . zur zweiten Sophistik aus den Jahren 1894-1900," *JAW* 108 (1901), 259-260, "Bericht über die Literatur aus den Jahren 1901-1904 zur zweiten Sophistik," *JAW* 129 (1906), 252-253. E. L. De Stefani, "Ramenta," *SIFC* 8 (1900), 489-492; "Per il Testo delle Epistole di Eliano," *SIFC* 9 (1901), 479-488; "La Fonte delle Epistole III e VI di Eliano," *SIFC* 19 (1912), 8-10 P. Thouvenin, "Der Gebrauch der erzählenden Zeitformen bei Aelianos," *Jahrbücher für classische Philologie* 151 (1895), 378-394; "Untersuchungen über den Modusgebrauch bei Aelian," *Ph* 54 (1895), 599-619. D. A. Tsirumbas, *Sprichwörter und sprichwortliche Redensarten bei den Epistolographen der zweiten Sophistik Alkiphron—Cl. Aelianus*, Diss. Munich, 1936. B. Warnecke, "De Alexidis ΟΠΩΡΑ," *H* 41 (1906), 158-159 A. Westermann, *De Epistolarum Scriptoribus Graecis Commentationis Pars Prima [— Octava]*, Programmes Leipsic, 1851-1855 U. von Wilamowitz-Moellendorf, "Lesefrichte," *H* 40 (1905), 170-171.

## SIGLA

### MANUSCRIPTS

A = Ambrosianus B 4 sup. (10th cent.)  
M = Matritensis (Biblioteca Nacional) 4693 (1460-1465).

### EDITIONS

Ald.= Musurus's edition (*Ἐπιστολαὶ διαφόρων φιλοσόφων ἥγιτόρων σοφιστῶν, κτλ.*, Venice [*apud Aldum*], 1499). This is the basis of all later editions.  
1606= *Epistolae Graecanicae Mutuae*, Geneva, 1606.

# ΕΚ ΤΩΝ ΑΙΛΙΑΝΟΥ ΑΓΡΟΙΚΙΚΩΝ ΕΠΙΣΤΟΛΩΝ

1

Εὐθυκομίδης<sup>1</sup> Βλεπαίω

Διαμένοντί μοι πρὸς τὴν εἶλην τοὺς βότρυς ἡ  
Μανία προσέλθοῦσα ἐθρύπτετο καὶ ὥραιζομένη  
πολλοῖς ἔβαλλε τοῖς σκώμμασιν. ἐγὼ δὲ παλαιὸν  
δή τι ἐπιτεθυμμένος<sup>2</sup> αὐτῆς διενόσουν<sup>3</sup> τι δρᾶσαι  
θερμόν. ὡς οὖν ἀσμενος ἀσμένης<sup>4</sup> ἐλαβόμην πλη-  
σιάσας,<sup>5</sup> τὰς μὲν ράγας εἴασα, ἐφερπύσας δὲ καὶ  
μάλα ἀσμένως<sup>6</sup> τῆς ὥρας ἐτρύγησα. ταῦτά σοι  
πρὸς τοῦ Πανὸς μυστήρια τὰ μεγάλα ἔστω.

<sup>1</sup> Εὐθυκονίδης Μ.

<sup>2</sup> ἐπιτεθυμημένος Μ Ald

<sup>3</sup> διενοούμην Hercher.

<sup>4</sup> ἀσμενος ἀσμένης Meineke: ἀσμενος MSS. ἀσμένης Hercher.

<sup>5</sup> Meineke would locate πλησιάσας between καὶ and μάλα,

FROM AELIAN'S  
LETTERS OF FARMERS

Letter 1

*Euthycomides to Blepaeus*

WHILE I was drying my grapes in the hot sun, Mania came along and, with an affected, languishing air,<sup>a</sup> proceeded to launch at me her many jibes and jeers. As a matter of fact I had had a violent passion for her for a long time ; and I thought I'd be venturesome. So, when I had come up and laid hold of her <sup>b</sup> with a good will to match her own, I let my grapes go and came up on her for fair,<sup>c</sup> and with extraordinary satisfaction I gathered a vintage of her youthful charms <sup>d</sup>. These doings you must keep as dark as the great Mysteries—in the name of Pan you must.

<sup>a</sup> Cf. Eupolis, frag 358 (*CAF* 1. p 354) : ὡραῖομένη καὶ θρυπτομένη

<sup>b</sup> Cf. Aristophanes, *Acharnians* 274 μέσην λαβόντ', and the whole phallic hymn in which these words occur.

<sup>c</sup> Cf. Petronius 87. 3 irrepsi.

<sup>d</sup> Cf. *IG* xiv 769 τρυγᾶς ὅμφακας ἡλικίης

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De Stefani (who reads ἀσμένος above) would alter πλησιάσας to πλησίας.

<sup>e</sup> ἀσμένος Ald.

Κωμαρχίδης Δρωπίδη<sup>1</sup>

‘Ημέρων<sup>2</sup> δ̄ μαλακὸς φελλεῖ<sup>3</sup> διέκοψε<sup>4</sup> τὸ σκέλος πάνυ χρηστῶς,<sup>5</sup> καὶ θέρμη<sup>6</sup> ἐπέλαβεν αὐτόν,<sup>7</sup> καὶ βουβῶν ἐπήρθη. βουλοίμην δ̄ ἀν αὐτὸν ἀναρρωσθῆναι ἦ μοι μεδίμνους ἵσχαδων ὑπάρξαι τέτταρας τὴν οὖν<sup>8</sup> τὴν τὰ μαλακὰ ἔρια, ἦν ἐπαινῶ πρός σε, παρ’ ἐμοῦ πρόσειπε, καὶ τὰ βοιδίω<sup>9</sup> καὶ τὴν κύνα καὶ τὴν Μανίαν καὶ αὐτὴν χαίρειν κέλευε

Εὐπειθίδης Τιμωνίδη<sup>10</sup>

‘Αδικεῖ με ἦ παρὰ σοῦ<sup>11</sup> σηκύλη<sup>11</sup> παραιρουμένη τῶν δραγμάτων καὶ παρακλέπτουσα<sup>12</sup> ἐὰν μὲν οὖν παύσηται, καλά σοι καὶ μενοῦμεν φίλω<sup>13</sup> ἐὰν δὲ ἔχηται ἔργου, δικάσομαι σοι<sup>14</sup> βλάβης καὶ γὰρ

<sup>1</sup> Δρωπίδη A, Δροπαίω M. Δρωπαίω Ald.

<sup>2</sup> Ὁμέρων M.

<sup>3</sup> φελλεῖ Hercher. φελλέα A, φυλλέα M. φελλέᾳ Ald.

<sup>4</sup> ἐπέκοψε M Ald.

<sup>6</sup> θέρμη M

<sup>5</sup> ἵσχυρῶς Hercher.

<sup>8</sup> οὖν M Ald.

<sup>7</sup> αὐτοῦ M Ald.

<sup>10</sup> παρά σοι Hercher.

<sup>11</sup> Σηκύλη Gesner.

<sup>12</sup> παραβλέπουσα M.

<sup>9</sup> βοιδίω M.

<sup>13</sup> φύλοι M Ald

<sup>14</sup> σε M Ald.

## LETTERS OF FARMERS, 2-3

### Letter 2

#### *Comarchides to Dropides*

Hemeron, the sickly creature, gashed his leg good and properly on a rock, and inflammation set in, and his groin swelled <sup>a</sup> I'd sooner see him well again than be the owner of four bushels of dried figs. Remember me to the ewe with the soft wool,<sup>b</sup> the one that I'm always telling you is good, and give my regards to the pair of heifers and the bitch <sup>c</sup> and to Mania herself.

### Letter 3

#### *Eupeithides to Timonides* <sup>d</sup>

The maid-servant from your place is doing me an injury, pilfering and purloining my sheaves. Well, if she stops, so much the better for you—we will remain friends! But if she continues her operations, I shall prosecute you for damages. And really the

<sup>a</sup> Most of this sentence is taken from Menander's *Georgos* 46-52. For the misuse of the word *φελλεύς* *stony ground* (above, pp. 112, 232) see C. Bonner in *CP* 4 (1909), 37-39.

<sup>b</sup> For the construction De Stefani compares Lucian, *Timon* 7. *οὐτας ὅλας ἐκατόμβας*

<sup>c</sup> Apparently a reminiscence of Aristophanes, *Plutus* 1103-1106, a passage that is perhaps echoed in Alciphron n. 15. 1 Quillard is probably wrong in seeing indelicacies in "ewe," "heifers," and "bitch"; if he is right, cf. Athenaeus xiii. 587 e, where *Ιοχάς* is the name of a courtesan.

<sup>d</sup> De Stefani suggests (*SIFC* 19 [1912], 8-10) that this letter may be based on an oration, possibly on Isaeus, *Πρὸς Τιμωνίδην περὶ χωρίου* (frag. 43 Thalheim)

ἀν εἰκότως μοι στενάξαι<sup>1</sup> τὰ τῶν προγόνων ἡρία,  
εὶς Εὐπειθίδης δὲ Κορυδαλλεὺς ἐμαυτὸν περιόψομαι  
προσελούμενον,<sup>2</sup> καὶ ταῦτα ὑπὸ ἀνδραπόδου ἵσως  
δυεῖν<sup>3</sup> μναῖν ἀξίου.

4

Ανθεμίων<sup>4</sup> Δράκητι

Τί σοι καλὸν εἴργασται καὶ τί σοι πεπόνηται  
χρηστόν; ἐγὼ γὰρ ἀμπελίδος ὄρχον ἐλάσας, εἴτα  
μοσχίδια συκιδίων<sup>5</sup> παραφυτεύσας ἀπαλά, καὶ<sup>6</sup> ἐν  
κύκλῳ περὶ τὸ αὐλίον<sup>7</sup> κατέπηξα ἐλαίας<sup>8</sup> εἴτα μοι  
δεῖπνον ἦν<sup>9</sup> πίσινον ἔτνος καὶ τρεῖς ἀδρὰς ἔξεκάναξα  
κύλικας καὶ ἀσμένως<sup>10</sup> κατέδαρθον.

5

Βαίτων Ανθεμίων

Τὰ σμήνη μοι τῶν μελιττῶν κενά, καὶ ἀπεφοί-  
τησαν τῆς ἑστίας οὐκ οὖσαι τέως δραπέτιδες, ἀλλὰ  
γὰρ καὶ πισταὶ διέμενον καὶ ὥκουν ὡς οἴκους<sup>11</sup> τοὺς  
αὐτῶν<sup>12</sup> σίμβλους, καὶ εἶχον λειμῶνα εὑδροσον καὶ

<sup>1</sup> στενάξειε Hercher.

<sup>2</sup> προσελούμενον Lobeck: προσυλούμενον Α, προσηλούμενον  
M Ald.

<sup>3</sup> δυοῦν Hercher, οὐ δυοῦν Meineke

<sup>4</sup> Ανθεμίω Α, <sup>5</sup> Αντμίων M

<sup>5</sup> συκιδίων A συκιδίων Hercher.

<sup>6</sup> καὶ deleted by Hercher, καὶ ἡμερίδος ὄρχον Blaydes.

<sup>7</sup> αὐλίον M Ald

<sup>8</sup> ελέας A.

ἐλάδας

Hercher.

<sup>9</sup> ἦν Meineke. ἦν Α, καὶ M Ald. ἦν καὶ Hercher.

<sup>10</sup> ἀσμένος Hercher.

## LETTERS OF FARMERS, 3-5

tombs of my ancestors would quite properly cry aloud at me if I, Eupeithides of the deme Corydallus,<sup>a</sup> permit myself to be treated with contempt, and that too by a slave worth perhaps two minae.

### Letter 4

#### *Anthemion to Draces* <sup>b</sup>

What good work have you done and what noble deed have you achieved by toil? For my part I set a row of young vines, then beside them I planted tender layers of fig-cuttings, and moreover I set out olive trees all around the place.<sup>c</sup> Then I had a dinner of pea soup, drained three stout mugs, and was glad to fall asleep.

### Letter 5

#### *Baeton to Anthemion*

My hives are abandoned, and the bees have left their home, although they were not flyaways before; on the contrary, they used to be faithful and clung to the hives as to their proper homes. And they had

<sup>a</sup> North of the Peiraeus.

<sup>b</sup> The first name was perhaps suggested by the phrase *στέφανον ἀνθέμων* which occurs just before the lines of Aristophanes' *Acharnians* (995-998) on which the letter was modelled. The second name occurs in the *Lysistrata* and in the *Ecclesiazusae*.

<sup>c</sup> No doubt all *in malam partem*: see the scholia on *Acharnians* 995.

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<sup>11</sup> ὡς οἴκους Hercher ὡς οἴκους *elis* MSS. ὡσεὶ οἴκους Meineke.

<sup>12</sup> αὐτῶν Ald.. αὐτῶν

δὴ καὶ ἀνθῶν εὔφορον, καὶ εἰστιῶμεν αὐτὰς πανδαισία· αἱ δὲ ὑπὸ τῆς φιλεργίας τῆς ἄγαν ἀνθειστίων<sup>1</sup> ἡμᾶς πολλῷ καὶ καλῷ τῷ μέλιτι, κοῦδέποτε τῆσδε τῆς ὀδύνος τῆς γλυκείας ἡσαν ἄγονοι. οὐδὲ δὲ φέροντο ἀπιοῦσαι λυπηθεῖσαι πρὸς ἡμῶν οὐδέν,<sup>2</sup> οὐ μά τὸν Ἀρισταῖον καὶ τὸν Ἀπόλλωνα αὐτόν. καὶ αἱ μέν εἰσι φυγάδες, δὲ δὲ οἶκος αὐτῶν χηρός ἐστι, καὶ τὰ ἄνθη τὰ ἐν τῷ λειμῶνι περίλυντα<sup>3</sup> γηρᾶ.

Ἐγὼ δὲ αὐτῶν ὅταν ὑπομνησθῶ τῆς πτήσεως καὶ τῆς εὐχαρίστου<sup>4</sup> χορείας, οὐδὲν ἄλλο ἢ νομίζω θυγατέρας ἀφηρησθαι. ὄργιζομαι μὲν οὖν αὐταῖς· τί γὰρ ἀπέλιπον τροφέα αὐτῶν καὶ ὀτεχνῶς πατέρα καὶ φρουρὸν καὶ μελεδωνὸν οὐκ ἀχάριστου, δεῖ δέ με ἀνιχνεῦσαι τὴν πλάνην αὐτῶν<sup>5</sup> καὶ ὅποι ποτὲ ἀποδρᾶσαι κάθηνται καὶ τίς αὐτὰς ὑπεδέξατο καὶ τοῦτο<sup>6</sup>. ἔχει γάρ τοι τὰς μηδὲν προσηκούσας. εἴτα εὔρων ὀνειδιῶ πολλὰ τὰς ἀγνώμονας καὶ ἀπίστους.

## 6

## Κάλλαρος Καλλικλεῖ

Καὶ ποῖ τις ἀποτρέψει τὸ ρεῦμα, εἰ γὰρ<sup>7</sup> μήτε

<sup>1</sup> ἀνθειστίων M Ald.

<sup>2</sup> οὐδὲ ἐν Hercher

<sup>3</sup> περίλυντα L A. Post: περὶ αὐτὰ.

<sup>4</sup> εὐχαρίστου Hercher.

<sup>5</sup> τὴν πλάνην αὐτῶν ex αὐτὰς corr M<sub>1</sub>.

<sup>6</sup> καὶ τοῦτο] M puts full stop before, nothing after; Ald. and 1606 put full stop both before and after; Gesner puts comma both before and after<sup>1</sup> κλέπτης L. A. Post.

<sup>7</sup> γὰρ deleted by Hercher.

<sup>a</sup> Son of Apollo and Cyrenê, patron of beekeepers.

## LETTERS OF FARMERS. 5-6

a dewy meadow, yes, a meadow abounding in flowers, and we used to treat them to regular banquets, and they, in the excess of their zeal for work, would feed us in return with an abundance of excellent honey, nor were they ever barren of that sweet issue of their wombs. But now they have gone flying off, although we had done nothing to annoy them—I take my oath by Aristaeus <sup>a</sup> and Apollo himself. And so they are fugitives, and their home is widowed, and the flowers in the meadow are growing old, unmated once again

As for me, whenever their fluttering and their graceful dance come to my mind, I truly believe that I have been bereft of daughters Nay, I am angry at them ; why, pray, did they desert one who was their foster-father—yes indeed, their father, their guardian, their keeper who was not ungrateful to them ? But I must track their wandering flight and see where they have gone off to and settled, and likewise who it is that took them in—yes, that too ; for the bees don't belong to him at all and he's keeping them. Then when I have found them I shall chide them severely for their ingratitude and faithlessness.

### Letter 6

#### *Callarus to Callicles* <sup>b</sup>

Into what course, pray, does somebody intend to divert the stream ? For I take it that, if it isn't

<sup>b</sup> De Stefani has shown (*SIFC* 19 [1912], 8-10) that this letter is taken almost bodily from Demosthenes 55 (*Against Callicles*), §§ 18, 1, 6, 33, 32, even the name *Callarus* occurs in this oration.

εἰς τὴν ὄδὸν ἐμβαλεῖ μήτε εἰς τὴν τῶν γειτόνων διαβήσεται, οὐ<sup>1</sup> δήπου κελεύσεις ἡμᾶς ἐκπιέειν αὐτό. πάλαι μὲν οὖν λέλεκται κακὸν<sup>2</sup> εἶναι γείτων κακός, πεπίστωται<sup>3</sup> δὲ οὐν οὐχ ἥκιστα ἐπὶ σοῦ ἀλλ' οὐδέν σοι<sup>4</sup> πλέον τῆς βίας οὐ γὰρ ἀποδωσόμεθά σοι τὸ χωρίον, δικάσεται δὲ πρότερον ὑπὲρ τούτων πρός σε ὁ δεσπότης, ἐάνπερ τὴν διάνοιαν ὑγιαίνῃ.

Δέρκυλλος<sup>5</sup> Ὁπώρα<sup>6</sup>

Οὐχ ὅτι καλὴ λέγεις εἶναι οὐδ' ὅτι πολλοὺς ἔραστὰς λέγεις ἔχειν,<sup>7</sup> διὰ τοῦτο ἐπαινῶ σε· ἵσως μὲν γάρ σε<sup>8</sup> ἐκεῖνοι διὰ τὸ εἶδος θαυμάζουσιν, ἐμὲ δὲ ἀρέσκεις διὰ τὸ ὄνομα, καὶ σε οὕτως ὡς καὶ τὴν γῆν τὴν πατρῷαν ἐπαινῶ, καὶ τεθαύμακα τὸν τοῦτο<sup>9</sup> σε καλέσαντα<sup>10</sup> τῆς ἐπινοίας, ἵνα μὴ μόνοι σε περιμαίνωνται<sup>11</sup> δηλονότι οἱ ἐν τῇ πόλει, ἀλλὰ γὰρ καὶ ἀγροῦκος λεώς. τῆς Ὁπώρας οὖν κατελάσσας<sup>12</sup> τί ἀδικῶ, ἐπεὶ τά γε<sup>13</sup> ἄλλα καὶ ἐφολκὸν εἰς ἔρωτα τὸ ὄνομα, καὶ ταῦτα ἀνδρὶ γεωργίᾳ<sup>14</sup> ζῶντι,<sup>15</sup>

<sup>1</sup> Hercher inserts γὰρ.

<sup>2</sup> Meineke inserts κακῶν

<sup>3</sup> πεπίστωται Meineke. πεπίστευται

<sup>4</sup> σου A.

<sup>5</sup> Δέρκυλος Hercher

<sup>6</sup> Ὁπώρα M.

<sup>7</sup> λέγεις ἔχειν] ἔχεις A

<sup>8</sup> γάρ σε Hercher - γὰρ

<sup>9</sup> οὗτω M Ald.

<sup>10</sup> κελεύσαντα M

<sup>11</sup> σε περιμαίνονται M. σοι ἐπιμαίνονται De Stefani

<sup>12</sup> κατελάσσας Bergler. καταγελάσσας MSS καταπειράσσας Hercher

<sup>13</sup> τε Hercher

<sup>14</sup> γεωργίαι A

<sup>15</sup> συζῶντι Meineke

## LETTERS OF FARMERS. 6-7

either to empty into the highway or to cross over on to the neighbours' land, you're not going to tell us to drink it up. It's an old saying that a bad neighbour's a bad thing,<sup>a</sup> and this saying is certainly confirmed now in your case. But you will make no progress by violence, for we are not going to sell the farm to you ; sooner than that our master will go to law over this matter with you, if he has sound sense.

### Letter 7

#### *Dercyllus to Opora<sup>b</sup>*

It's not because you say you are pretty, nor because you say you have many lovers, that I praise you ; for possibly they admire you on account of your grace of form, but I like you on account of your name ; and I praise you as I praise our ancestral earth ; and I have a firm admiration for the cleverness of the man who gave you this name—no doubt he wanted the mad throng of your suitors to include not only town-dwellers but the country crowd as well. If, then, I have swived Opôra, what's wrong about it ? The name's a love-lure anyway, and it surely is for a man who lives by husbandry. So then I have sent to

<sup>a</sup> πῆμα κακὸς γείτων (Hesiod, *Works and Days* 346) See Tsirimbas, pp 70-71

<sup>b</sup> Οπώρα means (1) *the latter part of summer* ; (2) *the ripe fruit then gathered* , (3) metaphorically, *life's summer, the time of ripeness*. B Warnecke conjectures (*H* 41 [1906], 158-159) that this letter and the following letter, which is a reply, were based on the *Opora* of Alexis, they were obviously in the mind of Aristaenetus when he wrote ii. 1.

ἀπέστειλα οὖν σοι τῆς ὁμωνύμου τῆς ἐν ἀγρῷ σῦκα  
καὶ βότρυς καὶ τρύγα ἀπὸ ληνῶν, ἥρος δὲ ἀπο-  
πέμψω καὶ ρόδα, τὴν ἐκ τῶν λειμῶνων ὀπώραν

<sup>1</sup>Οπώρα<sup>2</sup> Δερκύλλω<sup>3</sup>

Σὺ μὲν εἴτε σπουδάζεις εἰς<sup>3</sup> τὸ ὄνομα τὸ ἐμὸν  
εἴτε παίζεις οἰσθα δήπον αὐτός, ἐγὼ δὲ οἷς πέμπεις  
οὐκ ἀξιῶ πρός με ὥραιζεσθαι. καλὰ γάρ σου τὰ  
δῶρα,<sup>4</sup> ἀκρόδρυα δυοῖν ὄβολοιν καὶ ὑβριστῆς οἶνος  
διὰ νεότητα· πίοι δ' ἂν ἡ Φρυγία αὐτόν ἐγὼ δὲ  
Λέσβιον πίνω καὶ Θάσιον καὶ ἀργυρίου δέομαι  
Οπώρα δὲ ὀπώραν<sup>5</sup> ἀποστέλλειν αὐτόχρημα πῦρ  
ἐπὶ πῦρ φέρειν ἔστιν. κάκεῦνο δέ σε οὐ χειρον  
εἰδέναι ταύτη<sup>6</sup> ἥπερ οὖν καὶ αὐτὴ νοῶ. τοῦ γὰρ  
χρηματίζεσθαι παρὰ τῶν βουλομένων μοι προσιέναι  
καὶ τὸ ὄνομα αἴτιον· παιδεύει γάρ με ὅτι καὶ τὸ  
κάλλος τῶν σωμάτων ὀπώρᾳ ἔοικεν. ἔως οὖν  
ἀκμάζει, καὶ τὴν ὑπέρ<sup>7</sup> αὐτοῦ χάριν προσῆκόν ἔστιν  
ἀνταπολαμβάνειν· ἔαν δὲ ἀπορρεύσῃ, τί ἂν ἄλλο  
εἴη τὸ ἡμέτερον ἡ δένδρον<sup>8</sup> καρπῶν ἄμα καὶ φύλ-  
λων γυμνόν; καίτοι γε ἔκείνοις μὲν<sup>9</sup> ἡ φύσις δίδωσιν  
ἀναθῆλαι, ἔταίρας<sup>10</sup> δὲ ὀπώρα μία δεῖ τοίνυν  
ἐντεῦθεν ταμιεύεσθαι πρὸς τὸ γῆρας.

<sup>1</sup> Οπώρα M

<sup>2</sup> Δερκύλλω Hercher

<sup>3</sup> ἐς Ald

<sup>4</sup> M Ald. insert καλὰ.

<sup>5</sup> ὀπώραν δὲ Οπώρα M Ald.

<sup>6</sup> ταύτη Hercher ταύτη A, ταύτηπερ M Ald.

<sup>7</sup> παρ' Meineke.

<sup>8</sup> δένδρον ἡ Meineke, σῶμα ἡ δένδρον Hercher

## LETTERS OF FARMERS. 7-8

you some of your country namesake's figs and grapes and wine fresh from the press , and in the spring I will send roses too, the harvest of the meadows

### Letter 8

#### *Opora to Dercyllus*

Whether you are serious about my name or are making sport, you yourself doubtless know , but I do not think that what you send is anything for you to put on airs about towards me Your gifts are indeed fine, fruit worth two obols and wine so new that it's an insult. Phrygia <sup>a</sup> may drink it up for all I care. For my part I drink Lesbian and Thasian ; and it's money that I want. To send ripe fruit to Opora is a straight case of adding fire to fire <sup>b</sup> , and you may as well know this just the way I mean it My name is enough to explain my making money from those who wish to visit me , for it teaches me that the beauty of the human body is like that of fruit While it is in its prime, it's all right to take for it what it brings ; but if it withers, what else can we be but a tree bereft of fruit and leaves together ? Trees indeed are permitted by Nature to bloom again, but a courtesan has only one harvest-time. So you see that from that one time we must build up a reserve for old age

<sup>a</sup> A maid-servant.

<sup>b</sup> " Coals to Newcastle ", numerous examples in Tsirimbas, p. 77.

<sup>9</sup> γε ἐκείνοις μὲν] καὶ ἐκείνοις A

<sup>10</sup> ἑταῖραι Castiglioni.

Χρέμης Παρμένοντι<sup>1</sup>

Οψὲ ἔμαθον ὅτι μοι συνεβούλευες καλῶς πατεύων με ἀποδιδράσκειν τὰς ἑταίρας λαβεῖν γὰρ κεχήνασι καὶ προσποιοῦνται φιλεῖν καὶ ἀποκλείονται συνεχῶς καί, τὸ πάντων μοι βαρύτερον,<sup>2</sup> πρὶν ὑπερπλησθῆναι καὶ γενέσθαι διακορεῖς οὐ βούλονται συγκαθεύδειν, ἀλλὰ ἀκκίζονται<sup>3</sup> καὶ θρύπτουσιν ἑαυτάς,<sup>4</sup> εἴτα μυστιλῶνται πάλιν, καὶ λάθρᾳ μὲν ἀναλοῦσι<sup>5</sup> πάντα καὶ καταπίνουσιν ὑπὲρ τοὺς ἐργαστῆρας τοὺς ἐν ἀγρῷ, παρόντων δὲ ἡμῶν ὠραῖζονται. ἐγὼ δὲ κατὰ χειρὸς ποιῶ πάντα καὶ σπεύδω καταλαβεῖν ἐν<sup>6</sup> δύο τὰ σκέλη ἄρας καὶ ὑποστρέφειν ἐπὶ τὰς αἴγας πάλιν ἔμέλλησα δὲ<sup>7</sup> τὴν κάκιστα ἀπολουμένην Θηβαῖδα σαυλουμένην<sup>8</sup> πρός με ἀράμενος μέσην εἴτα ρίψας εἰς τὸ κλινίδιον ἔχεσθαι τῆς σπουδῆς ἀπόλοιτο δὲ ὁ στρατιώτης ὁ διακωλύσας με· Θρασυλέων, οἶμαι, ἦν<sup>9</sup> ὅνομα αὐτῷ ἢ ἄλλο τι τοιοῦτον συμπεπλεγμένον θηρίῳ.

<sup>1</sup> Παρμενίωνι M Παρμένωνι Ald.

<sup>2</sup> βαρύτατον Hercher.

<sup>3</sup> ἀκκίζουσι M Ald

## Letter 9

*Chremes to Parmenon*

Too late I learned that you were giving me good advice when you admonished me to flee from courtesans, for they are all agape for plunder and they pretend to be fond of you and they lock you out regularly and (which is what annoys me most) until they have gorged and surfeited they won't lie with you but they affect coyness and modesty <sup>a</sup>; then they lick the platter again and slyly make away with everything and gulp down more than farm labourers do, but while we are present they give themselves airs. Now my way is to make speed in everything I want to put up their legs and get their business done in a tick-tack and then go back to my goats again Well, that damned Thebais was prancing up to me, and I was just on the point of lifting her by the waist, flinging her on to the couch, and getting action. Damn that soldier that prevented me! His name was Thrasyleon,<sup>b</sup> I think, or something else like that, all mixed up with a wild beast

<sup>a</sup> Cf. Alciphron iii 5 2: θρύπτεται καὶ συνεχῶς ἀκκίζεται

<sup>b</sup> "Bold Lion"

<sup>4</sup> θρύπτουσιν ἔαντάς] θρύπτονται Hercher

<sup>5</sup> ἀναλοῦσι Hercher: ἀλοῶσι A Ald, ἀλοῦσι M φλῶσι Meineke.

<sup>6</sup> ἐν De Stefani: ἐν A, εἰς M ἐς Ald

<sup>7</sup> δὲ Hercher. δ' ἀν MSS δ' ἄρα Meineke

<sup>8</sup> σανλουμένην Meineke. αὐλουμένην MSS αἰδουμένην De Stefani

<sup>9</sup> οἴμαι ήν] ἔστιν οἴμαι Α

## LETTERS OF FARMERS, 10-11

### Letter 10

#### *Phileriphus to Simylus*

I have heard that your son is salacious Well then, why haven't you taken him by main force and gelded him, just as we ordinarily geld our goats? In the case of animals, you know, this makes them quiet down and behave in good sober fashion And I may say that in this business I am really skilful with salt compresses and pitch ointment I bring them back to sound health in no time. After it's over, I dare say, he'll be healthier than a dog-tick or a squash <sup>a</sup> and will quit his amorousness and his squandering of your property. Who in his senses would keep a lecherous creature that hadn't been cut?

### Letter 11

#### *Lamprias to Tryphē* <sup>b</sup>

Our young fellows are raising dogs that are good at the chase, but a swifter or leaner hare I never saw; it's a marvel how I ever caught him Why, it wasn't until he had been flayed and removed from his skin

<sup>a</sup> For the first of these proverbial expressions see *PG* 1. p 427 (note on *Appendix* iii. 51), for the second, *Tsirimbas*, p 67.

<sup>b</sup> J.-R. Vieillefond suggests (*RPh* 55 [1929], 357) that this letter (which is connected with the next) may be in part derived from *Alciphron* ii. 1.

<sup>10</sup> ἐνόρχου δὲ ἀκόλαστος M

<sup>12</sup> λαγῶ Gesner.

<sup>11</sup> Τρυφῆ Ald.

<sup>13</sup> ἀσαρκώτερον M Ald.

φανερὸς τηνικαῦτα ἐγένετο, μᾶλλον δέ (οὐ γὰρ<sup>1</sup> ὁρθῶς λέγω) ἀφανῆς ἔστι νῦν ἔτι<sup>2</sup> πλέον. σὺ δέ, ὁ Τρύφη,<sup>3</sup> κιχλίζουσα παῦσαι πρός με ἐὰν γάρ σε, ὁ κακόδαιμον, δι πατήρι ἴδη, λήψῃ τι πάντως κακόν. ἐγὼ δὲ αὐτὸν ὑποδέδοικα καίτοι πατέρα<sup>4</sup> ὄντα· σὺ δὲ οὐκ οἶδα δηπως διατέθρυψαι καὶ καταφρονεῖς αὐτοῦ.

12

Τρύφη<sup>5</sup> Λαμπρίᾳ

Προσπατταλεύσω νὴ Δι'<sup>6</sup>, ὁ Λαμπρίᾳ,<sup>7</sup> τοῦ λαγὼ τὴν δοράν, ἵνα σοι τῶν κυνηγεσιῶν ἄγαλμα ἥ τοῦτο κατὰ τοὺς μεγάλους ἐκείνους δήπου θηρατάς<sup>8</sup> ἔσται δὴ<sup>9</sup> καὶ τὸ σὸν εὐθηρον ἀνάγραπτον. πότερον δὲ αὐτὸς ἥρηκας ἥ δῶρον ἔλαβες;<sup>10</sup> πῶς δὲ καὶ ὡφθῇ τὴν ἀρχὴν διὰ σμικρότητα, εὔρινοι ἄρα ὄντως ἥσαν αἱ κύνες· οὐ γὰρ ἦν αὐτὸν ἴδεῖν, ἀλλ' ἥσθοντο αὐτοῦ σὺ δὲ ἐξ οὖθηράν ἥρξω γέγονας ἡμῖν αὐτόχρημα 'Ιππόλυτος. ὅρα δὴ<sup>11</sup> τὴν Ἀφροδίτην μὴ καὶ σοὶ διὰ τὴν ὑπεροψίαν μηνίσῃ

<sup>1</sup> δὲ M.<sup>2</sup> ἔστι νῦν ἔτι] νῦν ἔστι M<sup>3</sup> Τρυφῆ M Ald.<sup>4</sup> πατέρα A, παρόντα M Ald.<sup>5</sup> Τρυφῆ Ald.<sup>6</sup> προσπατταλεύσω νὴ Δι' De Stefani · προσπατταλεύσωμαι A, προσπατταλεύσομαι M Ald. προσπατταλεύσομεν Hercher

## LETTERS OF FARMERS, 11-12

that he became visible—or rather (for I am not expressing myself correctly), he is even more invisible now than he was. You, Tryphê, stop giggling at me, for if father sees you, you wretch, you will certainly smart for it I'm a bit afraid of him, for all that he's a father ; and I don't know how you can give yourself airs and treat him lightly.

### Letter 12

#### *Tryphê to Lamprias*

I am certainly going to nail up the hare's skin, Lamprias, so that it may be a monument of your prowess in the chase—like those mighty hunters of the olden days, you know And your success in hunting shall be recorded in writing also Did you take him yourself, or did you receive him as a gift ? And how was he caught sight of to begin with, such a tiny thing ? The dogs must really have had keen scent ; they couldn't have seen him—they must have smelt him out But as for you, ever since you began to hunt you have been a veritable Hippolytus<sup>a</sup> towards me Just you watch out for Aphroditê and see that she doesn't get angry with you too on account of your haughtiness.

<sup>a</sup> Cf. *Etymologicum Magnum* 438. 17-19 (= Schepers's *Alciphron* [1905], p. 157) ; Tsirimbas, pp. 14-15

<sup>7</sup> Λαμπρὰ M.

<sup>10-</sup> εἴληφας M Ald.

<sup>8</sup> θηρευτάς M Ald.

<sup>11</sup> δὲ M.

<sup>9</sup> δὲ M

## Καλλιπίδης Κνήμων

Αγροίκου βίου τά τε ἄλλα ἐστὶ καλὰ καὶ δὴ καὶ τὸ ἥμερον τοῦ τρόπου· ἡ γὰρ ἡσυχία καὶ<sup>1</sup> τὸ ἄγειν σχολὴν τοῖς<sup>2</sup> τῆς γῆς καλὴν<sup>3</sup> πραότητα ἐνεργάζεται.<sup>4</sup> σὺ δὲ οὐκ οἶδ<sup>5</sup> ὅπως ἄγριος<sup>6</sup> εἴ καὶ γείτοσιν οὐκ ἄγαθὸς πάροικος βάλλεις οὖν<sup>7</sup> ἥμᾶς ταῖς<sup>8</sup> βώλοις καὶ ταῖς ἀχράσι καὶ μέγα κέκραγας ἵδων ἄνθρωπον ὡς διώκων λύκον καὶ ἀργαλέος εἴ καὶ τοῦτο δὴ τὸ λεγόμενον ἀλμυρὸν γειτόνημα ἔγώ δὲ εἴ μὴ πατρῶον τὸν<sup>9</sup> ἄγρὸν ἔγεώργουν, ἀσμενος ἀν αὐτὸν ἀπεδόμην φυγῆ φοβεροῦ γείτονος. ἀλλ<sup>10</sup>, ὡς βέλτιστε Κνήμων,<sup>9</sup> τὸ σκαιὸν τοῦ τρόπου κατάλυσον, μηδέ σε ὁ θυμὸς εἰς λύτταν<sup>10</sup> προαγέτω, μὴ καὶ<sup>11</sup> μανεῖς σεαυτὸν λάθης. ταῦτά σοι φίλα<sup>12</sup> παρὰ φίλου παραγγέλματα ἔστω καὶ ἵαμα τοῦ τρόπου

## Κνήμων Καλλιπίδη

Ἐδει μὲν μηδὲν ἀποκρίνασθαι ἐπεὶ δὲ εἴ περί-εργος καὶ βιάζη με ἄκοντά σοι προσδιαλέγεσθαι,

<sup>1</sup> καὶ om. M.

<sup>2</sup> τὴν M

<sup>3</sup> καλὴν] γεωργοῖς καλὴν Hercher, ἐργάταις γαληνὴν Meineke, καλοῖς Wilamowitz. In A and Ald καλὴν is preceded by punctuation showing that τοῖς τῆς γῆς is to be taken with τὸ ἄγειν σχολήν.

<sup>4</sup> ἐργάζεται M.

<sup>5</sup> ἄγριος M Ald. ἄγριος Gesner.

<sup>6</sup> γοῦν Hercher

<sup>7</sup> τοῖς Gesner.

<sup>8</sup> τὸν added by Wilamowitz

<sup>9</sup> Κνήμων M.

<sup>10</sup> λύτταν L A. Post. λύπην A, λήθην M Ald

## LETTERS OF FARMERS, 13-14

### Letter 13

#### *Callipides to Cnemon* <sup>a</sup>

Among the many pleasant things about country life are the gentle manners ; for quiet and devoting one's time to the land engender a fine calmness of spirit. Yet somehow or other you are a wild man and you are not a good neighbour to the people near you. So you hurl clods of earth and wild peats at us, and when you see a man you cry out in a loud voice as though you were running down a wolf, and you are a nuisance, the proverbial salt-blighted neighbourhood.<sup>b</sup> If it weren't that the farm I'm tilling is one that I inherited from my father, I should gladly have sold it to escape from a neighbour whom I fear. Come, my good Cnemon, straighten out this mischievous kink in your character, and don't let your hot temper lure you into rage, lest you actually go mad before you know it. Take this as friendly advice from a friend—medicine for your manners.

### Letter 14

#### *Cnemon to Callipides*

There was no need of my making any reply, but, since you are meddlesome and force me to discuss

<sup>a</sup> Cf. Lucian's *Timon* ; Alciphron ii. 32. For the dependence of *Letters* 13-16 (which are connected) on Menander see Ribbeck, "Agroikos," pp. 11-15, C. Graux, *RPh* 1 (1877), 228, n. 5.

<sup>b</sup> I.e. a bad neighbour. See Tsirimbas, pp. 71-72

τοῦτο γοῦν κεκέρδαγκα τὸ δι' ἀγγέλων σοι λαλεῖν ἀλλὰ μὴ πρὸς αὐτὸν σέ.<sup>1</sup> ἔστω σοι τούνν τὸ ἀπὸ Σκυθῶν λεγομένη ἀπόκρισις αὕτη. ἐγὼ μαίνομαι καὶ φονῶ<sup>2</sup> καὶ μισῶ τὸ τῶν ἀνθρώπων γένος. ἔνθεν τοι<sup>3</sup> βάλλω τοὺς εἰσφοιτῶντας εἰς τὸ χωρίον καὶ βώλοις καὶ λίθοις μακάριον δὲ ἥγημαι τὸν Περσέα κατὰ δύο τρόπους ἐκεῖνον, ὅτι τε πτηνὸς ἦν καὶ οὐδενὶ συνήντα, ὑπεράνω τε ἦν τοῦ προσαγορεύειν τινὰ καὶ ἀσπάζεσθαι. ζηλῶ δὲ αὐτὸν καὶ τοῦ κτήματος ἐκείνου εὖ μάλα ὡς τοὺς συναντῶντας ἐποίει λίθους· οὐπερ οὖν εἴ μοι τις εὐμοιρία κατατυχεῖν ἐγένετο, οὐδὲν ἂν ἦν ἀφθονώτερον λιθίνων ἀνδριάντων, καὶ σέ γ<sup>4</sup> ἂν εἰργασάμην τοῦτο πρῶτον. τί γὰρ μαθὼν<sup>5</sup> δυθμίζεις με καὶ πρᾶον ἀποφῆναι γλίχῃ οὗτως ἐχθρὰ πᾶσι νοοῦντα, ἔνθεν τοι καὶ τοῦ χωρίον τὸ παρὰ τὴν ὅδὸν<sup>6</sup> ἀργὸν εἴασα καὶ τοῦτό μοι τῆς γῆς χῆρόν<sup>7</sup> ἔστι καρπῶν. σὺ δὲ ἔνα σεαυτὸν τῶν ἀναγκαίων ἀποφανεῖς,<sup>8</sup> καὶ σπεύδεις με φίλον ἔχειν μηδὲ ἐμαυτῷ<sup>9</sup> φίλον ὅντα. τί γὰρ καὶ μαθὼν<sup>10</sup> εἰμι ἄνθρωπος,

## Καλλιπίδης Κυήμωνι

Σὺ μὲν τῶν ἀποφράδων διαφέρεις οὐδέν, οὕτως

<sup>1</sup> αὐτὸν σέ] σαυτόν σε Ald.

<sup>3</sup> Hercher inserts καὶ

<sup>5</sup> παθὼν Hercher.

<sup>7</sup> χειρόν M Ald

<sup>9</sup> ἐμαυτοῦ Gesner.

<sup>2</sup> φωνῶ M Ald.

<sup>4</sup> σέ γ' L. A. Post: σὲ δ'.

<sup>6</sup> A inserts μέρος.

<sup>8</sup> ἀποφανεῖς Hercher.

<sup>10</sup> παθὼν Hercher.

## LETTERS OF FARMERS, 14-15

matters with you against my will, I have at least this advantage, that I can talk to you by messengers instead of face to face So let this be my so-called Scythian reply <sup>a</sup> to you I am mad and athirst for blood and I hate mankind So you see that's why I hurl clods and rocks at people that come on to my farm And I regard the Perseus of the ancient myth as fortunate in two respects . he had wings and so encountered nobody ; and he was too high up to accost anybody or greet him I envy him too for that happy property of his whereby he turned to stone the people he encountered. So if I by good fortune had become possessed of such a treasure, nothing would be more plentiful than stone likenesses of men, and you would have been my first such handiwork Pray, what put it into your head to undertake the ordering of my life and to yearn to make my temper gentle when my feelings towards all the world are so unfriendly ? I must tell you that that's just why I left the roadside strip uncultivated, and why this part of my land doesn't bear any crops. But you're going to make yourself out to be one of my connections, and you're eager to have me for a friend when I am not even a friend to myself What ever put it into my head to be a human being ?

### Letter 15

#### *Callipides to Cnemon*

You are no different from the unmentionables,<sup>b</sup>

<sup>a</sup> A short, rough answer. See Tsirimbas, p 69

<sup>b</sup> I.e. impious, wicked men. Cf. Lucian, *Pseudologista*

## AELIAN

ἄγριος ὡν καὶ μονήρης<sup>1</sup> τὸν τρόπον, δεῖ δέ σε ὅμως καὶ μὴ βουλόμενον ἥμερον<sup>2</sup> ἡμῖν γενέσθαι, αἰδοὶ καταντίον<sup>3</sup> γειτνιάσεως καὶ θεῶν ὄρίων<sup>4</sup> τίμῃ οἴπερ οὐν εἰσι κοινοί θύω τοίνυν τῷ Πανὶ καὶ Φυλασίων τοὺς μάλιστα ἐπιτηδείους εἰς τὴν ἱερουργίαν παρακαλῶ. ἐν δὴ τούτοις καὶ σὲ ἀφικέσθαι βουλοίμην ἄν, σὺ δὲ καὶ ἐμπιὼν καὶ κοινωνήσας σπονδῶν ἔσῃ τι καὶ πραότερος· ὁ γάρ τοι Διόνυσος φιλεῖ τὰς μὲν ὄργας μαραίνειν τε καὶ<sup>5</sup> κατακοιμίζειν, τὰς δὲ εὐφροσύνας ἐγείρειν. ἔσται δέ σοι ὁ αὐτὸς οὗτος θεὸς καὶ Παιῶν καὶ ἀπολύσει σε τῆς ἀκράτου χολῆς, οἷνῳ σβέσας τὸ τοῦ θυμοῦ ὑπέκκαυμα. καὶ αὐλητρίδος δὲ ἀκούσας ἵσως, ὁ Κυήμων,<sup>6</sup> καὶ εἰς ὥδην ἐκπεσὼν<sup>7</sup> καὶ εἰς μέλος ὑπολισθῶν ἔξεις τι καὶ γαληνὸν ἐν τῇ ψυχῇ. οὐ χεῖρον δ' ἀν εἴη οἰνωμένον σε<sup>8</sup> καὶ μασχάλην δραι εἰ δέ που καὶ μεθύων κόρη περιπέσοις<sup>9</sup> ἄβραν ἀνακαλούσῃ ἢ τὴν τίτθην ὑπολειφθεῖσαν εὑρεῖν πειρωμένη, τάχα πού τι καὶ θερμὸν δράσεις καὶ νεανικὸν ἔργον. οὐδὲν<sup>10</sup> ἀπεοικὸς εἴη καὶ τοιοῦτό τι πραχθῆναι ἐν τῇ τοῦ Πανὸς θυσίᾳ καὶ γάρ τοι κάκεῦνος ἐρωτικὸς εὖ μάλα καὶ οἶος ἐπανίστασθαι παρθένοις λῦσον δὲ

<sup>1</sup> μονήρης Hercher πονηρὸς.

<sup>2</sup> ἥμερον Gesner : ἡμέραν

<sup>3</sup> καταντίον L. A. Post · ταῦτα A, καὶ ταῦτα M Ald.

<sup>4</sup> ὄρίων Gesner ὄρείων MSS ὄρείων Ald

<sup>5</sup> πραότερος—καὶ om M.

<sup>6</sup> Κήμων M<sub>1</sub> Ald

<sup>7</sup> ἐμπεσὼν M Ald.

<sup>8</sup> οἰνωμένον σε Ald · καὶ οἰνομένον σε A, καὶ οἰνωμένον M

<sup>9</sup> περιπέσοις M περιπέσοις τὴν Hercher.

wild as you are and solitary in your ways<sup>a</sup>, but nevertheless, even against your will, you must make yourself agreeable to us out of reverence in face of Neighbourliness and respect for the terminal gods whom we share in common. Well then, I am sacrificing to Pan, and I am inviting my nearest connections among the Phylasiens<sup>b</sup> to attend the ceremony. Among these I should like to have you come too, after some drinks and a share in the libations you will be somewhat gentler. Dionysus has a way, you know, of soothing angry passions and lulling them to sleep,<sup>c</sup> and of arousing good cheer. You will find this same god a Healer also; and he will relieve you of your unmitigated bile by quenching the smouldering flame of your anger with wine. And possibly, when you have listened to a flute-girl, too, my Cnemon, you will break out into song and find yourself singing a tune and you will actually gain some peace of mind. It might not be a bad idea, either, for you to get drunk and go on a spree.<sup>d</sup> And if, maybe, in your intoxicated state, you should stumble on a girl who is summoning her maid or trying to find her duenna who has lagged behind, possibly you will play some hot-headed, youthful trick. It would not be at all out of place for such an incident to occur at the sacrifice to Pan, for he too, you know, is a good lusty lover and is given to waylaying maidens. And do

<sup>a</sup> Kock (*C.A.F.* iii. p. 503) reconstitutes a trimeter ὥν  
ἄγριος οὐτως καὶ μονήρης τὸν τρόπον

<sup>b</sup> Inhabitants of Phylê in northern Attica

<sup>c</sup> Kock (*C.A.F.* iii. p. 504) reconstitutes a trimeter. ὄργας  
μαραίνειν καὶ κατακομβίζειν φιλεῖ

<sup>d</sup> Literally "lift armpit", cf. our "elbow-bending."  
See Tsirimbas, p. 70.

<sup>10</sup> οὐδὲ ἦν Hercher.

καὶ τὴν ὁφρῦν καὶ τὸ σκυθρωπὸν τοῦτο καὶ συν-  
νεφὲς<sup>1</sup> χάλασον εὐθυμίᾳ. φίλου ταῦτα παραίνεσις  
νουθετοῦντος<sup>2</sup> εἰς ἄγαθόν.

## 16

## Κνήμων Καλλιπίδη

Ἴνα σοι καὶ λοιδορήσωμαι<sup>3</sup> ταῦτ' ἀντεπιστέλλω  
καὶ ἀφῶ τι τῆς χολῆς<sup>4</sup> εἰς σέ. μάλιστα δὲ<sup>5</sup> ἐδεόμην  
παρόντος, ἵνα σου καὶ αὐτόχειρ γένωμαι. τί γάρ  
με διαφθεῖραι γλίχη, τί δὲ σπεύδεις ἀπολέσαι με  
εἰς ἑστίασιν καὶ θοίνην παρακαλῶν; πρῶτον μὲν  
γάρ τὸ πολλοὺς ὁρᾶν καὶ συνεῖναι πολλοὺς δεινῶς  
πέφρικα, φεύγω δὲ κοινὴν θυσίαν ὡς οἱ δειλοὶ τοὺς  
πολεμίους,<sup>6</sup> ὑφορῶμαι δὲ καὶ τὸν οἶνον ὡς ἐπιβου-  
λεῦσαι καὶ ἐπιθέσθαι γνώμη δεινῶς καρτερόν, τοὺς  
δὲ θεοὺς τούς τε ἄλλους καὶ τὸν Πάνα<sup>7</sup> ἀσπάζομαι  
τε καὶ προσαγορεύω παριῶν μόνον, θύω δὲ οὐδέν  
οὐδὲ γάρ αὐτοὺς ἐνοχλεῦν ἐθέλω σὺ δέ μοι καὶ  
αὐλητρίδας προσείεις<sup>8</sup> καὶ ὡδάς, ὥς καταγέλαστε  
ἐπὶ μὲν δὴ τούτοις κάνῳ μῷοῦ πασαίμην<sup>9</sup> σου. καλὰ  
δέ σου κάκεῖνα, ὀρχήσασθαι καὶ ὁμιλῆσαι κόρη<sup>10</sup>  
θερμότατα. σὺ μέν μοι<sup>11</sup> δοκεῖς κάνω εἰς πῦρ ἀλέ-  
σθαι<sup>12</sup> κάνω<sup>13</sup> εἰς μαχαίρας κυβιστῆσαι, ἐμοὶ δὲ μήτε  
θύων εἴης φίλος μήτε ἄλλως.<sup>14</sup>

<sup>1</sup> σύννεφες A edd., σύνεφες M

<sup>2</sup> νουθετοῦντος Meineke: νοοῦντος

<sup>3</sup> λοιδορήσομαι M.

<sup>4</sup> Hercher inserts ἦν<sup>15</sup>

<sup>5</sup> ὀργῆς M Ald.

<sup>6</sup> δὲ Meineke γάρ

<sup>7</sup> πολέμους Wilamowitz.

<sup>8</sup> Παν A.

<sup>9</sup> προσείεις Hercher · προσίεις A, προσίης M Ald

<sup>10</sup> κάνω μῷοῦ πασαίμην De Stefani: κανῶ μῷοῦ πασαίμην A,  
κανῶς οὐχ ἀψαίμην M Ald

<sup>11</sup> μέν μοι] μέντοι Meineke.

## LETTERS OF FARMERS, 15-16

stop scowling, and let cheerfulness dispel that dark and sullen look. This is the advice of a friend who is telling you what's good for you

### Letter 16

#### *Cnemon to Callipides*

I am making this reply to rebuke you and at the same time to vent some of my bile upon you. What I should like best would be to have you here, so that I might kill you with my own hands. Why do you yearn to corrupt me? Why are you eager to destroy me, inviting me to an entertainment and a feast? In the first place I am frightfully averse to seeing many people and to associating with many people, and I avoid a public sacrificial feast as cowards avoid their enemies. I am suspicious of wine too as having a dreadful power to lay snares and to assail one's judgement. The gods, moreover, Pan and the rest, I merely pay my respects to and salute them as I pass them by; I offer them no sacrifice, for I don't want to be a nuisance to them. And you, you silly fool, hold out to me as a bait dancing girls and songs. If these are the terms, I could actually eat you raw. And those are fine suggestions of yours too dancing and having a red-hot time with a girl. You yourself, I suppose, would even leap into fire or turn somersaults among swords<sup>a</sup>; but you won't make yourself a friend of mine by sacrifices or by anything else either.

<sup>a</sup> See Tsirimbas, pp. 75-76.

<sup>12</sup> ἀλέσθαι Hercher. ἀλλεσθαι A, ἀλασθαι M. ἀλλεσθαι Ald.  
<sup>13</sup> καὶ M. <sup>14</sup> ἄλλος M.

Δέρκυλλος Αἰσχέα<sup>1</sup>

Οὐκ ἐγὼ ἔλεγον ὅτι Πλοῦτον ὁρῶντα ὀξὺ καὶ οὐ τυφλὸν ἀνεύροις<sup>2</sup> καὶ καλὰ ὁμοῦ καὶ τὰ<sup>3</sup> τῆς γῆς καὶ τῆς τύχης, ἐπεὶ τῶν χρηστῶν ὥραν<sup>4</sup> καὶ ἐπιμέλειαν τίθεται; σὺ γοῦν ἀπεδείξω τῶν εὐδαιμόνων ἐκείνων εἰς ὃν οὓς ἐπὶ Κρόνου φασὶν ἐκ τῆς γῆς αὐτόματα ἔχειν πάντα καὶ κοινωνίαν ἐν αὐτοῖς ἄφθονον πολιτεύεσθαι καὶ ἀφέλειαν τρόπου καὶ ἔνα οἶκον οἰκεῖν τὸν ὑπὸ οὐρανῷ τόπουν πάντα πλουτήσαντι γοῦν σοι τίς οὕτως<sup>5</sup> φιλόμωμος ἦ κακὸς ὡς ἄχθεσθαι καὶ ζηλότυπα<sup>6</sup> νοεῖν; μήπω τοσαύτης κακίας ἀναπλησθείη<sup>7</sup> γεωργῶν ηθη ζηλοτυπεῖν δὲ<sup>8</sup> εἰς πλοῦτον καὶ ὑπὲρ χρημάτων φθονεῖν,<sup>9</sup> εἰς ἀγρίας αἴγας τραπείη ταῦτα καὶ εἰς τοὺς ἐν δικαστηρίοις<sup>10</sup> ρήτορας.<sup>11</sup>

<sup>1</sup> Δερκύλλος (or Δέρκυλος) Αἰσχρέα Hercher.

<sup>2</sup> ἀνεύροις Fobes on basis of L. A. Post's ἀν εὔροις· ἀνεῦρες.

<sup>3</sup> καλὰ ὁμοῦ καὶ τὰ Wilamowitz: καλαομοῦ καὶ Α, καταγελᾶς μον καὶ M Ald.

<sup>4</sup> ὥραν added by Meineke

<sup>5</sup> οὕτω Ald.

<sup>6</sup> ζηλότυπα Hercher ζηλοτύπως

## Letter 17

*Dercyllus to Aescheas*

Didn't I tell you that you would find Plutus not blind but sharp-sighted, and that you would find that Fortune's gifts and Earth's gifts too were fair,<sup>a</sup> since Plutus looks out for the virtuous and takes care of them? You, at any rate, have shown that you are one of those fortunate people for whom in the time of Cronus, so they say, everything sprang from the earth of its own accord; 'twas their policy to share and to grudge not; their ways were simple, and they lived in all the region under heaven as it were in a single house. So then, now that you have made your fortune, who would be so carping or ill-natured as to be annoyed and to feel jealousy? May farmers' hearts never be polluted with such ill-nature! As for being jealous of others' wealth and envious because of money, may that curse fall upon wild goats<sup>b</sup> and upon court-room orators!

<sup>a</sup> De Stefani (*SIFC* 9 [1901], 487-488) compares Alciphron iv 18. 5 *βασιλικῶς ὑπισχνούμενος τὸ δὴ λεγόμενον τοῦτο τὰ τῆς γῆς ἀγαθά*. Wilamowitz-Moellendorff is probably right in saying that *τῆς τύχης* indicates treasure trove.

<sup>b</sup> For conjectures as to the origin of this expression see Tsirimbas, pp 74-75.

<sup>7</sup> ἀναπλησθῆ A.

<sup>8</sup> ζηλοτυπεῖν δὲ Meineke: ζηλοτυπίαι δὲ A, ζηλοτυπεῖν τε M Ald. ὡς ζηλοτυπεῖν τε Hercher

<sup>9</sup> φθονεῖν Meineke: φρονεῖν MSS φθόνοι Wilamowitz.

<sup>10</sup> δικαιοτηρίοις] τοῖς δικαιοτηρίοις M.

<sup>11</sup> ρήτορος A

Δημύλος<sup>1</sup> Βλεψίᾳ

Γεωργίαν καὶ γεωργεῖν ἀπολιπὼν ὁ γείτων Λάχης ἐπέβη νεώς, καὶ πλεῖ<sup>2</sup> τὸ Αἴγαιον, φασί, καὶ ἄλλα πελάγη μετρεῖ καὶ ἐπικυματίζει καὶ λάρου βίον ζῆ καὶ ἀνέμοις μάχεται διαφόροις· ἄκρα τε αὐτὸν ἐξ ἄκρας διαλαμβάνει, καὶ περιβλέπων ἄδρὸν κέρδος καὶ περινοῶν πλοῦτον ἀθρόον μακρὰ<sup>3</sup> ἐπειχαίρειν αἰγαίδίοις ἐκείνοις καὶ νομευτικῷ τῷ προτέρῳ βίῳ· γλίσχρως τε καὶ κατ' ὀλίγον ἐκ τῶν ἀγρῶν ἀποξῆν<sup>4</sup> οὐδὲν δυνάμενος οὐδὲ ἀρκούμενος τοὺς παροῦσιν Αἴγυπτίους τε<sup>5</sup> καὶ Σύρους φαντάζεται καὶ περιβλέπει τὸ δεῖγμα καὶ πολὺς ἐστὶ νῆ Δία τόκους ἐπὶ τόκοις λογιζόμενος καὶ χρήματα ἐπὶ χρήμασιν ἀριθμῶν, καὶ διαφλέγει τὴν διάνοιαν αὐτοῦ καὶ ἐκκάει κέρδος ἀμφοτερόπλουν, χειμῶνας δὲ οὐκ ἐννοεῖ, οὐδὲ<sup>6</sup> ἐναντία πνεύματα, οὐδὲ τῆς θαλάττης<sup>7</sup> τὸ ἀστάθμητον, οὐδὲ τῶν ὥρῶν τὰς ἀκαιρίας. ἡμεῖς δὲ εἰ καὶ μικρὰ κερδαίνομεν μεγάλα ποιοῦντες,<sup>8</sup> ἄλλὰ πολὺ ἡ γῆ τῆς θαλάττης ἔδραιότερον, καὶ ἄτε<sup>9</sup> πιστοτέρα βεβαιοτέρας ἔχει τὰς παρ' ἔαυτῆς ἐλπίδας

<sup>1</sup> Δῆμιλος M. Δῆμυλος Ald.<sup>2</sup> πλεῖν M.<sup>4</sup> M<sub>1</sub> inserts καὶ<sup>6</sup> δ' οὐκ ἐννοεῖς οὐδὲ M. δε οὐκ ἐννοεῖς οὐ δὲ Ald.<sup>7</sup> θαλάσσης M Ald.<sup>9</sup> αὐτῇ M Ald.<sup>3</sup> μικρὰ A.<sup>5</sup> τε οι M Ald.<sup>8</sup> ποιοῦντες M Ald.

<sup>a</sup> A reminiscence of *Odyssey* iii 179 πέλαγος μέγα μετρήσαντες

## Letter 18

*Demylus to Blepsias*

My neighbour Laches has abandoned agriculture and tillage of his farm, has embarked on a ship, and is sailing over the Aegean, so they say. Other seas too he is measuring,<sup>a</sup> and riding their waves, and living the life of a sea-gull,<sup>b</sup> and fighting with winds that blow at variance. Past promontory after promontory he moves on. With an eye to good plump profits, and with his heart set on making a fortune at a stroke, he bade a long good-bye to those little goats and to his former pastoral life. Unable to put up with the stingy, piecemeal living that his farm afforded, and dissatisfied with his condition, in his imagination he sees Egyptians and Syrians<sup>c</sup> and surveys their bazaar. Yes indeed, he's all wrapped up in reckoning compound interest and in counting money piled on money, and his mind is fired and inflamed by gains to come from voyage out and voyage back. He gives never a thought to storms, or adverse winds, or fickle seas, or unseasonable weather. As for us, though we work hard and make but little profit, yet the land is much more stable than the sea<sup>d</sup>; and, inasmuch as it is more to be trusted, the prospects it offers are surer.

<sup>b</sup> See Tsirimbas, pp. 72-73

<sup>c</sup> *CAF* iii. p. 443:

*τοῖς παροῦσι δ' οὐκ ἀρκούμενος  
Αἴγυπτίους τε καὶ Σύρους φαντάζεται*

<sup>d</sup> For this common theme cf. Alciphron 1. 3. In Alciphron II 4 a farmer deserts agriculture for seafaring.

## Μορμίας Χρέμητι

Ἐγὼ μὲν ἔθυον γάμους ὁ χρυσοῦς μάτην καὶ περιγέειν ἐστεφανωμένος οὐδὲν δέον καὶ τούς τε ἔνδον καὶ τοὺς ἔξω θεοὺς ἐκολάκευον, ὁ δὲ παῖς κατήγαγε μὲν καὶ αὐτὸς τὸ ζεῦγος ἐκ τῶν ἀγρῶν ὡς τὴν νύμφην ἔξ αστεος εἰς τὸ πατρῶον χωρίον ἐπανάξων, αὐλητρίδα δὲ λυσάμενος, ἃς ἔτυχεν ἐρῶν, νύμφης στολὴν αὐτῇ περιβαλὼν ἐπανήγαγέ μοι φάτταν ἀντὶ περιστερᾶς, φασίν, ἔταίραν ἀντὶ νύμφης. καὶ τὰ μὲν πρῶτα αἰδουμένη κορικῶς εὖ μάλα καὶ κατὰ τὸν τῶν παιδῶν<sup>1</sup> τῶν γαμουμένων νόμον ἀπέκρυπτε<sup>2</sup> τὴν τέχνην, μόλις δὲ ἀπερράγη ἡ σοφία τε αὐτῶν καὶ αἱ κατ' ἐμοῦ μηχαναί. οὐ μὴν εἰς τὸ παντελέσ μου καταφρονήσουσιν ὥσπερ οὖν πλινθίους, ἐπεί τοι τὸν μὲν καλὸν νυμφίον ἐσ κόρακας ἀποκηρύξω ἐὰν μὴ τῆς ὑπερβαλλούσης τρυφῆς παυσάμενος σὺν ἐμοὶ ταφρεύῃ καὶ βωλοκοπῇ· τὴν δὲ νύμφην ἀποδώσομαι κάκείνην ἐπ' ἔξαγωγῇ ἐὰν μή τι καὶ αὐτῇ τῶν ἔργων τῇ Φρυγίᾳ τε καὶ τῇ Θράτῃ συναπολαμβάνῃ.<sup>3</sup>

## Letter 19

*Mormias to Chremes*

I was offering wedding sacrifices all for nothing precious fool that I am, and I was going around with a garland on when there was no occasion for it, and seeking to appease both household gods and gods abroad ; as for my son, he with his own hands had driven in the yoke of oxen from the fields to bring home his bride from town to the ancestral farm, he had bought the freedom of a flute-girl he happened to be in love with, had dressed her up like a bride and brought her home to me—a wild pigeon, as they say, in place of a tame one,<sup>a</sup> a courtesan in place of a bride. At first she was modest and behaved in quite maidenly fashion, and, as young brides do, she tried to conceal her art, but finally their clever artifice, along with their designs on me, was revealed. However, they are not going to scorn me utterly as if I were a clod of clay, for I tell you I'm going to disown that fine bridegroom, and to the devil with him, unless he quits his outrageous luxury and digs ditches with me and breaks clods. And as for the bride, I'm going to sell her for deportation unless she too takes her share of the farm work and gives the Phrygian maidservant and the Thracian maid-servant a hand.

<sup>a</sup> See Tsirimbas, pp. 73-74

<sup>1</sup> τὸν τῶν παιδῶν om. M. τῶν παιδῶν om. Ald.

<sup>2</sup> ὑπέκρυπτε M Ald.

<sup>3</sup> συνεπιλαμβάνη Hemsterhuys.

## Φαιδρίας Σθένων

Φύεται μὲν ἐν τοῖς ἀγροῖς καλὰ πάντα, κεκόσμηται τε ἡ γῆ τούτοις καὶ τρέφει πάντας· καὶ τὰ μέν ἔστιν τῶν καρπῶν<sup>1</sup> διετήσια, τὰ δὲ καὶ πρὸς ὀλίγον ἀντέχοντά ἔστιν τρωκτὰ ὡραῖα· πάντων δὲ τούτων θεοὶ μὲν<sup>2</sup> ποιηταί, ἡ γῆ δὲ μήτηρ ἡμα καὶ τροφὸς αὐτῆς· φύεται δὲ καὶ δικαιοσύνη καὶ σωφροσύνη καὶ ταῦτα ἐν τοῖς ἀγροῖς, δένδρων τὰ κάλλιστα, καρπῶν τὰ χρησιμώτατα. μὴ τοίνυν γεωργῶν καταφρόνει· ἔστι γάρ τις καὶ ἐνταῦθα σοφία, γλώττη μὲν οὐ πεποικιλμένη οὐδὲ καλλωπιζομένη λόγων δυνάμει, σιγῶσα δὲ εὖ μάλα καὶ δι' αὐτοῦ τοῦ βίου τὴν ἀρετὴν δμολογοῦσα. εἰ δὲ σοφώτερα ταῦτα ἐπέσταλται σοι ἡ κατὰ τὴν τῶν<sup>3</sup> ἀγρῶν χορηγίαν, μὴ θαυμάσῃς· οὐ γάρ ἐσμὲν οὔτε Λίβυες οὔτε Λυδοὶ ἀλλ' Ἀθηναῖοι γεωργοί

<sup>1</sup> κακῶν M Ald.<sup>2</sup> μὲν om. M.<sup>3</sup> τῶν om. M

## LETTERS OF FARMERS, 20

### Letter 20

#### *Phaedrias to Sthenon*

It is in the country that all beautiful things grow ; with them the earth is adorned, and with them the earth provides nourishment for all. Some of the products keep throughout the year, whereas some keep but a short time and are eaten in their season , of all these things the gods are creators, but the earth is their mother and she is likewise their nurse. And righteousness and temperance, these also, grow in the country ; loveliest of trees are they, most profitable of fruits. So then do not be contemptuous of farmers , for in them too is wisdom of a sort—not elaborately expressed in speech nor decking itself out with forceful rhetoric, but conspicuous by its silence and confessing its virtue through its very life. If these written words addressed to you are too clever for the country to supply, do not marvel ; for we are not Libyan nor Lydian, but Athenian farmers.<sup>a</sup>

<sup>a</sup> Christ-Schmid-Stahlin II, 11 (1924), 790-791, points out that this last clause suggests Aleman 13 Diehl, which it resembles both in phrasing and in prosody. For a discussion of this question see Tsirimbas, pp. 68-69.



LOVE LETTERS OF  
PHILOSTRATUS



# INTRODUCTION

## 1. THE PHILOSTRATI AND THEIR WORKS

The early evidence for the lives of the Philostrati is so fragmentary, and the works of the Philostrati are so uniform in language and in style,<sup>a</sup> that, after many years of discussion and conjecture, there is little prospect of a conclusive answer to the fundamental question, "How many Philostrati were there, and which of them wrote what?" On two points, however, there is agreement. (1) The author of the *Lives of the Sophists* was also the author of the *Life of Apollonius*,<sup>b</sup> for, in his account of the sophist Alexander "Peloplatō," referring to a story that connected the name of Apollonius of Tyana with that of the sophist's mother, he writes, "In my work on Apollonius I have stated clearly on how many grounds this story is incredible", (2) this Philostratus was

<sup>a</sup> Schmid, *Atticismus* iv. 1-4

<sup>b</sup> Although the proper title of this work is *In Honour of Apollonius of Tyana*, we shall follow Suidas and common practice in calling it the *Life*.

<sup>c</sup> *Lives of the Sophists* ii. 5, trans. W. C. Wright (L.C.L.), p. 191, although the Greek, at "I have stated clearly," has *εἰπηται* and no first person, the form of statement leaves no room for doubt that this, the traditional interpretation, is correct. The reference is to the *Life of Apollonius* i. 13

## PHILOSTRATUS

not "Philostratus the Lemnian," to whom he occasionally refers <sup>a</sup>

The earliest external evidence is that of Menander Rhetor (of the end of the third century), who in one passage groups "Philostratus" with Plato, Xenophon, and Dio as writers of a *λέξις ἐπιτετηδειμένη καὶ τεκαλλωπισμένη*,<sup>b</sup> and in another passage groups "the Philostratus who wrote the *Heroica* and the *Imagines*" with Xenophon, Nicostratus, and Dio Chrysostom as writers of an *ἔξαγγελία ἀπλοντέρα καὶ ἀφελεστέρα*.<sup>c</sup> This second passage is ordinarily taken to mean that the Philostratus who wrote the *Heroica* and the *Imagines* is to be distinguished from the great Philostratus, i.e. the author of the *Life of Apollonius* and the *Lives of the Sophists*, and this is no doubt the more natural interpretation, but the meaning may be that, whereas Philostratus's style in the *Heroica* and the *Imagines* is like that of Xenophon, Nicostratus, and Dio Chrysostom, his style in his other works is like that of Plato, Xenophon, and Dio (i.e. Dio Chrysostom).<sup>d</sup> In favour of this second and less natural interpretation is the presence of Xenophon's name and the name of Dio Chrysostom in both lists.

It is not until seven centuries after Menander Rhetor that we find, in Suidas, a full statement; this statement, which distinguishes three Philostrati, may be condensed as follows. (1) Philostratus II, son of Lemnian sophist Philostratus (son of Verus), practising sophist at Athens, later at Rome under

<sup>a</sup> *Lives of the Sophists* II. 27, 30, 31, 33 (pp. 289-291, 303, 305, 311 Wright).

<sup>b</sup> *Rhetores Graeci* (ed. L. Spengel) III (Leipsic, 1856), 411.

<sup>c</sup> *Ibid.*, pp. 389-390.

<sup>d</sup> So Schmid, *Atticismus* IV. 8.

## INTRODUCTION

Severus [193-211] and into the reign of Philip [244-249]. Works μελέται, ἐπιστολαὶ ἐρωτικαί, εἰκόνες, διαλέξεις, αὗγες ἡ περὶ αὐλοῦ, Ἀπολλωνίου βίος τοῦ Τυναέως, ἀγορά, ἥρωικός, βίοι σοφιστῶν, ἐπιγράμματα, ἄλλα τινά. (2) Philostratus I of Lemnos (son of Verus and father of Philostratus II), practising sophist at Athens, lived in the time of Nero [54-68]. Works λόγοι πανηγυρικοί, λόγοι Ἐλευσινιακοί, μελέται, ἔγητούμενα παρὰ τοῖς ῥήτορσιν, ῥήτορικαὶ ἀφορμαί, περὶ τοῦ ὀνόματος, περὶ τραγῳδίας, γυμναστικός, λιθογυνωρικός, Πρωτεύς, κύων ἡ σοφιστής, Νέρων, Θεατής, τραγῳδίαι, κωμῳδίαι, ἔτερα πλεῖστα. (3) Philostratus (son of Nervianus the nephew of Philostratus II) of Lemnos, sophist, taught at Athens, died and buried in Lemnos, pupil and son-in-law of Philostratus II. Works εἰκόνες, παναθηναικός, Τρωικός, πιράφρασις τῆς Ὁμήρου ἀσπίδος, μελέται, and, according to some, βίοι σοφιστῶν.

Disregarding the lost works, we have then in Suidas the following attributions. (1) Philostratus II. *Letters, Imagines, διαλέξεις, Life of Apollonius, Heroides, Lives of the Sophists.* (2) Philostratus I *Gymnasticus, Nero.* (3) Philostratus III *Imagines* Whether “διαλέξεις” includes both the letter to Aspasia of Ravenna (Τὸν ἐπιστολικὸν χαρακτῆρα τοῦ λόγον, κτλ., Kayser 1871, pp 257-258) and the discourse on the opposition of νόμος and φύσις (*ibid.*, pp 258-260) or whether it includes the latter only, the former being included in the main body of the *Letters*,<sup>a</sup> Suidas's articles would account for all ten works—provided (a) that the title ἐπιστολαὶ ἐρωτικαί includes all seventy-three letters and (b) that the *Imagines* ascribed to Philostratus III are the later

<sup>a</sup> See Munscher, pp 511, 536.

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*Imagines* and not (as Munscher would have it <sup>a</sup>) the same *Imagines* as those ascribed by Suidas to Philostratus II. But the difficulties raised by Suidas's account—even apart from the glaring chronological impossibility—are numerous, and many scholars believe that the later *Imagines* is the only surviving work of a fourth Philostratus.<sup>b</sup> Even to sketch these difficulties would take us far afield; excellent brief sketches of them are given by Schmid, *Atticismus* iv 1-7, by J. S. Phillimore, vol. i, pp. xxxiv-xlv, of his translation of Philostratus's *In Honour of Apollonius of Tyana*, and by Schmid-Stahlin, §§ 715-718; the best and fullest recent statement is Munscher's, to which the present edition is heavily indebted throughout. Of the seven major works it is generally agreed that the *Gymnasticus*, the *Life of Apollonius*, and the *Lives of the Sophists* are by Philostratus II, and that the later *Imagines* are by Philostratus IV; Fertig, Croiset, and Munscher agree with Suidas in attributing the *Nero* to Philostratus I, whereas Schmid-Stahlin and Solmsen <sup>c</sup> attribute it to Philostratus II, Schmid-Stahlin agrees with Suidas in attributing the earlier *Imagines* to Philostratus II, whereas Fertig and Munscher attribute it to Philostratus III; Schmid-Stahlin and Solmsen agree with Suidas in attributing the *Heroicus* to Philostratus II, whereas Fertig and Munscher attribute it to Philostratus III.

<sup>a</sup> P. 520.

<sup>b</sup> So Schmid-Stahlin, Fertig, and Munscher, all of whom make their Philostratus IV later than Suidas's Philostratus III. H. J. Rose (*A Handbook of Greek Literature* [London (1934)], pp. 403-404) also believes that there were four Philostrati, but his "III" and "IV" are other people's "II" and "III."

<sup>c</sup> F. Solmsen, "Some Works of Philostratus the Elder," *TAPhA* 71 (1940), 556-572

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On the problem of the *Letters* most of these disagreements have little bearing. Of the ms. titles of the *Letters* (see below, *Letter 1*) only one, Φιλοστράτου Ἀθηναίου ἐπιστολαί, lends support to the traditional attribution; and that support is feeble, for, since all the Philostrati were Athenian citizens or were associated with Athens,<sup>a</sup> it would be hard to prove that 'Αθηναίου was here intended as a distinguishing mark.<sup>b</sup> The testimonia<sup>c</sup> shed no light on the attribution. Since, however, Suidas's attribution is supported by what ms. evidence there is, the burden of proof lies with those who would deny the *Letters* to Flavius<sup>d</sup> Philostratus II, the "Athenian," the "Lemnian,"<sup>e</sup> the "Tyrian"<sup>f</sup>

### 2 THE AUTHENTICITY OF THE LETTERS

The authenticity of the *Letters* has been assailed on grounds of (1) language, (2) style, (3) spirit.

(1) *Language*—Schmid has noted forms that occur in the *Letters* and nowhere else in Philostratus II (who for Schmid is the author of the *Gymnasticus*,

<sup>a</sup> Munscher, pp 473, 490, Munscher in *JAW* 149 (1910), 105

<sup>b</sup> Cf. Kayser 1844, p. II.

<sup>c</sup> *Ibid.*, pp. 1-11.

<sup>d</sup> So Philostratus II himself in his dedication of the *Lives of the Sophists* to Antonius Gordianus.

<sup>e</sup> Eunapius, *Lives of the Philosophers and Sophists*, p. 454 Boissonade, Suidas. For the confusion resulting from this name, by which Philostratus II, in his *Lives of the Sophists* (n. 27, 30, 31, 33), regularly refers to Philostratus III, see Schmid, *Atticismus* iv. 4.

<sup>f</sup> Photius, *Bibliotheca* 44 (ed. I. Bekker, i [Berlin, 1824], 9), scholia to Lucian's *Icaromenippus*, *ad init.*, Tzetzes, *Chiliades* vi. 303-308. See Munscher, pp 481-483; Munscher in *JAW* 149 (1910), 109

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the *Nero*, the διάλεξις on νόμος and φύσις, the earlier *Imagines*, the *Life of Apollonius*, the *Herocicus*, and the *Lives of the Sophists*<sup>a)</sup> ἥς for ἥσθα (*Letter 36*),<sup>b)</sup> Ἀπόλλωνα for Ἀπόλλω (*Letter 7*),<sup>c)</sup> φόμην for φύην (*Letter 59*),<sup>d)</sup> ἀμέλει (*Letters 29* and *59*), etc.<sup>e)</sup> Schmid has noted further that the *Letters* do not use certain words and phrases which in the other works are frequent: ἀπόλρη,<sup>f)</sup> ἀπτεσθαι in figurative sense,<sup>g)</sup> ἀφικνέσθαι ἐσ in figurative sense,<sup>h)</sup> ἐρχεσθαι ἐσ,<sup>i)</sup> φοιτᾶν,<sup>j)</sup> etc. On the basis of these points of language Schmid in his *Atticismus* seems to condemn all the letters except 72 and 73, though he does not make it plain that his condemnation extends beyond the “love letters,”<sup>k)</sup> by which phrase, in Schmid-Stählin,<sup>l)</sup> he designates *Letters 1-64*, including apparently *Letters 40-45*, *48-49*, and *51-53*, not found in mss. of the second family (see below, Table III): in Schmid-Stählin he explicitly accepts *Letters 65-73*. To Schmid’s second point, that the *Letters* do not contain certain favourite words and phrases, Munscher replies that the total bulk of the *Letters* is too small to justify the use of the statistical method; to Schmid’s general argument he replies that the statistical method cannot make proper allowance anyway for “das subjektive Moment” and that the differences are outweighed by

<sup>a)</sup> This seems to be implicit in the *Atticismus* in spite of the author’s warning (vol iv, p 2) that he means merely “dass ihre Hauptmasse dem Sprachcharakter nach eine völlig untrennbare Einheit bilde”, on p. 4 he remarks that it is more probable that many works in one style should be the work of one man than that they should be the work of three.

<sup>b)</sup> *Atticismus* iv. 35

<sup>c)</sup> *Ibid.*, p 17.

<sup>d)</sup> *Ibid.*, p 38

<sup>e)</sup> *Ibid.*, p. 123.

<sup>f)</sup> *Ibid.*, p 134

<sup>g)</sup> *Ibid.*, pp. 134-136.

<sup>h)</sup> *Ibid.*, p 141.

<sup>i)</sup> *Ibid.*, p. 171.

<sup>j)</sup> *Ibid.*, pp. 240-241.

<sup>k)</sup> *Ibid.*, pp 2-3.

<sup>l)</sup> § 718.

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the agreements,<sup>a</sup> especially the agreements with the *Life of Apollonius* and the *Lives of the Sophists*, the two works whose authenticity can scarcely be questioned<sup>b</sup>

(2) *Style*—Schmid's suspicions are further roused by his finding in the *Letters* no proverbial expressions, much metonymy, and much anaphora<sup>c</sup>. Proverbial expressions, says Schmid, are rare in Philostratus anyway; yet, since they are numerous in the love letters of Alciphron, Aelian, and Aristaenetus, their absence in the love letters of Philostratus is significant! Schmid's statistics for metonymy and anaphora are even less convincing, surely metonymy and anaphora are obvious devices for the attaining of preciousity.

(3) *Spirit*—Many of the love letters are written in a strange, brooding spirit which almost cloaks the occasional grotesqueries—so long as one reads to oneself and sympathetically—but utterly fails to cloak the grotesqueries when one reads to someone else, e.g. *Letter 18*, to the boy whose sandal made his foot sore, and *Letter 25*, to the woman who was not pretty when she was angry. That such grotesqueries can be cloaked at all is an indication of the author's skill in putting his reveries into words. That there is no occasion for the use of such skill elsewhere in the Philostratean corpus is no indication that the *Letters* are not by Philostratus II: on the contrary, those who stress the difference in "spirit" should be

<sup>a</sup> Pp. 524-525. A similar argument is used by Schmid himself (*Atticismus* iv. 3, n. 2) in reply to Bergk's claim that the style of the *Imagines* is different from that of the *Life of Apollonius*.

<sup>b</sup> *Atticismus* iv. 4.

<sup>c</sup> *Ibid.*, pp. 493-495, 498-500

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especially impressed by the similarity of the language to the language of the *Life of Apollonius* and the *Lives of the Sophists*.

On none of the above three grounds has a case against the *Letters* been made out. Philostratus II, like many other sophists, was apparently interested in letter writing<sup>a</sup>; like the author of *Letter* 55, he had certainly been in Rome; and the form of Arethas's mention of Philostratus in his scholium on Lucian, *De Saltatione* 69,<sup>b</sup> is at least consonant with Philostratus's authorship. In default, then, of proof to the contrary, the *Letters* should be regarded as authentic<sup>c</sup>.

### 3 MANUSCRIPTS

Kayser's editions<sup>d</sup> are based on the following mss. .

<sup>a</sup> *Lives of the Sophists* II. 24 and 33.

<sup>b</sup> See above, p. 4, note c. Arethas's words are (H. Rabe's text, [Leipsic, 1906], p. 189): *τοῦτον λέγει Δεσπώνακτα, οὐ καὶ ἄλλαι μελέται ῥητορικαὶ φέρονται θαυμάσιαι καὶ ἐνάμιllοι Νικοστράτου καὶ Φιλοστράτου τῶν ἐν τοῖς νεωτέροις σοφισταῖς διαπρεπόντων, μάλιστα δέ αἱ ἐρωτικαὶ ἐπιστολαὶ πολλὴν τὴν ἐκ τῶν λόγων ἀποστάζουσαι ἥδονήν*

<sup>c</sup> It is unlikely that any light could be thrown upon this problem by a study of the passages in which the *Letters* name, or refer to, previous authors; the authors named are Aeschines Socraticus (*Letter* 73), Crates Thebanus (18), Critias (73), Demosthenes (39), the philosopher from Sinopē (i.e. Diogenes Cynicus) (18), Gorgias (73), Hippias Eleus (73), Homer (15, 57, 58), Lysias (44), Menander (16, 38, 47), Pindar (53), Plato (44, 73), Plutarch (73), Prodicus (73), Protagoras (73), Sappho (51), Thucydides (73), the son of Gryllus (i.e. Xenophon) (73). There is no reason to suppose that all of these authors were not known to all of the Philostrati.

<sup>d</sup> Kayser 1844, *Præoemium*, pp. ii-iv.

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### FAMILY 1

#### *First Group* :

R Vaticanus 140 (olim 1030; Boissonade's "C", chartac., 14th cent), ff. 260r sqq. : *Letters* 1-58.

r Vaticanus 87 (olim 99, chartac., 14th-15th cent.), ff. 516v sqq : *Letters* 1-58

U Urbinas 127 (chartac., written by Michael Apostolius +1480 [see Vogel-Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipsic, 1909), p. 309]), ff. 220r sqq. : *Letters* 1-64, *Letter* 5 repeated from some source in Family 2. Only in *Letters* 59-64 (in which U deserts Family 1) does Kayser regularly record the readings. In our prefatory critical notes to the various letters U is assigned throughout to Family 1

v Vindobonensis phil. 331 (chartac., "antiquus" Nessel). *Letters* 28-57 (through ὡς πόλιν μη).

π Parisinus 2885 (chartac., beginning of 16th cent), ff. 137r sqq. *Letters* 1-47 (through τῷ Ἐνιπεῖ ἐπενήξατο)

c Cantabrigiensis "6697" (chartac.): *Letters* 1-47 (through τῷ Ἐνιπεῖ ἐπενήξατο) Only selected variants from this ms were available to Kayser. Kayser's reference is probably to Kk. vi. 23 [2103], 16th century. Mr A F Scholfield, Librarian of the University Library, Cambridge, kindly communicates the following "The number '6697' means nothing at all, but in Barnard's catalogue of 1697 a ms of Philostratus, belonging to Thomas Gale and which may be ours, is No '6097.' It is probable that Kayser's reference is a mistake for that"

#### *Second Group* :

p Parisinus 1696 (membran., 14th cent.), ff 282r sqq., 306v sqq. *Letters* 1-40. Kayser does not profess to have collated this throughout; his two references to it in his critical notes to *Letter* 51 apparently result from misprints

u Urbinas 110 (chartac., 14th-15th cent; a copy of Parisinus 1696), ff 121v sqq. *Letters* 1-40 The title is Φιλοστράτου ἐπιστολαὶ ἐρωτικαὶ.

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uβ Urbinas 134 (chartac., 15th cent., the section containing the *Letters* is in the hand of a certain Phran-copulos [see Vogel-Gardthausen, p 237]), ff. 124r-131v. *Letters* 1-39, in the following order 1, 3, 2, 5, 8-10, 12-14, 21-22, 25, 32, 26, 30, 18, 36, 38, 4, 6-7, 11, 15-17, 19-20, 23-24, 27-29, 31, 33-35, 37, 39. The title is *Φιλοστράτου Ἀθηναίον ἐπιστολαί*

*Third Group :*

γ { Palatinus 155 (membran., 16th cent.), ff 97r-100v.  
 Coislinianus 321 (chartac., 16th cent.), ff 108r sqq  
 Parisinus suppl grec (Kayser in both editions errs in calling this ms. Coislinianus) 352 (bombyc., 13th cent.), ff 140v sqq, 150r sqq.  
 These three mss contain *Letters* 28-39, 46-47, 50, 54-56, 58-64, in the following order. 28-39, 54, 46, 55, 63, 47, 50, 56, 59, 58, 64, 34, 62, 60, 61. The group of fourteen letters beginning with *Letter* 54 has the title *Φιλοστράτου ἐπιστολαί ἑταρικαί* and follows the reading of Family 2. In Table III below, however, and also in our prefatory critical notes to the various letters, γ is assigned throughout to Family 1.

d Parisinus 1657 ("1697" in Kayser 1871 is a misprint, chartac., 16th cent.), ff 217v sqq : *Letters* 34, 46-47, 50, 54-56, 58-64, in the same order as in the three mss preceding.

## FAMILY 2

ρ Vaticanus 96 (olim 103, chartac., 13th-14th cent.), ff. 1r sqq. *Letters* 1-39, 46-47, 50, 54-64  
 fa Laurentianus 55 7 (chartac., 15th cent.), ff. 238r sqq  
*Letters* 1-39, 46-47, 50, 54-64.  
 fb Laurentianus 58. 16 (chartac., 15th cent.), ff. 70r sqq  
*Letters* 1-39, 46-47, 50, 54-64.  
 l Lugdunensis 76 : *Letters* 1-39, 46-47, 50, 54-64.  
 ψ Parisinus 3026 (Boissonade's "E", chartac., 16th cent.), ff 32v sqq. *Letters* 1-39, 46-47 (the appearance of this ms. in Kayser's critical notes to *Letter* 54 apparently results from a misprint); has lacunae (in *Letters* 7 [ $\tau\acute{\iota}$  δε— $\delta\mu\circ\iota\circ\sigma$  πρὸς ἐκεῖνον ἔσται], 32

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[τὸ ἔκπαμα to the end], and 16 [ἡκουσά γε μὴν to the end]) which are shared by the Aldine edition

M Matritensis (Biblioteca Nacional) 4693 (63 Iriarte; written by Constantine Lascaris between 1460 and 1465 [see Vogel-Gardthausen, p. 243]). *Letters* 40-45, 49, 65-73 Except for *Letter* 73 Kayser apparently had no collation of this ms; he believed that it was the source of the Aldine edition, which, however, contains *Letter* 48 (see Munscher, p. 533, n. 122)!

b Baroccianus 50 (membran, 11th cent.), ff. 363r sqq.: *Letters* 1-9, 11, 17, 20-23, 27-28, 46-48, 54-55, 63, in the following order. 1-3, 54, 46, 20, 9, 55, 17, 63, 4, 21, 27, 22, 5, 47-48, 6-7, 23, 8, 28, 11 The appearance of this ms. in Kayser's critical notes to *Letter* 15 apparently results from a misprint.

### INDEPENDENT MSS.

h Palatinus 129 (chartac, end of 15th cent.), ff. 23r, 68v, 75r (wrongly numbered "65"). Excerpts from *Letters* 3, 1, 17, 5, 27, 7, 8, 29, 56, 10, 13, 3, 24, 25, 13 The appearance of this ms. in Kayser's critical notes to *Letters* 4, 16, 18, 20 apparently results from misprints.

Matritensis 4693 (see above), counts as an independent ms for *Letter* 73, which Kayser knows only from this ms. and from

Parisinus 2775 (chartac, 15th cent.): *Letter* 73 See the last section of Kayser 1844, p. xxv.

ϕ Laurentianus 59 30 (chartac, 13th cent.), ff. 146v sqq.: *Letters* 40-45, 49, 51-52, 65-72.

Of the sixty-four letters found in Family 1 (first and second groups only) or in Family 2 or in both, Family 1 has fifty-eight (*Letters* 1-58 Kayser) and Family 2, as we have seen above (p. 396), has fifty-three (*Letters* 1-39, 46-47, 50, 54-64). Eight more letters (65-72) are found in ϕ. The last letter (73) is found in Matritensis 4693 and in Parisinus 2775.

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Table 1 shows the order of the letters in the best mss. of Family 1 (i.e. in the first and second groups) and in the mss. of Family 2

TABLE I  
The Two Chief Manuscript Orders

Family 1, First and Second Groups		Family 2	
Kayser	Olearius	Kayser	Olearius
1	29	3	27
2	30	54	28
3	27	1	29
4	37	2	30
5	41	46	31
6	43	20	32
7	44	9	33
8	46	55	34
9	33	17	35
10	50	63	36
11	48	4	37
12	51	21	38
13	59	27	39
14	19	22	40
15	63	5	41
16	26	47	42
17	35	6	43
18	22	7	44
19	69	23	45
20	32	8	46
21	38	28	47
22	40	11	48
23	45	50	49
24	54	10	50
25	55	12	51
26	57	56	52
27	39	29	53
28	47	24	54

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Family 1, First and Second Groups		Family 2	
Kayser	Olearius	Kayser	Olearius
29	53	25	55
30	58	57	56
31	60	26	57
32	25	30	58
33	24	13	59
34	65	31	60
35	20	58	61
36	67	59	62
37	21	15	63
38	68	60	23
39	70	33	24
40	2	32	25
41	3	16	26
42	4	61	64
43	5	34	65
44	6	62	66
45	10	14	19
46	31	35	20
47	42	36	67
48	12	37	21
49	9	18	22
50	49	38	68
51	73	19	69
52	74	39	70
53	72	64	71
54	28		
55	34		
56	52		
57	56		
58	61		

In manuscript tradition—and in form and substance as well—the *Letters* fall naturally into two groups (1) Fifty-three are love letters, twenty-three of which are addressed to boys (*Letters* 1, 3-5, 7-11, 13-19, 24, 27, 46, 56-58, 64) and the remaining thirty to women (*Letters* 2, 6, 12, 20-23, 25-26, 28-39,

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47, 50, 54-55, 59-63) For none of these letters do the mss. give the name of the addressee. These fifty-three letters, and these fifty-three only, are found in the mss. of Family 2—arranged according to subject<sup>a</sup> and, with a few exceptions, in such a way that they alternate from boys to women, see Table II. *Letters* 3 and 54 (Kayser's numbers) deal with roses. *Letter* 3 tells a boy that boys should accept their lovers' roses and wear them, and that roses are “earth's lightning flashes,” “the torches of love”; *Letter* 54 begs a woman to accept roses, to garland herself with them and to sleep on them, likens roses to fire, and urges the roses to burn her if she will not listen. So also *Letters* 1 and 2 go together; *Letters* 46 and 20; 4 and 21; 27 and 22; 5 and 47, 7 and 23; 8 and 28; 24 and 25; 57 and 26; 16 and 61; 14 and 35; 19 and 38. *Letter* 9 goes not with 55 but with 63; *Letter* 17 goes not with 63 but with 55; *Letters* 11, 10, and 56 go with 50, 12, and 29; *Letters* 13, 58, and 15 go with 30, 31, and 59; *Letter* 18 goes with 36 and 37; *Letters* 60, 33, and 32 go together, but they are all addressed to women; so also *Letters* 34 and 62. This leaves standing alone three letters only—6, 39, and 64—and the last two of these may perhaps, as their position suggests, have been intended to go together. In most of the mss. of Family 1 (see below, Table III) six of these fifty-three letters are missing (*Letters* 59-64 Kayser), and the remaining forty-seven letters stand in a different order. 1-39, 46-47, 50, 54-58 (Kayser's numbers; see above, Table I), in some or all of the mss. of Family 1 four of the letters addressed to women have been readdressed to boys (2, 6, 12, 54), and one letter addressed to a boy has been re-

<sup>a</sup> See Munscher, pp. 528-530.

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addressed to a woman (19). This order seems to have no general principle except to put most of the letters to boys together (1-18, 24, 27, 46, 54, 56-58 Kayser) and most of the letters to women together (19-23, 25-26, 28-39, 47, 50, 55 Kayser). Of *Letters* 59-64, which have a different text tradition, 59-63 are addressed to women in all the mss.; *Letter* 64 is addressed to a woman in one ms. of Family 1, to a boy in all the other mss. (2) A miscellaneous group of twenty letters (40-45, 48-49, 51-53, 65-73 Kayser) have in common only the fact that they are not found in mss. of Family 2; see below, Table III. Of these twenty letters only *Letter* 48 ("To a Certain Companion") and *Letter* 53 ("To a Certain Woman") are love letters; the remaining eighteen deal with a number of different subjects (some of the letters lacking even letter form) and are addressed, either on ms. authority or on the authority of the Aldine edition,<sup>a</sup> to named persons.

Of the forty-seven letters common to the two families (*Letters* 1-39, 46-47, 50, 54-58 Kayser) twenty (*Letters* 7-8, 10, 12-13, 15, 18-19, 21-22, 25-29, 33-34, 36, 38-39) appear in a shorter form in Family 1; in no case is any of the substance of the shorter form lacking in the longer Kayser, believing that the shorter form was the original and that the longer was the result of the author's revision in his old age, printed the shorter form in large type, and printed the additional material in small type at the bottom of the page. Westermann agreed, and did the same. Hercher wished to print one recension only (that of Family 2) and to treat omissions by Family 1 as variants on that recension, but was overruled by his

<sup>a</sup> See Munscher, p. 534, n. 124

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TABLE II

Kayser's Order with Reference to the Order of Family 2

<i>Letters to Boys</i>			<i>Letters to Women</i>		
Number in mss of Family 2 (see above, Table I)	Kayser's number		Number in mss of Family 2 (see above, Table I)	Kayser's number	
1	=	3	2	=	54
3	=	1	4	=	2
5	=	46	6	=	20
7	=	9	8	=	55
9	=	17	10	=	63
11	=	4	12	=	21
13	=	27	14	=	22
15	=	5	16	=	47
18	=	7	17	=	6
20	=	8	19	=	23
22	=	11	21	=	28
24	=	10	23	=	50
26	=	56	25	=	12
28	=	24	27	=	29
30	=	57	29	=	25
			31	=	26
33	=	13	32	=	30
35	=	58	34	=	31
37	=	15	36	=	59
			38	=	60
			39	=	33
41	=	16	40	=	32
			42	=	61
			43	=	34
45	=	14	44	=	62
			46	=	35
			47	=	36
			48	=	37
49	=	18	50	=	38
51	=	19	52	=	39
53	=	64			

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### 4 THE GROWTH OF THE CORPUS

Of the seventy-three letters in the present collection the first three editions had only sixty-two (2-63 Olearius = 1-18, 20-33, 35, 37, 40-50, 54-60, 63, 65-73 Kayser), which they divided into two parts : *Letters* 2-26 Olearius (= 40-44, 65-66, 49, 45, 67, 48, 73, 68-72, 14, 35, 37, 18, 60, 33, 32, 16 Kayser, preceded by *Letter 1* Olearius [Τὸν ἐπιστολικὸν χαρακτῆρα, κτλ]), entitled *Ἐπιστολαὶ Φιλοστράτου*, and *Letters* 27-63 Olearius (= 3, 54, 1-2, 46, 20, 9, 55, 17, 63, 4, 21, 27, 22, 5, 47, 6-7, 23, 8, 28, 11, 50, 10, 12, 56, 29, 24-25, 57, 26, 30, 13, 31, 58-59, 15 Kayser), entitled in the Aldine and the Geneva editions *Φιλοστράτου ἐπιστολαί*. Meursius in 1616 added eight (64-71 Olearius = 19, 34, 36, 38-39, 61-62, 64 Kayser) and published in fuller form five letters already known (25-26, 29, 44, 55 Olearius = 1, 7, 16, 25, 32 Kayser). The remaining three letters (72-74 Olearius = 51-53 Kayser) were added by Olearius in 1709.

### 5 THE PRESENT EDITION AND ITS DEPENDENCE UPON THE EDITIONS OF KAYSER

In the present edition the critical notes are based almost entirely on Kayser's edition of 1844, with occasional help from Boissonade's edition of 1842. However ungracious it may be to speak unkindly of a scholar who has done for Philostratus far more than all other scholars put together, it is unlikely that anyone who has gone through the labour of trying to use Kayser's critical apparatus will refuse his assent to the unfavourable judgements of Schanz <sup>a</sup> and of Munscher <sup>b</sup>. it is often necessary to guess at

<sup>a</sup> *RhM* 38 (1883), 305

<sup>b</sup> P. 533, n. 122.

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Kayser's lemmata ; the lemmata sometimes overlap ; the notes are sometimes incomplete, recording the reading of a given ms. in one part of a letter and not in another (e.g. ms. u $\beta$  in *Letter 10*) ; in some letters one cannot be sure which mss. Kayser collated ; occasionally one finds a variant recorded for a ms. which, according to Kayser's own list of the letters the ms. includes, does not include the letter in question (ms. b in *Letter 15*, ms. h in *Letters 4, 16, 18, 20*, ms. p in *Letter 51*, ms.  $\psi$  in *Letter 54*). In view of these uncertainties the *Letters* of Phlostratus can never be edited properly without a recollection of the mss.—preferably a recollection on the basis of Family 2. The most that the present editors can hope to do is to elicit Kayser's intent and to avoid drawing questionable conclusions from his silence—hence their frequent attribution of a variant to “some mss.” or “most mss.” Disregarding (a) Kayser's independent ms. h, which includes only a few letters (letters for which there is abundant testimony from Family 1 and from Family 2), and (b) (except in *Letter 73*) his ms. Matritensis 4693, about which he seems to know little (see his *Prooemium*, p. iv, n. 7) and to which he does not assign a signum, and including his independent ms.  $\phi$ , which contains some letters for which it is the sole witness and no letters for which Family 2 is available, we have indicated, at the beginning of the critical notes to each letter, the number of mss. on which Kayser's text is apparently based. In Table III an attempt has been made to show which mss. Kayser used for which letters. Table IV shows Kayser's order with reference to the order of Olearius, Table V shows Olearius's numbers for Kayser's last nine letters.

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In view of the defects of Kayser's apparatus the present editors have exercised the liberty of picking and choosing their material ; and they caution the reader against drawing an argument from silence

Emendations by the editors will be found on pp 444, 452, 490, 494, 506, 512, 514, 520, 525.

TABLE III

Manuscripts on which the Texts of the Various Letters  
were based by Kayser

Letters	Family 1			Family 2	Independent mss.
	First Group	Second Group	Third Group		
1-9	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$ b	
10	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$	
11	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$ b	
12-16	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$	
17	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$ b	
18-19	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$	
20-23	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$ b	
24-26	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$	
27	R r	$\pi$ c	p u u $\beta$	$\rho$ fa fb l $\psi$ b	
28	R r	$\nu$ $\pi$ c	p u u $\beta$	$\gamma$	$\rho$ fa fb l $\psi$ b
29-33	R r	$\nu$ $\pi$ c	p u u $\beta$	$\gamma$	$\rho$ fa fb l $\psi$
34	R r	$\nu$ $\pi$ c	p u u $\beta$	$\gamma$ d	$\rho$ fa fb l $\psi$
35-39	R r	$\nu$ $\pi$ c	p u u $\beta$	$\gamma$	$\rho$ fa fb l $\psi$
40	R r	$\nu$ $\pi$ c	p u		$\phi$
41-45	R r	$\nu$ $\pi$ c			$\phi$
46-47	R r	$\nu$ $\pi$ c		$\gamma$ d	$\rho$ fa fb l $\psi$ b
48	R r	v			b
49	R r	v			
50	R r	v		$\gamma$ d	$\rho$ fa fb l
51-52	R r	v		$\gamma$ d	$\rho$ fa fb l
53	R r	v			$\phi$
54-55	R r	v		$\gamma$ d	$\rho$ fa fb l b

## INTRODUCTION

	Family 1			Family 2	Independent mss
	First Group	Second Group	Third Group		
Letters					
56	R r v		γ d	ρ fa fb l	
57	R r v			ρ fa fb l	
58	R r		γ d	ρ fa fb l	
59-62	U		γ d	ρ fa fb l	
63	U		γ d	ρ fa fb l	b
64	U		γ d	ρ fa fb l	
65-72					ϕ
73					M

TABLE IV

Kayser's Order with Reference to the Order of Olearius

Olearius	Kayser	Olearius	Kayser	Olearius	Kayser
2	40	22	18	42	47
3	41	23	60	43	6
4	42	24	33	44	7
5	43	25	32	45	23
6	44	26	16	46	8
7	65	27	3	47	28
8	66	28	54	48	11
9	49	29	1	49	50
10	45	30	2	50	10
11	67	31	46	51	12
12	48	32	20	52	56
13	73	33	9	53	29
14	68	34	55	54	24
15	69	35	17	55	25
16	70	36	63	56	57
17	71	37	4	57	26
18	72	38	21	58	30
19	14	39	27	59	13
20	35	40	22	60	31
21	37	41	5	61	58

## PHILOSTRATUS

Olearius	Kayser	Olearius	Kayser	Olearius	Kayser
62	59	67	36	72	53
63	15	68	38	73	51
64	61	69	19	74	52
65	34	70	39		
66	62	71	64		

TABLE V

Olearius's Numbers for Kayser's Last Nine Letters

Kayser.	65	66	67	68	69	70	71	72	73
Olearius:	7	8	11	14	15	16	17	18	13

The half-brackets in our Greek text and in our translation serve only to give a rough indication of the amount of material that Kayser, Westermann, and Hercher's publishers excised. They do not include all the minor omissions of Family 1. They have not been put in with perfect consistency, indeed in the English translation such consistency would not always have been possible (e.g. *Letters* 10, 22, 38, 39). And they are not always so related to the punctuation as to leave outside a properly punctuated version of a Family 1 letter. It is hoped that they will not give too much offence to the eye. They will at least be easier on the nerves than Kayser's method, which would have been a poor one even if he had taken pains in carrying it out, and which the house of Didot made worse by reserving all the excised matter to the end of the body of *Letters*. Hercher must have had the temper of an angel not to say more than he does (*Epstolographi Graeci*, p. lix), or perhaps his publishers would not print his sentiments.

## INTRODUCTION

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*Translations*. Latin—Antonio Bonfini <sup>a</sup> ("Rosae quasi alis ita folus voltantia, ut ad te venirent, diligentiam

<sup>a</sup> So Fabricius in Fabricius-Hailes, *Bibliotheca Graeca*<sup>4</sup> 1 (Hamburg, 1790), 689 The source of Fabricius's information does not appear; see Harles in vol v (3d ed., Hamburg, 1796), 551. The attribution on the title page of *Epistolae Graecanicae Mutuae*, "à Iacobo Cuiacio . . . magnam partem Latinitate donatae," is generally discredited; see *Bibliotheca Graeca*<sup>4</sup> 1 676

## PHILOSTRATUS

adhibuerunt. Suscipe eas benigniter, ut Adonidis monumenta, aut ut Veneris tincturam, aut ut telluris oculos") in *Epistolae Graecanicae Mutuae*, Geneva, 1606; also in Morel's edition, Paris, 1608. G Ohlschläger ("Rosae, folius quasi alis latae, ut ad te venirent properarunt Suscipe eas benigniter, ut Adonidis monumenta, aut ut Veneris tincturam, aut ut telluris oculos") Leipsic, 1709; apparently a revision of the Bonfini version Jan de Meurs ("Rosae, folius quasi alis latae, ut ad te venirent properarunt Suscipe eas benigniter, ut et Adonidis monumenta, aut ut Veneris tincturam, aut ut telluris oculos") in his *Opera vii* (Florence, 1746), 815-870, apparently a revision of the Bonfini-Ohlschläger version A. Westermann ("Rosae foliis tamquam alis latae ut ad te venirent properarunt Suscipe eas benigne aut ut Adonidis monumenta aut ut Veneris tincturam aut ut terrae oculos"), Paris, 1849 (reprint Paris, 1878); apparently a revision of the Bonfini-Ohlschläger version (see Westermann, p. ii). R Hercher ("Rosae foliis tanquam alis latae ut ad te venirent properarunt Suscipe eas benigne aut ut Adonidis monumenta aut ut Veneris tincturam aut ut terrae oculos"), Paris [1873]; Westermann's version, but insufficiently revised (21 [p. 487]; 39 [p. 489]) and insufficiently adapted to Hercher's text (10 [p. 487]).

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# SIGLA

## MANUSCRIPTS <sup>a</sup>

1 = Family 1

*First Group :*

R = Vaticanus 140 (14th cent.)

r = Vaticanus 87 (14th-15th cent.)

U = Urbinas 127 (15th cent.)

v = Vindobonensis phil 331 (" antiquus ")

π = Parisinus 2885 (beginning of 16th cent.)

c = Cantabrigiensis " 6697 " (see above, p. 395)

*Second Group :*

p = Parisinus 1696 (14th cent.)

u = Urbinas 110 (14th-15th cent.)

uβ = Uribinas 134 (15th cent.)

*Third Group :*

γ = { Palatinus 155 (16th cent.)

      Coislinianus 321 (16th cent.)

d = { Parisinus suppl. grec 352 (13th cent.)

      Parisinus 1657 (16th cent.)

2 = Family 2

ρ = Vaticanus 96 (13th-14th cent.)

fa = Laurentianus 55 7 (15th cent.)

fb = Laurentianus 58 16 (15th cent.)

l = Lugdunensis 76

ψ = Parisinus 3026 (16th cent.)

b = Baroccianus 50 (11th cent.)

<sup>a</sup> It has seemed advisable to print Kayser's ms. sigla even though the present edition, for reasons given above (pp. 404-405), does not identify the mss. from which the variant readings are drawn.

## SIGLA

### Independent

h = Palatinus 129 (end of 15th cent)  
φ = Laurentianus 59. 30 (13th cent)

### EDITIONS

Ald = Musurus (Ἐπιστολαὶ διαφόρων φιλοσόφων ῥητόρων.  
σοφιστῶν, κτλ, Venice [apud Aldum], 1499)  
1606 = *Epistolae Graecanicae Mutuae*, Geneva, 1606

# ΦΙΛΟΣΤΡΑΤΟΥ

## ΕΠΙΣΤΟΛΑΙ ΕΡΩΤΙΚΑΙ<sup>1</sup>

1 [29]

[Μειρακίω<sup>2</sup>]

Τὰ ρόδα ὥσπερ πτεροῖς τοῖς φύλλοις ἐποχούμενα  
ἐλθεῖν παρὰ σὲ σπουδὴν ἐποιήσατο.<sup>3</sup> ὑπόδεξαι  
αὐτὰ εὐμενῶς, ἢ ὡς Ἀδώνιδος ὑπομνήματα ἢ ὡς  
Ἀφροδίτης βαφὴν ἢ ὡς γῆς ὅμματα. ἀθλητῇ μὲν  
οὖν κότινος πρέπει καὶ βασιλεῖ μεγάλῳ ὄρθῃ ἢ  
τιάρᾳ καὶ στρατιώτῃ λόφος, καλῷ δὲ μειρακίῳ

<sup>1</sup> Φιλοστράτου ἐπιστολαὶ ἐρωτικαὶ 2, two mss. of second group of 1, Φιλοστράτου Ἀθηναίου ἐπιστολαὶ first group of 1, one ms. of second group of 1. The third group of 1 divides the letters into two sections (28-39; 34, 46-47, 50, 54-56, 58-64), entitling the first section Φιλοστράτου Ἀθηναίου ἐπιστολαὶ and the second section Φιλοστράτου ἐπιστολαὶ ἑταῖρικαί (see above, p. 396). Suidas, s. v. Φιλόστρατος, gives the title as Ἐπιστολαὶ ἐρωτικαί

Seven mss. of Family 1, six mss. of Family 2. (See above, Table III.)

<sup>2</sup> These vague inscriptions are generally thought to be late

# LOVE LETTERS OF PHILOSTRATUS

## Letter 1 [29]

### *To a Boy*

THE roses, borne on their leaves as on wings, have made haste to come to you. Receive them kindly, either as mementos of Adonis<sup>a</sup> or as tinct of Aphroditē<sup>b</sup> or as eyes<sup>c</sup> of the earth. Yes, a wreath of wild olive becomes an athlete, a tiara worn upright the Great King,<sup>d</sup> and a helmet crest a soldier; but roses become a beautiful boy, both because of

<sup>a</sup> Roses sprang from the blood of Adonis (Bion 1. 64-66). It is probable that most of the cultivated roses of the Greeks were red; see Olck in *RE* s.v. *Gartenbau*, Sp. 778.

<sup>b</sup> The red rose owed its colour to the blood of Aphroditē, who pricked her feet on rose thorns as she ran frantically about after learning of Adonis' death (Tzetzes on Lycophron 831). Cf. below, *Letter 4*.

<sup>c</sup> I.e. "chief adornments."

<sup>d</sup> No one else was permitted to wear the tiara upright (Xenophon, *Anabasis* II. 5. 23).

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additions This letter is a companion piece to *Letter 2* (cf Munscher, pp. 528-536)

<sup>3</sup> ἐποίησαντο 1, one ms. of 2

<sup>4</sup> ὄρθη ἡ Bentley. ποθητὴ 1, πορθητῆ 2

## PHILOSTRATUS

ρόδα<sup>1</sup> καὶ διὰ συγγένειαν τῆς<sup>2</sup> εὐωδίας καὶ διὰ τὸ οἰκεῖον τῆς χροιᾶς. περιθήσῃ δὲ οὐ σὺ τὰ ρόδα, ἀλλ’ αὐτὰ σέ.

2 [30]

[Γυναικί<sup>3</sup>]

Πέπομφά σοι στέφανον ρόδων, οὐ σὲ τιμῶν, καὶ τοῦτο μὲν γάρ, ἀλλ’ αὐτοῖς τι χαριζόμενος τοῖς ρόδοις, ἵνα μὴ μαρανθῇ.

3 [27]

[Μειρακίω<sup>4</sup>]

Οἱ Λακεδαιμόνιοι φοινικοβαφεῖς ἐνεδύοντο θώρακας,<sup>5</sup> ἢ ἵνα ἐκπλήττωσι τοὺς πολεμίους<sup>6</sup> τῷ φοβερῷ τῆς χροιᾶς, ἢ ἵνα ἀγνοῶσι τὸ αἷμα τῇ

Seven mss. of Family 1, six mss. of Family 2 (See above, Table π.ι.)

<sup>1</sup> ρόδον 1.

<sup>2</sup> τῆς om. 1.

Seven mss. of Family 1, six mss. of Family 2.

<sup>3</sup> γυναικί 2 (in which this letter is a companion piece to Letter 1), τῷ αὐτῷ or μειρακίω some mss. of 1 (in which this letter is one of a large group [Letters 1-18] addressed to boys). See above, p. 401

Seven mss. of Family 1, six mss. of Family 2

<sup>4</sup> τῷ αὐτῷ 1. This letter is a companion piece to Letter 54

<sup>5</sup> χιτῶνας 1

<sup>6</sup> ἐναντίους 1

## LOVE LETTERS, 1-3

affinity of fragrance and because of their distinctive hue. You will not wear the roses. they will wear you <sup>a</sup>

### Letter 2 [30]

#### *To a Woman*

I have sent you a garland of roses, not to honour you (though I would fain do that as well), but to do a favour to the roses themselves, so that they may not wither.<sup>b</sup>

### Letter 3 [27]

#### *To a Boy*

The Lacedaemonians used to attire themselves in crimson-coloured corselets, either to shock their enemies by the fearsome hue, or, by having the colour the same as that of blood, to prevent their noticing

<sup>a</sup> Cf. below, *Letter 2* , *Palatine Anthology* v. 142 Dubner :  
Τίς, ρόδον δ ὑπέφανος Διονυσίου, η ρόδον αὐτὸς  
τοῦ στεφάνου, δοκέω, λείπεται δ στεφανος

<sup>b</sup> Cf. Ben Jonson, "To Celia":

" I sent thee late a rosy wreath,  
Not so much honouring thee  
As giving it a hope that there  
It could not wither'd be."

For discussion of this poem with reference to its sources in this letter and in *Letters* 32, 33, and 46 see E. Barker in the *Spectator* 157 (1936), 890-891 ; C. H. Herford and Percy Simpson, *Ben Jonson* ii (Oxford, 1925), 386.

## PHILOSTRATUS

κοινωνίᾳ τῆς βαφῆς ὑμᾶς δὲ δεῖ τοὺς καλοὺς μόνοις  
ρόδοις<sup>1</sup> ὅπλίζεσθαι καὶ ταύτην λαμβάνειν παρὰ τῶν  
ἔραστῶν τὴν πανοπλίαν. ὑάκινθος μὲν οὖν λευκῷ  
μειρακίῳ πρέπει, νάρκισσος<sup>2</sup> μέλανι, ρόδον δὲ  
πᾶσιν, ὡς καὶ<sup>3</sup> μειράκιον πάλαι ὄν<sup>4</sup> καὶ ἄνθος καὶ  
φάρμακον καὶ μύρον. ταῦτα Ἀγχίσην ἔπεισε,<sup>5</sup>  
ταῦτα Ἀρη<sup>6</sup> ἀπέδυσε,<sup>7</sup> ταῦτα Ἀδωνιν ἐλθεῖν ὑπ-  
έμνησε,<sup>8</sup> αὗται<sup>9</sup> ἥρος κόμαι, ταῦτα γῆς ἀστραπαί,  
ταῦτα ἔρωτος αἰ<sup>10</sup> λαμπάδες

4 [37]

[Μειρακίῳ<sup>11</sup>]

Αἰτιᾶ με ὅτι σοι ρόδα οὐκ ἔπειμψα ἐγὼ δὲ οὔτε

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> μόνοις ρόδοις 2, ρόδοις μόνοις 1.

<sup>2</sup> νάρκισσος most mss. of 2 (the others have νάρκισσος δὲ or  
δὲ νάρκισσος), καὶ νάρκισσος 1

<sup>3</sup> καὶ om. 1.

<sup>4</sup> πάλαι ὄν Boissonade - παλαιὸν 2, τὸ πάλαι ἥν or πάλαι 1

<sup>5</sup> ἔπεισε 2, ἀνέπεισε 1. <sup>6</sup> Ἀρην 1.

<sup>7</sup> ἀπέδυσε Kayser : ἀπέλυσε 2, ἀπόλλυσι 1.

<sup>8</sup> ἀνέμυησε 1.

<sup>9</sup> ταῦτα 1.

<sup>10</sup> αἰ om. 1.

Seven mss. of Family 1, six mss. of Family 2.

<sup>11</sup> τῷ αὐτῷ most mss. of 1. This letter is a companion piece  
to Letter 21.

<sup>a</sup> So Plutarch, *Instituta Laconica* 24 (238 f): "In wars  
they used red garments for two reasons first, the colour  
they thought was a manly colour, and second, the blood-red

## LOVE LETTERS, 3-4

blood stains <sup>a</sup>; and you handsome boys must equip yourselves with naught but roses—this the panoply that you accept from your lovers. Now a larkspur suits a boy who has a light complexion, <sup>b</sup> a narcissus a boy who is dark; but a rose suits all, inasmuch as it has long since existed both as a boy <sup>c</sup> and as a flower, as a drug <sup>d</sup> and as a perfume <sup>e</sup>. 'Twas roses that won the heart of Anchises, <sup>f</sup> 'twas they that stripped Ares of his armour, <sup>g</sup> they that prompted Adonis to come <sup>h</sup>, they are spring's tresses, they earth's lightning flashes, they the torches of love.

### Letter 4 [37]

#### *To a Boy*

You blame me because I did not send you roses.

hue causes more terror in the minds of inexperienced. Also, if anyone of them receive a wound, it is advantageous that it be not easily discovered by the enemy, but be unperceived by reason of the identity of colour." (Trans. F. C. Babbitt, L.C.L.)

<sup>b</sup> In Longus (1. 16) Daphnis says that he is dark as the larkspur is dark.

<sup>c</sup> See above, p. 415, note *a*

<sup>d</sup> Perhaps as a philtre. Cf. *Anacreon tea* 53 24 τόδε καὶ νοσοῦσιν ἀρκεῖ ρόδινον (rose extract) appears as an ingredient in a specific for earache (*Oxyrhynchus Papyri* 11 p. 135).

<sup>e</sup> In *Iliad* xxiii 186 Aphroditē anoints Hector's corpse ρόδισεντι ἐλαῖῳ, for which see Olck in *RE* s.v. *Gartenbau*, Sp. 774.

<sup>f</sup> Since roses were the flowers of Aphroditē.

<sup>g</sup> As in *Odyssey* viii 266 ff

<sup>h</sup> Adonis, a vegetation spirit, came from Persephonē to Aphroditē

## PHILOSTRATUS

ώς δλίγωρος τοῦτο ἐποίησα οὕτε ὡς ἀνέραστος ἄνθρωπος, ἀλλ' ἐσκόπουν ὅτι ξανθὸς ὡν καὶ ρόδοις ἴδίοις στεφανούμενος ἀλλοτρίων ἄνθων<sup>1</sup> οὐ δέη οὐδὲ γὰρ Ὅμηρος τῷ ξανθῷ Μελεάγρῳ στέφανον περιέθηκεν, ἐπεὶ τοῦτο ἄνην ἄλλο πῦρ ἐπὶ πυρὶ καὶ δαλὸς ἐπ' ἐκείνῳ διπλοῦς, ἀλλ' οὐδὲ τῷ Ἀχιλλεῖ, οὐδὲ τῷ Μενελάῳ, οὐδὲ ὅσοι ἄλλοι<sup>2</sup> παρ' αὐτῷ κομάσι. φθονερὸν<sup>3</sup> δεινῶς τὸ ἄνθος καὶ ὡκύμορον καὶ παύσασθαι ταχύ, λέγεται δ' αὐτοῦ καὶ τὴν πρώτην γένεσιν ἐκ λυπηροτάτης ἀρξασθαι προφάσεως· ή γὰρ ἄκανθα τῶν ρόδων παριοῦσαν τὴν Ἀφροδίτην ἔκνισεν, ὡς Κύπριοι καὶ Φοίνικες λέγουσι.<sup>4</sup> αἴματος<sup>5</sup> μὴ στεφανώμεθα φεύγωμεν<sup>6</sup> ἄνθος ὁ μηδὲ<sup>7</sup> Ἀφροδίτης φείδεται.

5 [41]

[Μειρακίω<sup>8</sup>]

Πόθεν εἰ, μειράκιον, εἰπέ, ὅθ<sup>9</sup> οὕτως ἀτέγκτως

Seven mss. of Family 1, six mss. of Family 2

<sup>1</sup> ἄνθέων 1.

<sup>2</sup> ὅσοι ἄλλοι 2, ἄλλοις ὅσοι 1.

<sup>3</sup> 1 inserts γὰρ.

<sup>4</sup> καὶ Φοίνικες λέγουσι] λέγουσι καὶ Φοίνικες 1, one ms. of 2.

<sup>5</sup> αἴματος 2, ἀλλὰ τί 1.

<sup>6</sup> στεφανούμεθα, φεύγωμεν one ms. of 2, στεφανούμεθα 1.

<sup>7</sup> οὐδὲ most mss. of 1

Seven mss. of Family 1, six mss. of Family 2

<sup>8</sup> τῷ αὐτῷ most mss. of 1 This letter is a companion piece to *Letter 47*.

<sup>9</sup> ὅτι 1.

## LOVE LETTERS, 4-5

But it was neither because I was indifferent that I did not, nor because I was incapable of love; no, what I had in mind was that, since you are red-haired and are garlanded with roses of your own, you have no need of flowers from others Homer set no garland on the head of his red-haired Meleager, since this would have been fire on fire <sup>a</sup> and a twin torch to that fatal torch <sup>b</sup>; nor on the head of his Achilles or of his Menelaus <sup>c</sup> or of any other of his long-haired <sup>d</sup> heroes This flower is dreadfully grudging of its prime and it is doomed to early death and quick to fade, and very sad, according to the story, was the cause to which it owed its origin <sup>e</sup> as Aphroditê was going by, the rose thorn pricked her—as Cyprians and Phoenicians <sup>f</sup> tell the tale. Let not our garland be of blood! Let us shun a flower that spares not even Aphroditê!

### Letter 5 [41]

#### *To a Boy*

From what land are you? Tell me, boy, since you

<sup>a</sup> I.e. red on red, cf. above, p. 361, note *b*, p. 415, note *a*.

<sup>b</sup> The brand that Meleager's mother, Althaea, snatched from the hearth and, years later, threw back into the fire

<sup>c</sup> Homer's Meleager, Achilles, and Menelaus all had red or pale brown hair.

<sup>d</sup> κομῶσι appears to be sylleptic.

<sup>e</sup> See above, p. 415, notes *a* and *b*

<sup>f</sup> The name of Cinyras (priest of Paphian Aphroditê and father of Adonis) was Phoenician; see O. Gruppe, *Griechische Mythologie und Religionsgeschichte* 1 (Munich, 1906), 334.

## PHILOSTRATUS

ἔχεις πρὸς ἔρωτα<sup>1</sup> ἐκ Σπάρτης ἐρεῖς, οὐκ εἶδες οὖν 'Γάκινθον, οὐδ' ἐστεφανώσω τοῦ τραύματος,<sup>2</sup> ἀλλ' ἐκ Θεσσαλίας; οὐκ ἐδίδαξεν οὖν σε οὐδ' ὁ<sup>3</sup> Φθιώτης Ἀχιλλεύς,<sup>4</sup> ἀλλὰ<sup>5</sup> Ἀθήνηθεν, τὸν 'Αρμόδιον οὖν<sup>6</sup> καὶ τὸν 'Αριστογείτονα οὐ παρῆλθες,<sup>7</sup> ἀλλὰ ἀπ<sup>8</sup> 'Ιωνίας; καὶ τι<sup>9</sup> τῆς γῆς ἐκείνης ἀβρότερον, ὅπου Βράγχοι καὶ Κλάροι οἱ<sup>10</sup> 'Απόλλωνος καλοί; ἀλλ' ἐκ Κρήτης, ὅπου πλεῖστος ὁ<sup>11</sup> 'Ερως ὁ τὰς ἑκατὸν πόλεις περιπολῶν,<sup>12</sup> Σκύθης μοι δοκεῖς καὶ βάρβαρος<sup>13</sup> ἀπ' ἐκείνου τοῦ βωμοῦ καὶ τῶν ἀξένων θυμάτων.<sup>14</sup> ἔξεστιν οὖν σοι τὸν πάτριον τιμῆσαι<sup>15</sup> νόμον. εἰ δὲ σώζειν οὐ θέλεις, λάβε τὸ ξίφος· οὐ παραιτοῦμαι, μὴ φοβηθῆς· ἐπιθυμῶ καντραύματος.<sup>16</sup>

Seven mss. of Family 1, six mss. of Family 2

<sup>1</sup> ἔχεις πρὸς ἔρωτα] πρὸς ἔρωτα ἔχη one ms. of 2, πρὸς ἔρωτα ἔχεις one ms. of 1, πρὸς ἔρωτας ἔχεις remaining mss. of 1.

<sup>2</sup> τοῦ τραύματος 2, τῷ τραύματι 1

<sup>3</sup> οὐδ' ὁ om. 1.

<sup>4</sup> Ἀχιλλεύς om. 1

<sup>5</sup> ἀλλ' 1.

<sup>6</sup> οὖν om. 1

<sup>7</sup> διεβῆς 1.

<sup>8</sup> ἀλλ' ἀπ' ορ ἀλλ' ἀπὸ 1.

<sup>9</sup> τι om. 1

<sup>10</sup> Κλάροι οἱ Boissonade on basis of Olearius's Κλάροι Κλάριοι.

<sup>11</sup> ὁ om. 1

<sup>12</sup> περιπλέων 2.

<sup>13</sup> 1 inserts εἴναι

<sup>14</sup> θεαμάτων most mss. of 1, θαυμάτων one ms. of 2.

<sup>15</sup> μιμήσασθαι 1.

<sup>16</sup> τραυμάτων one ms. of 2, τοῦ τραύματος 1

## LOVE LETTERS, 5

are so impervious to love From Sparta, you will say ? Then did you not see Hyacinthus,<sup>a</sup> or crown yourself with the lifeblood from his wound ? Or from Thessaly ? Then did not the great Achilles<sup>b</sup> either, the man of Phthia, teach you a lesson ? Or from Athens ? Then did you not pass the statues of Harmodius and Aristogeiton ?<sup>c</sup> Or from Ionia ? Yet what more voluptuous than that land, the realm of the Branchuses<sup>d</sup> and the Claruses,<sup>e</sup> the darlings of Apollo ? Or from Crete, where Eros is most great, Eros who roams its hundred cities ?<sup>f</sup> A Scythian you seem to me to be, and a barbarian—from that dread altar and from those inhospitable rites.<sup>g</sup> So then it is within your power to observe your ancestral custom ; and if you are unwilling to spare my life, here's the sword I am not asking for mercy—have no fear of that ! Even for a wound I yearn.

him all his arts ; see Philostratus the Younger, *Imagines* 14. Apollo's quoit, deflected by Zephyrus, hit Hyacinthus on the head ; see Philostratus, *Imagines* 1. 24 ; Lucian, *Dialogi Deorum* 14.

<sup>b</sup> According to Athenaeus xiii 601 a, 602 e (TGF p. 44) the erotic interpretation of the Achilles-Patroclos relationship was as old as Aeschylus

<sup>c</sup> Aristogeiton was the lover of Harmodius (Thucydides vi. 54), the statues erected in their honour at Athens are mentioned by Pausanias 1. 8 5.

<sup>d</sup> Endowed with the gift of prophecy by Apollo, Branchus was snatched away from earth, and in his honour a temple was founded, see scholia to Statius, *Thebais* viii. 198. In Longus iv 17 Gnatho, πᾶσαν ἐρωτικὴν μυθολογίαν πεπαιδευμένος, quotes Apollo's love for Branchus in the course of a similar argument

<sup>e</sup> Clarus was eponymous hero of the town of Clarus (near Colophon), according to Theopompus in scholia to Apollonius Rhodius 1 308

<sup>f</sup> Cf *Iliad* ii. 649 : Κρήτην ἔκατόμπολιν

<sup>g</sup> Mentioned also in *Life of Apollonius* vi. 20.

# PHILOSTRATUS

6 [43]

[Γυναικὶ<sup>1</sup>]

Εἰ σωφρονεῖς, διὰ τί ἐμοὶ μόνῳ, εἰ<sup>2</sup> χαρίζῃ, διὰ τί μὴ κάμοι;

7 [44]

[Μειρακίῳ<sup>3</sup>]

"Οτι πένης εἰμί, ἀτιμότερός σοι δοκῶ καὶ μὴν καὶ αὐτὸς ὁ Ἔρως γυμνός ἔστι καὶ αἱ Χάριτες καὶ οἱ ἀστέρες. ὅρῳ δὲ ἐγὼ καὶ<sup>4</sup> τὸν Ἡρακλέα ἐν ταῖς γραφαῖς δορὰν θηρίου περιβεβλημένον καὶ τὰ πολλὰ χαμαὶ καθεύδοντα, τὸν δὲ Ἀπόλλωνα καὶ ψυλῷ<sup>5</sup> ζώματι<sup>6</sup> ἡ δισκεύοντα ἡ τοξεύοντα ἡ τρέχοντα, οἱ δὲ Περσῶν βασιλεῖς τρυφῶσι καὶ μετέωροι κάθηνται τῷ πολλῷ χρυσίῳ προβαλλόμενοι τὸ σεμνόν<sup>7</sup>. τοιγαροῦν ἔπασχον κακῶς ὑπὸ τῶν πενήτων Ἐλλήνων νικώμενοι ἦν πτωχὸς ὁ Σωκράτης, ἀλλ' ὑπέτρεχεν αὐτοῦ τὸν τρίβωνα<sup>8</sup> ὁ πλούσιος Ἀλκιβιάδης. πενία γὰρ οὐκ ἔστιν ἔγκλημα λοῦτε<sup>9</sup> τὴν

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> μειρακίῳ or τῷ αὐτῷ <sup>2</sup> 1 inserts δὲ.

Seven mss. of Family 1, six mss. of Family 2

<sup>3</sup> τῷ αὐτῷ most mss. of 1. This letter is a companion piece to Letter 23 <sup>4</sup> καὶ om. 1

<sup>5</sup> ὑψηλῷ most mss. of 1.

<sup>6</sup> ζώματι most mss. of 1.

<sup>7</sup> προβαλλόμενοι τὸ σεμνόν 2, προβαλλόμενοι οἱ περιβαλλόμενοι 1.

<sup>8</sup> αὐτοῦ τὸν τρίβωνα 2, τὸν τρίβωνα αὐτοῦ 1.

<sup>9</sup> οὐτῷ Boissonade.

## LOVE LETTERS, 6-7

### Letter 6 [43]

#### *To a Woman*

If you are playing the part of virtue, why for me only? If you are granting favours, why not to me also? <sup>a</sup>

### Letter 7 [44]

#### *To a Boy*

Because I am poor I seem to you of less worth: and yet even Eros himself is naked,<sup>b</sup> and so are the Graces and the Stars. And in paintings I see even the great Heracles clad in a wild beast's pelt and sleeping, for the most part, on the ground<sup>c</sup>; and Apollo with just a breechclout on, throwing the discus,<sup>d</sup> or shooting the bow or running; whereas the kings of the Persians live delicately and sit on lofty thrones, using majesty as a screen to guard their store of gold—and so it was that they fared ill, conquered by the impecunious Greeks. Socrates was a beggar, but the rich Alcibiades crept under his coarse cloak.<sup>e</sup> For poverty is not a reproach, nor does the

<sup>a</sup> Cf. Propertius 11. 22. 43: Aut si es dura, nega sin es non dura, venito!

<sup>b</sup> So below, *Letter 12*. Cf. Ovid, *Amores* 1. 10. 15: Et puer est et nudus Amor.

<sup>c</sup> So Philostratus, *Imagines* ii. 22.

<sup>d</sup> *Ibid.* i. 24.

<sup>e</sup> Cf. Plato, *Symposium* 219 b-d, [Lucian], *Amores* 54 (457).

## PHILOSTRATUS

έκάστου αἰτίαν ἡ τύχη ἀπολύεται τῇ πρὸς ἀλλήλους κοινωνίᾳ.<sup>1</sup> ἄπιδε πρὸς τὸ θέατρον· πενήτων ὁ δῆμος. ἄπιδε πρὸς τὰ δικαστήρια· πένητες κάθηνται. ἄπιδε ἐπὶ τὰς μάχας· οἱ μὲν πολυτελεῖς καὶ χρυσοῦ τοῖς ὅπλοις λείπουσι τὰς τάξεις, ὥμεις δὲ ἄριστεύομεν ἐν αὐτοῖς τε τοῖς πρὸς τοὺς καλοὺς ὑμᾶς σκέψαι πόσον τὸ μεθόριον<sup>2</sup> ὑβρίζει τὸν πεισθέντα ὁ πλούσιος ὡς ἐωνημένον,<sup>3</sup> δὲ πένης οἶδε χάριν ὡς ἐλεούμενος. Λέκενος σεμνύνεται τῷ θηράματι, ὁ πένης σιωπᾷ<sup>4</sup> πάλιν ὁ λαμπρὸς τὸ πεπραγμένον ἐσ ἔξουσίαιν ἀναφέρει τῆς οἰκείας δυνάμεως, ὁ δὲ πένης ἐσ τὴν τοῦ δόντος φιλανθρωπίαν. ὁ πλούσιος ἄγγελον πέμπει κόλακα καὶ παράσιτον καὶ<sup>5</sup> μάγειρον καὶ τοὺς ἐκ τῆς τραπέζης, ὁ πένης<sup>6</sup> ἔαυτόν, ὡς μηδὲ ἐν τούτῳ τὴν τιμὴν ἀπεῖναι τῆς αὐτουργίας. ὁ πλούσιος δοὺς εὐθέως ἐλέγχεται, τὸ γὰρ πρᾶγμα κατάφωρον γίγνεται τῷ πλήθει τῶν συνεγγνωκότων, ὡς μηδὲ τοὺς γείτονας μηδὲ τοὺς παριόντας τῶν ὅδοιπόρων ἀγνοησαι τὸ δρᾶμα· ὁ πένητι χρησάμενος φίλω λανθάνει οὕτε γὰρ δύκος τῇ δεήσει πρόσεστι, καὶ τὴν τῶν ἔξωθεν καταβόησιν ἐκτρεπόμενος καὶ τὸ τῶν δυνατωτέρων αὐτοῦ γενέσθαι τινὰς ἀντεραστάς, ὡς ράστου<sup>8</sup> τοῦ πράγματος, οὐχ ὁμολογεῖ τὴν εύτυχίαν ἀλλ’ ἀποκρύπτεται<sup>9</sup> τί δεῖ τὰ πολλὰ λέγειν, ὁ πλούσιος

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> οὗτε—κοινωνίᾳ om. 1.

<sup>2</sup> ἄπιδε πρὸς τὸ θέατρον—μεθόριον om. three mss. of 1.

<sup>3</sup> ἐωνημένος οր ἐωνησάμενος 1.

<sup>4</sup> I inserts δὲ

<sup>5</sup> λέκενος σεμνύνεται—σιωπᾷ om. 1

<sup>6</sup> καὶ om. 1.

<sup>7</sup> πένης 2, πένης δὲ ορ δὲ πένης 1.

individual's fortune excuse his fault in our relations with one another. Look at the theatre the audience is made up of poor people. Look at the courts of law it is the indigent who sit there. Look at the battlefields : the men with the costly armour of gold desert the ranks, whereas we win prizes for valour. And in this very matter of our relations with you handsome boys, consider how great the difference is. The rich man deals haughtily with the boy who has accepted him—feeling that the boy is bought and paid for ; the poor man is grateful, feeling that the boy is taking pity on him. The former gives himself airs because of his quarry ; the poor man holds his tongue. Then again the nabob ascribes his success to the influence of his personal power, whereas the poor man ascribes his to the kindheartedness of the boy who made the gift. The rich man sends as his messenger a toady or a parasite or a cook or his table-servants, the poor man sends himself, so as not to fail of deference in this point either, by not doing it himself. The rich man is, by his present, promptly exposed, for the affair is detected because so many people are privy to it, so that neither the neighbours nor those wayfarers who pass by fail to learn what has happened, the boy who has a poor man for a lover is unobserved, for the man's solicitation has nothing showy about it, and, since the man tries to avoid having outsiders reveal the facts and having a crop of rivals spring up from the number of those who have more power than he has (as could very easily happen), he does not avow his good fortune but conceals it. What need of many words ? The

<sup>8</sup> Ald. inserts δύτος

<sup>9</sup> ὡς μηδὲ ἐν—ἀποκρύπτεται 2, καὶ 1.

## PHILOSTRATUS

καλεῖ σε ἐρώμενον, ἐγὼ<sup>1</sup> κύριον· ἐκεῖνος ὑπηρέτην,  
ἐγὼ θεόν<sup>2</sup>. ἐκεῖνος μέρος τῶν αὐτοῦ κτημάτων, ἐγὼ<sup>3</sup>  
πάντα· ὅθεν ἄλλου πάλιν ἐρασθεὶς ὅμοιος πρὸς  
ἐκεῖνον ἔσται,<sup>4</sup> πένης δὲ ἅπαξ ἐρῆ. τίς<sup>5</sup> δύναται  
παραμέναι νοσοῦντι; τίς συναγρυπνῆσαι, τίς  
συνεξελθεῖν ἐς στρατόπεδον;<sup>6</sup> τίς αὐτὸν προτάξαι<sup>7</sup>  
πεμπομένου βέλους; τίς ὑπέρ σου<sup>8</sup> πεσεῖν;<sup>9</sup> ἐν  
τούτοις πᾶσι<sup>10</sup> πλουτῶ.

8 [46]

[Μειρακίω<sup>11</sup>]

Εἰ ξένος ὧν ἐρῶ σου, μὴ θαυμάσῃς οὐκ ἔστιν  
ὅφθαλμοὺς ξενίας ἀλῶναι, καὶ γὰρ κάλλος αὐτῶν  
ὅμοιώς καὶ πῦρ ἀνάπτεται, καὶ δεῖ τὸ μὲν λάμψαι,  
τοὺς<sup>12</sup> δὲ εὐθὺς αἴθεσθαι,<sup>13</sup> διακρίσεως δὲ οὐ δέει<sup>14</sup>  
οὔτε ὡσὶν οὔτε ὅμμασιν, ἀλλ' εἰσὶ καὶ ξένοις καὶ  
πολίταις οἱ τῆς ψυχῆς ἄγγελοι.<sup>15</sup> οὐ μὴν ὁ Βράγ-

Seven MSS. of Family 1, six MSS. of Family 2.

<sup>1</sup> 1 inserts δὲ.

<sup>2</sup> θεόν 2, δὲ θεόν or θεραπευτήν 1.

<sup>3</sup> 1 inserts δὲ.

<sup>4</sup> τί δεῖ τὰ πολλὰ λέγειν—ἔσται om. one ms. of 2.

<sup>5</sup> Here most MSS. of 1 mark the beginning of a new letter,  
inscribed τῷ αὐτῷ

<sup>6</sup> τίς συναγρυπνῆσαι—στρατόπεδον om. 1

<sup>7</sup> προτάξαι 2, προτάξεις or προτάξει or προτάξη 1.

<sup>8</sup> τούτου most MSS. of 1

<sup>9</sup> πέσοι or πέσῃ some MSS. of 1.

<sup>10</sup> ἐν τούτοις πᾶσι 2, φιλία ἐν τούτοις πᾶσι or φιλία γὰρ or φιλία  
γὰρ or φιλίαν γὰρ 1.

Seven MSS. of Family 1, six MSS. of Family 2

<sup>11</sup> τῷ αὐτῷ 1 This letter is a companion piece to Letter 28.

<sup>12</sup> τοὺς Hemsterhuys τὸ

## LOVE LETTERS, 7-8

rich man calls you his beloved , I call you my master. He calls you his servant ; I call you my god. He calls you a part of his property ; I call you my all , hence if he falls in love again with someone else, he will behave the same to him, whereas the poor man falls in love but once Who can remain by your side<sup>a</sup> when you are ailing ? Who can stay awake with you ? Who can go out to camp with you ?, Who can put himself in front of you when an arrow is sped ? Who can fall in death for you ? In all these ways I'm rich

### Letter 8 [46]

#### *To a Boy*

If I, a foreigner, love you, do not wonder ; eyes may not be convicted of being foreign,<sup>b</sup> for beauty, just like fire, kindles them , and it is inevitable that beauty should blaze and that eyes should immediately burn ; and neither in the case of eyes nor in the case of ears need any distinction be drawn between native and foreign—no, both to foreigners and to citizens they are the soul's messengers ,

<sup>a</sup> Cf. Tibullus 1. 5 61-62 :

Pauper erit praesto tibi semper . pauper adibit  
primus et in tenero fixus erit latere.

For the *ψόγος πλούτου* as a commonplace see Heinemann, *Epistulae Amatoriae*, p. 43.

<sup>b</sup> A γραφή ἔνειας was an indictment of an alien for usurping civic rights.

<sup>13</sup> αἴθεσθαι Boissonade . αἴσθεσθαι one ms. of 2, ἔσεσθαι cet.

<sup>14</sup> δεῖ Olearius.

<sup>15</sup> καὶ δεῖ—ἄγνωστον

## PHILOSTRATUS

χος ἔφευγε τὸν Ἀπόλλωνα ὡς ξένον, οὐδὲ ὁ Ὑλλας τὸν Ἡρακλέα, οὐδὲ ὁ Ἀτύμνιος<sup>1</sup> τὸν Ῥαδάμανθυν,<sup>2</sup> οὐδὲ ὁ Πάτροκλος τὸν Ἀχιλλέα, οὐδὲ ὁ Χρύσιππος τὸν Λάιον. ἥρα καὶ Σμερδίον<sup>3</sup> Πολυκράτης ὁ Σάμιος καὶ τὸν Πέρσου μειρακίου ὁ Ἀγησίλαος οὐκ οἶδα τοῦ μειρακίου τὸ δόνομα<sup>4</sup> ξένοι καὶ οἱ<sup>5</sup> ὅμβροι τῆς γῆς καὶ οἱ<sup>6</sup> ποταμοὶ τῆς θαλάσσης καὶ ὁ Ἀσκληπιὸς Ἀθηναίων καὶ ὁ Ζεὺς ήμῶν καὶ<sup>7</sup> ὁ Νεῦλος Αἰγυπτίων καὶ ὁ Ἡλιος πάντων ξένη καὶ ἡ ψυχὴ τοῦ σώματος καὶ ἡ ἀηδῶν τοῦ ἔαρος καὶ ἡ χελιδῶν τῆς οἰκίας καὶ ὁ Γαυμυῆδης τοῦ οὐρανοῦ καὶ ἡ ἀλκυών τῆς πέτρας καὶ ὁ ἐλέφας Ῥωμαίων καὶ ὁ ὄρνις ὁ φοῖνιξ τῶν Ἰνδῶν<sup>8</sup> οὗτος μὲν ὁ ξένος καὶ βραδύς, τὸν δὲ πελαργὸν οἱ πρώτοι<sup>9</sup> θεασάμενοι καὶ προσκυνοῦσι. ξένα καὶ τὰ γράμματα, ἐκ Φοινίκης γὰρ ἥλθε, καὶ Σηρῶν ὑφαί<sup>10</sup> καὶ ἥ<sup>11</sup> μάγων θεολογία, οἵς πᾶσιν ἥδιον χρώμεθα ἥ

Seven mss. of Family 1, six mss. of Family 2

1 Ἀτύμνιος Boissonade: Λικύμνιος

2 οὐδὲ ὁ Ὑλλας τὸν Ἡρακλῆ οὐδὲ ὁ Λικύμνιος τὸν Ῥαδάμανθυν 2, two mss. of 1, om. remaining mss. of 1.

3 Σμέρδον or Σμοδίον most mss. of 1

4 οὐκ οἶδα τοῦ μειρακίου τὸ δόνομα 2, εἰ δὲ καὶ τὸ δόνομα τοῦ μειρακίου ἀγνοῶ 1.

5 οἱ om. 1

6 οἱ om. 1

7 καὶ om. 2.

8 1 inserts τῶν μυρεψικῶν

9 πρώτως or πρῶτον most mss. of 1

10 Σηρῶν ὑφαί Wesseling Σειρήνων νύμφαι

11 ἥ om. 1

<sup>a</sup> See above, p. 423, note d

<sup>b</sup> In *Heroicus* xix 2 (197. 25 Kayser 1871) Philostratus refers to the fate of Hyllas ἐς πηγὴν ὥχετο ἀφανισθείς

## LOVE LETTERS, 8

Surely Branchus <sup>a</sup> did not flee from Apollo as from a foreigner, nor Hyllas <sup>b</sup> from Heracles, nor Atymnius <sup>c</sup> from Rhadamanthus, nor Patroclus <sup>d</sup> from Achilles, nor Chrysippus <sup>e</sup> from Laius. Then too Polycrates the Samian loved Smerdies, <sup>f</sup> and Agesilaus loved the Persian boy—I do not know the boy's name <sup>g</sup>. Foreign too are the showers to the land, and the rivers to the sea; foreign is Asclepius to the Athenians and Zeus to us <sup>h</sup> and the Nile to the Egyptians and the sun to all. Foreign too is the soul to the body and the nightingale to the spring and the swallow to the house and Ganymede to the heavens and the kingfisher to the cliff and the elephant to the Romans and the phoenix bird to the Indians; this last-named stranger is tardy too, <sup>i</sup> and then the stork—they that are first to see it actually worship it. <sup>j</sup> Foreign too are the letters of the alphabet, for they came from Phoenicia, and the woven fabrics of the Chinese and the divine science of the magi; of all these we avail

<sup>a</sup> Son of Zeus and Cassiepeia; mentioned by Apollodorus, *Library* iii. 1 2, as loved by Rhadamanthus, Minos, and Sarpedon.

<sup>b</sup> See above, p 423, note b

<sup>c</sup> The rape of Chrysippus (son of Pelops) by Laius was regarded by some as the first incident of the kind in Greek history; see Athenaeus xiii. 602 f.

<sup>d</sup> Aelian, *Varia Historia* ix. 4, tells the story of Polycrates' love for Smerdies and jealousy of Anacreon.

<sup>e</sup> Megabates. The story is told by Xenophon, *Agesilaus* v.

<sup>h</sup> <sup>i</sup> Romans. In *Letter* 55 Philostratus mentions a festival he has seen in Rome.

<sup>j</sup> I.e. the phoenix suffers not only in being foreign but in appearing rarely. For a full account of the phoenix see J. Hubeau et M. Leroy, *Le Mythe du Phénix dans les Littératures Grecque et Latine*, Liège-Paris, 1939.

<sup>k</sup> Aelian, *De Natura Animalium* x. 16, uses the same word. *Alyúptoi γοῦν τοὺς πελαργούς καὶ προσκυνοῦσιν.*

## PHILOSTRATUS

τοῖς ἐγχωρίοις, ὅτι τῶν μὲν σπάνιον<sup>1</sup> τὸ ἐπίκτητον,  
 τῶν δὲ ὀλγώροι<sup>2</sup> τὸ οἰκεῖον. ἀμείνων καὶ ἐραστῆς  
 ὁ ξένος, ὅσῳ καὶ ἀνύποπτος τῇ ἀγνωσίᾳ καὶ πρὸς  
 τὸ λαθεῖν ἀφανέστερος <sub>λεὶ</sub> δὲ δέη καὶ μένοντος,  
 ἔγγραφόν με σὺ καὶ Ζεὺς γενοῦ φράτριος καὶ  
 Ἀπόλλων πατρῷος, ἡ δὲ φυλὴ τοῦ Ἐρωτος<sup>3</sup>

9 [33]

[Μειρακίω<sup>4</sup>]

Τί παθόντα τὰ ρόδα, πρὶν μὲν παρὰ σοὶ γενέσθαι,  
 καλὰ ἦν καὶ ρόδα<sup>5</sup>—οὐ γάρ ἀν αὐτὰ οὐδὲ ἔπειμψα  
 εἰ μή τι ἀξιόκτητον εἶχεν—ἐλθόντα δὲ εὐθὺς ἐμα-  
 ράνθη καὶ ἀπέπνευσε; τὸ μὲν σαφὲς οὐκ οἶδα τῆς  
 αἰτίας, οὐ γάρ μοί τι εἰπεῖν ἡθέλησαν, ὡς δ’ εἰκάσαι  
 ράδιον, οὐκ ἡνεγκε παρευδοκιμούμενα, οὐδὲ<sup>6</sup> ἡνέ-  
 σχετο τῆς πρὸς σὲ ἀμίλλης, ἀλλ’ ὅμοι τε ἔθιγεν  
 εὐωδεστέρου χρωτὸς καὶ ἀπώλετο. οὕτω καὶ  
 λύχνος πίπτει πυρὸς ἡττηθεὶς μείζονος,<sup>7</sup> καὶ ἀστρα  
 ἀμαυρὰ ὅταν ἀντιβλέπειν ἥλιῳ μὴ δύνηται

Seven MSS. of Family 1, six MSS. of Family 2

<sup>1</sup> σπανίων Olearius

<sup>2</sup> ὀλγώρων Olearius

<sup>3</sup> εἰ δὲ δέη—Ἐρωτος om 1

Seven MSS. of Family 1, six MSS. of Family 2

<sup>4</sup> τῶν αὐτῶν most MSS. of 1. This letter is a companion piece  
 to Letter 63 <sup>5</sup> εὐδόμα Hercher. <sup>6</sup> οὐδὲ 1.

<sup>7</sup> ἡττηθεὶς μείζονος 2, μείζονος ἡττηθεὶς 1

<sup>a</sup> True Athenians had an Apollo Patrous and a Zeus Herceus (Pollux viii 85-86) and belonged to a phratry and a tribe.

## LOVE LETTERS, 8-9

ourselves more gladly than of our native goods, for the former, being imported, are accounted rare, whereas the latter, being already ours, are accounted cheap. Better too is the foreign lover, inasmuch as, being unknown, he is not suspected, and, being less noticed, he is less likely to be detected. If you want someone who will remain faithful, inscribe my name upon the roll and be my Zeus Phatrius and my Apollo Patrous, and let my tribe be the tribe of Eros.<sup>a</sup>

### Letter 9.[33]

#### *To a Boy*

What possessed the roses? Before they came to you they were beautiful and were truly roses—for I should not have sent them to you to begin with if they had not had some quality that made them worth having—but when they arrived they straightway withered and expired. The cause is not altogether clear to me, for they would not tell me anything. But it is easy to guess that they could not bear to be surpassed in renown nor could they endure the rivalry with you, no, as soon as they touched a more fragrant skin<sup>b</sup> they perished. So too a lamp fades away when overcome by a stronger flame, and stars are dimmed when they cannot face the sun.<sup>c</sup>

<sup>b</sup> Cf *Palatine Anthology* v. 91 Dubner.

Πέμπω σοι μύρον ἡδύ, μύρῳ παρέχων χάριν, οὐ σοι  
αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασαι

<sup>c</sup> Cf *Palatine Anthology* v. 143 Dubner

‘Ο στέφανος περὶ κρατὶ μαραίνεται Ἡλιοδώρας  
αὐτὴ δ’ ἐκλάμπει τοῦ στέφανου στέφανος

# PHILOSTRATUS

10 [50]

[Μειρακίω<sup>1</sup>]

Τοὺς ὅρνις αἱ καλιὰ δέχονται, τοὺς ἵχθύας αἱ πέτραι, τὰ ὅμματα τοὺς καλούς, κάκείνων μὲν πλάναι μεθισταμένων καὶ μετοικούντων<sup>2</sup> ἄλλοτε ἐπ’ ἄλλους τόπους—ἄγουσι γὰρ αὐτοὺς ὡς ἄγουσιν οἱ καιροί—κάλλος δὲ ἄπαξ ἐπ’ ὁφθαλμοὺς ρύεν οὐκέτ<sup>3</sup> ἄπεισιν ἐκ τούτου τοῦ καταγωγίου. οὕτω κάγω<sup>4</sup> σε ὑπεδεξάμην καὶ φέρω πανταχοῦ τοῖς τῶν ὅμμάτων δικτύοις· καν τε ἔμπορός<sup>5</sup> τις ἔλθω,<sup>6</sup> ποιμαίνειν μοι δοκεῖ<sup>7</sup> καὶ<sup>8</sup> καθῆσθαι πείθων τοὺς λίθους,<sup>9</sup> καν τε<sup>10</sup> ἐπὶ θάλατταν<sup>11</sup> ἔλθω,<sup>12</sup> ἀνάγει σε ἡ θάλαττα ὥσπερ τὴν Ἀφροδίτην ὁ βυθός,<sup>13</sup> ἀν τε<sup>14</sup> ἐπὶ λειμῶνα, αὐτῶν τῶν ἀνθῶν<sup>15</sup> ἔξεχεις· καίτοι οὐδὲν τοιοῦτον ἐκεῖ<sup>16</sup> φύεται· καὶ γὰρ εἰ καλὰ καὶ χαρίεντα ἄλλως,<sup>17</sup> ἄλλὰ μιᾶς ἡμέρας· καὶ μὴν καὶ ποταμοῦ πλησίον γενόμενος τὸν μὲν οὐκ οἶδα ὅπως ἡφάνισται, σὲ δὲ ρέεν ἀντ’ ἐκείνου νομίζω καλὸν καὶ μέγα καὶ πολὺ μεῖζον τῆς θαλάττης.<sup>18</sup> ἀπιδῶν δὲ ἐσ οὐρανὸν τὸν μὲν ἥλιον ἥγοῦμαι πεπτωκέναι<sup>19</sup> καὶ κάτω που

Seven mss. of Family 1, five mss. of Family 2

<sup>1</sup> τῷ αὐτῷ most mss. of 1 Closely related to this letter are Letters 11, 50, 12, 56, 29 (Munscher, p. 529).

<sup>2</sup> κάκείνων μὲν πλάναι μεθισταμένων καὶ μετοικούντων 2, κάκείνα μὲν πλανᾶται μεθιστάμενα καὶ μετοικοῦτα 1

<sup>3</sup> οὐκ most mss. of 1

<sup>4</sup> κακῶς most mss. of 1.

<sup>5</sup> ἔμπορος Morel.

<sup>6</sup> ἔλθω Kayser: ἔλθων

<sup>7</sup> δοκεῖς Kayser· δοκῆς

<sup>8</sup> καὶ Kayser καν.

<sup>9</sup> καν τε ἔμπορος—λίθους om. 1

<sup>10</sup> τε om. 1

<sup>11</sup> θαλάττης 1. <sup>12</sup> ἔλθω om. Ald

<sup>13</sup> μῦθος 1.

<sup>14</sup> τε om. most mss. of 1.

<sup>15</sup> ἀνθέων 1.

## Letter 10 [50]

*To a Boy*

Nests are hosts to birds, rocks to fish, eyes to handsome boys <sup>a</sup> ; birds and fish migrate, moving from one place to another and shifting their abodes, for they wander as the seasons lead them ; but when beauty has once made its way into eyes it never departs again from the lodging it there finds Even so have I become your host and carry you everywhere in the snare of my eyes : if I go forth a wayfarer as it were, you appear to me in the guise of a shepherd, of one who sits and by his beauty charms the very rocks ; and, if I go to the sea, out from the sea you rise, as Aphroditē rose from the depths ; and if to a meadow, above the very flowers you stand out—yet no such thing as you are grows there, for verily, though the flowers are in other ways fair and lovely, yet they last but a single day Yes truly, if I come near a river,<sup>b</sup> the river, I know not how, vanishes suddenly from my sight, and in its place, methinks, I see you flowing fair and great and greater far than is the sea . If I look up into heaven, I think that the sun has fallen and is making his way afoot some-

<sup>a</sup> Cf the similar conceit in *Letter 11* “ How many times . . . have I unclosed my eyes to release you ? ”

<sup>b</sup> Cf. Paulus Silentarius in *Palatine Anthology* v. 266. 5-6 Dübner .

σὴν γὰρ ἐμοὶ καὶ πόντος ἐπίρατον εἰκόνα φαίνει  
καὶ ποταμῶν δῖναι.

<sup>16</sup> καίτοι οὐδὲν τοιοῦτον ἔκει 2, καὶ τί γὰρ ἐκεῖ τοιοῦτον οὗ καὶ τί τοιοῦτον 1 <sup>17</sup> ἄλλως ομ. 1

<sup>18</sup> καὶ μὴν—θαλάττης ομ. 1.

<sup>19</sup> κατιέναι 1.

## PHILOSTRATUS

βαδίζειν, ἀντ' ἐκείνου δὲ φαίνειν ὃν ἐγὼ βούλομαι.<sup>1</sup>  
εὶ δὲ γένοιτο καὶ νῦξ,<sup>2</sup> δύο βλέπω μόνους ἀστέρας,  
τὸν ἔσπερον καὶ σέ.

11 [48]

[Μειρακίω<sup>3</sup>]

Ποσάκις σοι<sup>4</sup> τοὺς ὀφθαλμοὺς ἀνέωξα ἵνα ἀπ-  
έλθης,<sup>5</sup> ὥσπερ οἱ τὰ δίκτυα ἀναπτύσσοντες τοῖς  
θηρίοις ἐσ ἔξουσίαν τοῦ φυγεῦν; καὶ σὺ μένεις<sup>6</sup>  
ἔδραῖος κατὰ τοὺς δεινοὺς ἐποίκους οἱ χώραν ἅπαξ  
ἀλλοτρίαν καταλαβόντες οὐκέτι δέχονται τὴν ἀπ-  
ανάστασιν. καὶ δὴ πάλιν, ὥσπερ εἴωθα, ἐπαίρω τὰ  
βλέφαρα ἀπόπτηθι ἥδη ποτὲ καὶ τὴν πολιορκίαν  
λῦσον καὶ γενοῦ ἔνεος ἄλλων ὀδυμάτων. οὐκ ἀκού-  
εις, ὃς γε καὶ μᾶλλον ἔχῃ τοῦ πρόσω παῖδες  
τῆς ψυχῆς. καὶ τίς ὁ καινὸς ἐμπρησμός, κινδυ-  
νεύω αἰτῶν<sup>7</sup> ὕδωρ· κοιμίζει δὲ οὐδείς, ὅτι τὸ σβε-  
στήριον ἐσ ταύτην τὴν φλόγα ἀπορώτατον, εἴτε ἐκ  
πηγῆς κομίζοι<sup>8</sup> τις εἴτε ἐκ ποταμοῦ λαμβάνοι<sup>9</sup> καὶ  
γὰρ αὐτὸ ὑπὸ ἔρωτος τὸ ὕδωρ<sup>10</sup> καίεται.

Seven mss. of Family 1, five mss. of Family 2.

<sup>1</sup> φαίνειν ὃν ἐγὼ βούλομαι 2, σὲ φαίνειν 1

<sup>2</sup> γένοιτο καὶ νῦξ 2, καὶ νῦξ γένηται 1.

Seven mss. of Family 1, six mss. of Family 2.

<sup>3</sup> τῶ αὐτῶ most mss. of 1. Closely related to this letter are  
Letters 50, 10, 12, 56, 29 (Munscher, p. 529).

## LOVE LETTERS, 10-11

where below, and that in his place my heart's desire  
shines. And if night comes, I see but two stars,  
Hesperus <sup>a</sup> and you

### Letter 11 [48]

#### *To a Boy*

How many times, do you think, have I unclosed  
my eyes to release you, even as hunters open their  
nets to give their quarry a chance to escape? And  
you sit fast, like those vexatious squatters who, when  
once they have seized on other people's land, will not  
hear of moving off again Lo, once more, as so often  
in the past, I raise my eyelids; now at long last, I  
pray you, fly away, and raise the siege, and become  
a guest of other eyes You are not listening, not you!  
You are pressing ever further on, into my very soul!  
And what is this new fiery heat? In my perilous  
plight I cry for water, but no one assuages the  
heat, for the means of quenching this flame is very  
hard to find, whether one bring water from a spring  
or from a stream; yes, for love's fire sets even the  
water ablaze.

<sup>a</sup> *Iliad* xxii. 318 ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται  
ἀστήρ

<sup>4</sup> μου most mss. of 1.

<sup>5</sup> ἀπέλθω most mss. of 1

<sup>6</sup> μὲν most mss. of 1

<sup>7</sup> αἰτῶ 1

<sup>8</sup> κομίζει most mss. of 1.

<sup>9</sup> λαμβάνει most mss. of 1 (if, as appears probable, λαμβάνοι  
in Kayser's apparatus is a misprint)

<sup>10</sup> ὑπὸ ἔρωτος τὸ ὑδωρ 2, τὸ ὑδωρ ὑπὸ ἔρωτος οἱ τὸ ὑδωρ ὑπὸ  
τοῦ ἔρωτος most mss. of 1.

12 [51]

[Γυναικὶ]

Πόθεν μου τὴν ψυχὴν κατέλαβες; ἢ δῆλον ὅτι ἀπὸ τῶν ὄμμάτων, ἀφ' ὧν μόνων κάλλος ἐσέρχεται; ὥσπερ γὰρ τὰς ἀκροπόλεις οἱ τύραννοι καὶ τὰ ἐρυμνὰ οἱ βασιλεῖς καὶ τὰ ὑψηλὰ οἱ θεοὶ<sup>2</sup> καταλαμβάνουσιν, οὕτω καὶ ὁ ἔρως τὴν τῶν ὁφθαλμῶν ἀκρόπολιν, ἦν οὐ ξύλοις οὐδὲ πλίνθοις ἀλλὰ μόνοις βλεφάροις τειχίσας ἡσυχῇ καὶ κατὰ μικρὸν<sup>3</sup> τὴν ψυχὴν ἐσδύεται, ταχέως μέν, ὡς πτηνός, ἐλεύθερος<sup>4</sup> δέ, ὡς γυμνός, ἄμαχος<sup>5</sup> δέ, ὡς τοξότης τὰ δὲ ὄμματα, ἐπεὶ πρῶτα συνίστι κάλλους, διὰ τοῦτο μάλιστα καὶ καίεται, θεοῦ τινος, οἶμαι, θελήσαντος αὐτοῖς τὴν αὐτὴν ὁδὸν καὶ τῆς ἐς τὸ βλέπειν ἡδονῆς εἶναι καὶ τῆς ἐς τὸ λυπεῖσθαι προφάσεως. τί γάρ, ὡς κακοὶ δαδοῦχοι ἔρωτος καὶ τῆς<sup>6</sup> σωμάτων ὥρας περίεργοι μάρτυρες, πρῶτοι μὲν τὸ κάλλος ἡμῖν ἐπυρσεύσατε, πρῶτοι δὲ μεμνῆσθαι<sup>7</sup> τὴν ψυχὴν ἐδιδάξατε<sup>8</sup> τῆς ἔξωθεν ἐπιρροῆς, πρῶτοι δὲ ἐβιάσασθε τὸν ἥλιον καταλιποῦσαν<sup>9</sup> πῦρ ἀλλότριον ἐπαινεῖν; τοιγαροῦν ἀγρυπνεῦτε καὶ καίεσθε <sub>τ</sub>καὶ φλογίζεσθε<sub>τ</sub>,<sup>10</sup> ἀπαλλαγὴν ὧν εἴλεσθε εύρεῖν μὴ δυνάμενοι <sub>τ</sub>μακαρίων, ὡς θεοί, τῶν ἐκ γενετῆς τυφλῶν, ἐφ' οὓς ἔρως ὁδὸν οὐκ ἔχει.<sub>τ</sub><sup>11</sup>

Seven mss. of Family 1, five mss. of Family 2

<sup>1</sup> τῷ αὐτῷ or μετρακίῳ 1. Closely related to this letter are *Letters* 11, 50, 10, 56, 29 (Munscher, p. 529).

<sup>2</sup> ἀετοὶ 1.

<sup>3</sup> 1 inserts ἐς

<sup>5</sup> ἀμάχως 1.

<sup>4</sup> ἐλευθέρως 1

<sup>6</sup> Two mss. of 1 insert τῶν

## Letter 12 [51]

*To a Woman*

From what vantage point did you seize upon my soul? Is it not plain that it was from the eyes, by which alone beauty finds entrance? For even as tyrants seize on citadels, kings on strongholds, and gods on high places, so too love seizes on the citadel of the eyes. This he fortifies, not with palisaded rampart nor with wall of brick but with eyelids alone, and then quietly and step by step he invades the soul—swiftly, since he is wingèd, unhampered, since he is naked, invincible, since he is an archer. The eyes, as soon as they become aware of beauty, take fire therefrom in earnest; a god, I think, has willed for them one and the same path of delight at seeing and of occasion for pain. Why, I beg of you, O base torches of love and all too curious witnesses of corporeal charm, were you the first to signal the image of beauty to us, and the first to teach our soul to remember impressions from without, and the first to force it to abandon the sun and extol an alien flame? Well then, pass your nights without sleep and consume yourselves with fire, and with flame, unable to find relief from what you freely chose. Ye gods, how fortunate are they who have been blind from birth! Love has no path by which to march on them!]

<sup>7</sup> μητροθῆναι 1<sup>8</sup> ἐποιήσατε two MSS. of 1.  
<sup>9</sup> καταλιποῦσαν Hercher καταλιπόντα two MSS. of 1, κατα-  
λιποῦσι cet.<sup>10</sup> καὶ φλογίζεσθε Jacobs καὶ λογίζεσθε 2, om. 1.<sup>11</sup> μακαρίων—έχει om. 1

## Letter 13 [59]

*To a Boy*

The handsome boy, if he is wild and cruel, is a fire, but if he is tame and kind, a shining beacon.<sup>a</sup> Therefore do not consume me with flame, but let me live; and keep the altar of Compassion<sup>b</sup> in your soul, gaining a firm friend at the price of a short-lived favour<sup>c</sup>; and take time by the forelock—time which alone makes an end of handsome boys even as the populace makes an end of princes. For I fear—yes, I will speak out my thoughts—lest, while you linger and hesitate, your beard may make its advent and may obscure the loveliness of your face, even as the concourse of clouds is wont to hide the sun! Why do I fear what one may see already? The down is creeping on, and your cheeks are becoming fluffy, and over all your face the hair begins to grow. Ah me! In hesitating we have waxed old—you because you would not divine my love sooner, I because I shrank from asking. So before your springtime quite departs and winter comes upon you, grant springtime's gifts in the name of Love, I pray, and of this beard by which I must swear to-morrow

<sup>a</sup> Also used in meaning of "salvation." For the opposition of  $\pi\bar{\nu}\rho$  and  $\phi\bar{\nu}\omega$  cf. Aristaenetus 1. 7 (139 31-32 Hercher).  $\tau\bar{o}\tau\bar{w}\bar{o}\pi\bar{\sigma}\tau\bar{r}\bar{w}\bar{o}\pi\bar{\nu}\rho\phi\bar{\nu}\omega\mu\bar{\alpha}\bar{l}\bar{l}\bar{o}\bar{n}\bar{\epsilon}\bar{o}\bar{s}\bar{t}\bar{w}\bar{\eta}\pi\bar{\nu}\rho$

<sup>b</sup> An altar at Athens, mentioned also in *Letter 39*; see O. Gruppe, *Griechische Mythologie und Religionsgeschichte* II (Munich, 1906), 1074, n. 1.

<sup>c</sup> Cf. below, *Letter 29*:  $\beta\bar{r}\bar{a}\bar{x}\bar{e}\bar{\iota}\bar{a}\bar{s}\bar{\sigma}\bar{w}\bar{m}\bar{a}\bar{t}\bar{o}\bar{s}\bar{\eta}\bar{d}\bar{o}\bar{n}\bar{\eta}\bar{s}$

<sup>9</sup>  $a\bar{u}\bar{t}\bar{o}\bar{u}\bar{n}$  or  $a\bar{u}\bar{t}\bar{a}\bar{w}$  some mss. of 1.

<sup>10</sup> 1 inserts  $\tau\bar{o}\bar{u}\bar{s}$ .

# PHILOSTRATUS

14 [19]

[Μειρακίω<sup>1</sup>]

Χαῖρε καν̄ μὴ θέλησ, χαῖρε καν̄ μὴ γράφης, ἄλλοις καλέ, ἐμοὶ δὲ ὑπερήφανε. οὐκ ἥσθα συγκείμενος ἐκ σαρκὸς<sup>2</sup> καὶ τῶν ὅσα τούτῳ<sup>3</sup> κίρναται, ἀλλὰ ἐξ ἀδάμαντος καὶ πέτρας καὶ Στυγός. ταχέως σε θεασαίμην<sup>4</sup> γενειῶντα καὶ παρὰ ἀλλοτρίαις θύραις καθήμενον.<sup>5</sup> ναὶ Ἐρως, ναὶ Νέμεσις ὀξεῖς θεοὶ καὶ στρεφόμενοι.

15 [63]

[Μειρακίω<sup>6</sup>]

Τί μοι τὰ γένεια, ὡς παῖ,<sup>7</sup> δεικνύεις, οὐ παύῃ κάλλους ἀλλ’ ἄρχῃ, τὸ μὲν γὰρ ὀξὺ τῆς ὥρας παρελήλυθεν, ὅσον τι πτηνὸν καὶ ἄπιστον, καὶ καθάπερ πυρὸς ὅρμη σβέννυται,<sup>8</sup> τὸ δὲ ἔδραῖον καὶ βέβαιον

Seven mss of Family 1, five mss of Family 2

<sup>1</sup> τῷ αὐτῷ most mss. of 1 This letter is a companion piece to Letter 35.

<sup>2</sup> ἐκ σαρκὸς Bentley: ἐξ ἀέρος MSS. <sup>3</sup> ἐκ σαρκὸς καὶ αἷματος Kayser.

<sup>4</sup> θεάσαιμι 1

<sup>5</sup> κείμενον 1.

Seven mss of Family 1, five or six mss. of Family 2 (Kayser gives a variant of ms b, but in his *Prooemium*, p. iii, n. 9, he does not list Letter 15 among the contents of this ms.)

<sup>6</sup> τῷ αὐτῷ most mss of 1 Closely related to this letter are Letters 30, 13, 31, 58, 59. <sup>7</sup> παιδίον three mss of 1.

<sup>8</sup> καὶ καθάπερ—σβέννυται om. 1.

<sup>a</sup> Cf. Plato, *Protagoras* 320 D: τυποῦσιν αὐτὰ (sc. θητὰ

## LOVE LETTERS, 14-15

### Letter 14 [19]

#### *To a Boy*

My greetings, even though you do not wish them ; my greetings, even though you do not write, for others fair, for me contemptuous<sup>1</sup> ! So, after all, you are not made of flesh and of whatever else is mingled with flesh,<sup>a</sup> but of steel and stone and Styx.<sup>b</sup> I pray that I may soon behold you getting a beard and sitting as a suppliant at others' doors Yea, Eros and Nemesis are swift gods and fickly turning.

### Letter 15 [63]

#### *To a Boy*

Why, my boy, do you point to your beard ? You are not at the end of your beauty but at its very beginning ; for, though the prime of youth, with all its flightiness and inconstancy, has passed, and, like a burst of flame, is being quenched, yet that which γένη θεοὶ γῆς ἔνδον ἐκ γῆς καὶ πυρὸς μείζαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται

<sup>b</sup> Cf. Pindar, frag. 123, 3-5

ὅς μὴ πόθω κυμαίνεται, ἐξ ἀδάμαντος  
η σιδάρου κεχάλκευται μέλαιναν καρδίαν  
ψυχρῷ φλογί

Kock (*H* 21 [1886], 383) reconstitutes the source as follows .

οὐχ αἴματος καὶ τῶν ὅσα τούτοις κίρναται,  
ἀλλ' ἐξ ὀδάμαντος καὶ πέτρας εἰ καὶ Στυγός

The Styx was the river of terror (Bolte in *RE* s v. *Styx*, Sp. 460), its waters corroded metals (Pausanias viii. 18. 5) and brought death to human beings (Pliny, *Natural History* ii. 103 106).

## PHILOSTRATUS

μένει. χρόνος δὲ οὐκ ἐλέγχει τοὺς ἀληθῶς καλούς, ἀλλὰ δεικνύει καὶ μαρτυρεῖ μᾶλλον αὐτοῖς ἡ φθονεῖ. τὸν δὲ ὑπηρήτην καὶ Ὁμηρος λέγει χαριέστατον ὁ ποιητὴς εἰδὼς κάλλος<sup>1</sup> καὶ βλέπειν καὶ ποιεῖν· οὐκ ἂν δέ ποτε<sup>2</sup> τοῦτο ἀπεφαίνετο<sup>3</sup> εἰ μὴ πρῶτος αὐτὸς ἐρωμένου καὶ<sup>4</sup> ἥψατο γενείων καὶ κατεφίλησε.<sup>5</sup> πρὸν μὲν γὰρ ἀνθεῖν, οὐδὲν ἀπεῖχον γυναικὸς αἱ σαὶ παρειαὶ οὖσαι ἀπαλαὶ<sup>6</sup> καὶ διαυγεῖς, ὅτε δέ<sup>7</sup> ἥδη χνοάζεις,<sup>8</sup> ἀνδρικώτερος εἶ σεαυτοῦ καὶ τελεώτερος. ἀλλὰ τί; ἥθελες μηδὲ<sup>9</sup> εὔνούχου<sup>10</sup> διαφέρειν, οἷς τὰ γένεια ἀκαρπα καὶ σκληρὰ καὶ λιθίνοις<sup>11</sup> ὅμοια; αἰσχύνονται γοῦν οἱ ἀλιτήριοι ταύτη τῇ τομῇ μᾶλλον ἡ ἐκείνη, τὴν μὲν ἀπόρρητον νομίζοντες τὴν δὲ σαφέστατον<sup>12</sup> ἐλεγχον τῆς ὅψεως.

16 [26]

[Μειρακίω<sup>13</sup>]

Οὐδὲ ὁ τοῦ Μενάνδρου Πολέμων καλὸν μειράκιον περιέκειρεν, ἀλλ᾽<sup>14</sup> αἰχμαλώτου μὲν ἐρωμένης κατ-

Seven mss. of Family 1, five or six mss. of Family 2 (Kayser gives a variant of ms. b, but in his *Prooemium*, p. iii, n. 9, he does not list *Letter 15* among the contents of this ms.)

<sup>1</sup> καλῶς two mss. of 1.

<sup>2</sup> δέ ποτε mss. δήποτε Kayser

<sup>3</sup> ἀπεφήνατο Kayser

<sup>4</sup> καὶ om. 1.

<sup>5</sup> ἐφίλησε 1

<sup>6</sup> 1 inserts τε

<sup>7</sup> 1 inserts καὶ

<sup>8</sup> χλοάζεις three mss. of 1.

<sup>9</sup> μηδὲν Ald.

<sup>10</sup> εὐνούχων three mss. of 1.

<sup>11</sup> λίθοις 1.

<sup>12</sup> σαφέστερον three mss. of 1

Seven mss. of Family 1, five mss. of Family 2.

## LOVE LETTERS, 15-16

is firm and stable abides Time does not disparage those who are truly beautiful, nay, it points them out and, far from envying, bears witness to them. The boy with the new down on his chin the poet Homer too calls lovehest,<sup>a</sup> and the poet knows how to see beauty and how to describe it in his verse; he would never express this judgement if he had not himself first touched and kissed the beard of a boy he loved. Yes, before the hair grew on your cheeks they differed not at all from those of a woman, since they were soft and translucent; but now that you are showing your first down, you are more manly than you were and more nearly perfect. What! Did you want to be no different from a eunuch even? Their chins are barren and hard and are like stone. These unfortunates, at all events, are more ashamed of this sort of cutting than of the other, since they think that the other is hidden whereas this is a perfectly obvious disfigurement of their appearance.

### Letter 16 [26]

#### *To a Boy*

Not even Menander's Polemon polled a handsome boy, but in the case of a captive<sup>b</sup> maiden whom he

<sup>a</sup> *Iliad* xxiv 348 = *Odyssey* x. 279

<sup>b</sup> Since Glycera (in the *Perikeiromenē*) was not a captive, it is probable that Philostratus is speaking carelessly (Capps, *Four Plays of Menander* [Boston (1910)], p. 133, note). If he is not speaking carelessly, the remedy lies in the insertion of  $\omega\sigma\pi\epsilon\pi$

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<sup>13</sup>  $\tau\hat{\omega}$   $\alpha\hat{\nu}\tau\hat{\omega}$  most mss. of 1. This letter is a companion piece to Letter 61

<sup>14</sup> Capps inserts  $\omega\sigma\pi\epsilon\pi$

## PHILOSTRATUS

ετόλμησεν ὄργισθείς, ἦν οὐδὲ αὐτὴν<sup>1</sup> ἀποκείρας  
 ἥνεσχετο (κλαίει γοῦν καταπεσὼν καὶ μεταγιγνώ-  
 σκει τῷ φόνῳ<sup>2</sup> τῶν τριχῶν), ἐφήβου δὲ ἄρα ἐφεί-  
 σατο καὶ τὸ δράμα, σὺ δὲ οὐκ οἶδα τί παθὼν  
 σεαυτῷ πεπολέμηκας, ὡς ἀνδροφόνε τῆς κεφαλῆς.  
 τί ἔδει μαχαιρῶν ἐπὶ τὰς τρίχας; τί δὲ ἔκουσίων  
 καὶ πολλῶν τραυμάτων, οἶνον θέρος ἐξέκοψας.  
 οὐδὲ οἱ ποιηταί σε ἐπαΐδευσαν τοὺς Εὐφόρβους καὶ  
 τοὺς Μενελάους εἰσάγοντες κομῶντας<sup>3</sup> καὶ ὅλον τὸ  
 τῶν<sup>4</sup> Ἀχαιῶν στρατόπεδον; καὶ εἴ τις αὐτοῖς  
 καλὸς ποταμῶν,<sup>5</sup> κομῷ, ὡς γὰρ χρυσὸς ἀνάθημα  
 καὶ ἄργυρος, οὕτως καὶ τρίχες. κομῶσιν<sup>6</sup> οἱ μὲν  
 βάρβαροι ὅπλοις,<sup>7</sup> οἱ δὲ Ἑλληνες κράνεσιν, οἱ δὲ  
 ὀφθαλμοὶ βλεφάροις, αἱ δὲ νῆσοις<sup>8</sup> ἴστίοις, ἡ δὲ γῆ  
 ὅρεσι, τὰ δὲ ὅρη νάπαις, ἡ δὲ θάλασσα νήσοις, οἱ  
 δὲ ταῦροι κέρασιν, οἱ δὲ<sup>9</sup> ποταμοὶ τέμπεσιν, αἱ  
 πόλεις τείχεσιν. φοβερώτερος<sup>10</sup> δὲ<sup>11</sup> λέων δὲ<sup>12</sup> λάσιος

Seven mss. of Family 1, five mss. of Family 2

<sup>1</sup> αὐτὸς Ald <sup>2</sup> φθόνῳ three mss. of 1.

<sup>3</sup> κομῶντας εἰσάγοντες three mss. of 1

<sup>4</sup> τῶν om. 1.

<sup>5</sup> ποταμός 1

<sup>6</sup> κομῶσιν one independent ms., κομῶσαι cest.

<sup>7</sup> πόλοις 1.

<sup>8</sup> ἡ δὲ ναῦς or ἡ ναῦς 1

<sup>9</sup> δὲ om. 1.

<sup>10</sup> σοβαρώτερος F. W. Schmidt.

<sup>11</sup> 1 inserts καὶ

<sup>12</sup> λέων δὲ λέων three mss. of 1

<sup>a</sup> This outrage upon Glycera's beauty had apparently no ulterior significance (Capps, *op. cit.*, p. 132, n. 1).

<sup>b</sup> Cf. *Perikeiromenē* 54: κλάει κατακλινεῖς

## LOVE LETTERS, 16

loved he was so bold as to poll her <sup>a</sup> in a fit of anger, and even in her case he couldn't endure having done it—at least he threw himself to the ground and wept <sup>b</sup> and repented the slaughter of her locks ; so then even the play spared a lad, <sup>c</sup> but I don't know what has struck you that you have made war on yourself—you slaughterer of your own head. What need was there to put knives to your locks ? What need of deliberate and extensive mayhem ? What a harvest you mowed down ! Hadn't you learnt a lesson even from the poets, who represented their Euphorbuses <sup>d</sup> and Menelauses and all the army of the Achaeans too as long-haired ? <sup>e</sup> And if they think of any river as beautiful, he too has long hair , yes, as gold and silver are votive offerings, so too are locks of hair. <sup>f</sup> Plumed are the barbarians with gear and weapons, the Greeks with helmets, the eyes with lids, the ships with sails, the earth with mountains, the mountains with glens, the sea with isles, the bulls with horns, the rivers with vales, the cities with walls. More formidable too is the lion whose coat is shaggy, and

<sup>a</sup> But Athenaeus (xii. 540 e) says that Polycrates, who was in love with the same boy as Anacreon, did, in a fit of temper, cut the boy's hair off (Capps, *ibid.*).

<sup>b</sup> *Iliad* xvii. 51-52 :

αἰματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὅμοιαι  
πλοχμοὶ θ', οἱ χρυσῷς τε καὶ ἀργύρῳ ἐσφήκωντο

*Heroicus* x. 9 (183. 21-22 Kayser 1871) : τῶν Εὐφόρβου πλοκά-  
μων τῶν χρυσῶν

<sup>c</sup> κάρη κοριώντες 'Αχαιοί of the *Iliad*.

<sup>f</sup> The general custom in accordance with which boys dedicated their hair to rivers (T. Zielinski, *The Religion of Ancient Greece* [tr G R Noyes, Oxford, 1926], p. 19) is referred to in the *Life of Apollonius* iv. 16 (Achilles and the Spercheius) and in the *Heroicus* 720 (187 15 Kayser 1871) (Ajax and the Ilissus)

# PHILOSTRATUS

καὶ<sup>1</sup> ἵππος ὁ ἥδη τῇ χαίτῃ πεπιστευκὼς<sup>2</sup> καὶ ἀλεκτρυνῶν μαχιμώτερος ὁ τὰ κάλλαια ἐγηγερκώς. τιμῶσι δὲ οἵ<sup>3</sup> σοφοὶ<sup>4</sup> τῶν ἀστέρων τοὺς κομῆτας καὶ τῶν Ἱερέων τοὺς ἀνέτους ταῖς κόμαις<sup>5</sup> καὶ τῶν θεῶν ἄλλον ἄλλως, τὸν Ποσειδῶνα ὡς κυανοχαίτην, τὸν Ἀπόλλωνα ὡς ἀκειρεκόμην, τὸν Πᾶνα ὡς δασύν, τὴν Ἰσιν ὡς λυσίκομον, τὸν Διόνυσον ὡς μετὰ τῶν τριχῶν καὶ τῷ κιττῷ κομῶντα, Ἀφροδίτη δὲ οὐδὲ πενθοῦσα ἀπεκείρατο. ἥκουσά γε μὴν ἀνδρὸς σοφοῦ καὶ τὰς ἀκτῖνας λέγοντος κόμας Ἡλίου, καὶ τὸν Δία σεμνότερον τῶν ἄλλων θεῶν ὅτι<sup>6</sup> τὴν κόμην σείει, κἄν ἐπινεύσῃ, οὐ ψεύδεται, ὁ δὲ Ἐρμῆς κομῆ<sup>7</sup> τῷ κροτάφῳ καὶ τοῖς σφυροῖς. τότε ἀποκείρεται καὶ<sup>8</sup> πόλις ὅτε ἀλίσκεται, καὶ γυνὴ τότε ἀφίσῃ τῆς κεφαλῆς τὸ κάλλος ὅτε πενθεῖ, καὶ γῆς λιμὸς ὅτε μὴ κομῆ ἄλλὰ δένδρον μὲν πεσὸν κλάεται καὶ ποιητὴς μεγαλόφωνος πολλὰ ἐπ’ αὐτῷ λέγει, σὺ δὲ φύλλα τοσαῦτα ἐκτεμῶν οὐ δακρύεις. φέρε εἴπω σου<sup>9</sup> τὸν ἐπιτάφιον τῆς κόμης ὡς κάλλους ἀκρόπολις, ἔρωτος ἄλσος, ὡς ἄστρα κεφαλῆς.<sup>10</sup>

Seven mss. of Family 1, five mss. of Family 2

<sup>1</sup> Kayser inserts γαυρότερος

<sup>2</sup> πεποιθῶς 1.

<sup>3</sup> δὲ οἵ 2, καὶ 1

<sup>4</sup> Ald inserts καὶ

<sup>5</sup> ἀνέτους ταῖς κόμαις 2 (apparently, Kayser's report is self-contradictory) and one ms. of 1, τὰς κόμας ἀνέτους *cet.*

<sup>6</sup> ὅτε one ms. of 1.

<sup>7</sup> 1 inserts καὶ

<sup>8</sup> Three mss. of 1 insert ἦ.

<sup>9</sup> σοι 1

<sup>10</sup> ἥκουσά γε μὴν—κεφαλῆς om. one ms. of 2

<sup>a</sup> *Iliad* vi. 509-511.

ἥψον δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται ὄμοις ἀτσσονται ὁ δ' ἀγλατῆφι πεποιθῶς, ῥίμφα ἐ γοῦνα φέρει μετά τ' ἥθεα καὶ νομὸν ἵππων

the stallion who is now conscious of his mane,<sup>a</sup> and more pugnacious is the cock whose crest is raised. Wise men too honour among the stars the comets, and among priests those who let their hair grow long, and among gods one for this and one for that, Poseidon as dark-haired,<sup>b</sup> Apollo as of locks unshorn,<sup>c</sup> Pan as shaggy,<sup>d</sup> Isis as of locks free-flowing,<sup>e</sup> Dionysus as crowned with ivy set amid his locks ; and as for Aphroditē, not even in mourning<sup>f</sup> did she cut off her hair. Nay, more ! I have heard a wise man call the Sun's beams his locks,<sup>g</sup> and Zeus more august than the other gods because he shakes his locks and if he nods he does not break his word<sup>h</sup> ; and Hermes too is plumed on his temples<sup>i</sup> and on his ankles. A city too is not shorn except when it is captured, and a woman does not shed the beauty of her head except when she sorrows, and there is no famine except when the earth is not decked with foliage. But over a fallen tree there is lamentation, and a poet with notes subhme intones a long dirge over it ; whereas you have cut off all this foliage and do not weep. Come now ! Let me speak the funeral oration over your locks<sup>j</sup> : O Beauty's Citadel, Love's Grove, Head's Crown of Stars !

<sup>a</sup> *Iliad* xiii. 563

<sup>c</sup> Pindar, *Pythian* iii. 14.

<sup>b</sup> *Homeric Hymn to Pan* 5-6: ἀγλαέθειρον, αὐχμήνθ', emended by Koechly to οὐλοέθειρον, λαχήνθ'

<sup>e</sup> For the hair in Greek representations of Isis see Roeder in *RE* s.v. *Isis*, Sp 2123. Cf Apuleius, *Metamorphoses* xi 3: Crines uberrimū pīolixique et sensim intorti per divina colla passive dispersi molliter defluebant. <sup>f</sup> For Adonis.

<sup>g</sup> Valerius Flaccus iv 92 (variant). Sol auricomus

<sup>h</sup> *Iliad* i 524-527.

<sup>i</sup> Probably on his petasus, see Scherer in Roscher, s.v. *Hermes*, Spp 2368, 2400, 2424.

<sup>j</sup> For the hair *τόπος* see A. S. Pease, *CP* 21 (1926), 36-38.

# PHILOSTRATUS

17 [35]

[Μειρακίω<sup>1</sup>]

Ἐστιν ἔαρ καὶ κάλλους καὶ ρόδου, ὁ δὲ μὴ χρησάμενος τοὺς παροῦσιν ἀνόητος ἐν οὐ μέλλουσι<sup>2</sup> μέλλων καὶ βραδύνων ἐπ' ἀπιοῦσι· φθονερὸς γὰρ ὁ χρόνος καὶ τὴν ἄνθους ὥραν ἀφανίζει καὶ τὴν κάλλους ἀκμὴν ἀπάγει. μηδὲν μέλλε, ὡς φθεγγόμενον ρόδον, ἀλλ' ἔως ἔξεστι καὶ ζῆσ, μετάδος ἡμῖν ὧν ἔχεις.

18 [22]

[Μειρακίω ἀνυποδέτω<sup>3</sup>]

Μαλακώτερον διετέθης ὑπὸ τοῦ σανδαλίου<sup>4</sup> θλιβεῖς,<sup>5</sup> ὡς πέπεισμαι, δειναὶ γὰρ δακεῖν σάρκας ἀπαλὰς αἱ τῶν δερμάτων καινότητες. διὰ τοῦτο ὁ Ἀσκληπιὸς τὰ μὲν ἐκ πολέμου καὶ θήρας τραύματα καὶ πάσης τῆς<sup>6</sup> τοιαύτης τύχης ἴαται ράδιως, ταῦτα δὲ ἐᾶ διὰ τὸ ἐκούσιον,<sup>7</sup> ὡς ἀνοίᾳ<sup>8</sup> μᾶλλον ἡ ἐπηρείᾳ δαίμονος<sup>9</sup> γενόμενα. τί οὖν<sup>10</sup> οὐκ ἀνυπόδητος<sup>11</sup> βαδίζεις, τί δὲ τῇ γῇ φθονεῖς; βλαυτία καὶ

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> τῷ αὐτῷ most mss. of 1. This letter is a companion piece to *Letter 55*

<sup>2</sup> μένουσι 1

Seven mss. of Family 1, five mss. of Family 2

<sup>3</sup> ἐτέρω or μειρακίω 1. Closely related to this letter are *Letters 36 and 37*

<sup>4</sup> τοῦ σανδαλίου] τῆς σανδάλου most mss. of 1

## LOVE LETTERS, 17-18

### Letter 17 [35]

#### *To a Boy*

Both beauty and the rose have their spring ; and he who enjoys not what is to his hand is foolish ; for he delays among delights that do not brook delay, and in the face of fleeting joys he loiters. Time indeed is grudging and effaces the bloom on the flower and carries away the heyday of beauty. Do not delay at all, O rose with voice of man, but, while you may and while you live, share with me what you have

### Letter 18 [22]

#### *To a Barefoot Boy*

Your condition is rather delicate, and it's because, I am sure, your sandal pinches ; new leather, you know, is quite likely to cut into flesh that is tender. That is why Asclepius readily heals wounds received in war and hunting and all such accidents, but neglects these others because of the voluntariness of the action—as due to indiscretion rather than to a god's capricious malevolence. Why then don't you walk barefoot ? What grudge have you against the earth ? Slippers and sandals and top-boots and

<sup>5</sup> βληθεῖς or βληθεῖσα 1. θλίβει σε Ald. <sup>6</sup> τῆς om. 1.

<sup>7</sup> ἀκούσιον 1 <sup>8</sup> ἀγνοίᾳ 1

<sup>9</sup> δαιμόνων 1 <sup>10</sup> οὖν 2, om. or δὲ 1

<sup>11</sup> ἀνυπόδετος or ἀνυπόδετα most MSS of 1.

## PHILOSTRATUS

σανδάλια καὶ κρηπῖδες καὶ πέδιλα νοσούντων εἰσὶ φορήματα ἡ γερόντων. τὸν γοῦν Φιλοκτήτην ἐν τούτοις<sup>1</sup> γράφουσι τοῖς ἐρύμασιν ὡς<sup>2</sup> χωλὸν καὶ νοσοῦντα, τὸν δὲ ἐκ Σινώπης φιλόσοφον καὶ τὸν Θηβαῖον Κράτητα καὶ τὸν Αἴαντα καὶ τὸν Ἀχιλλέα ἀνυποδέτους<sup>3</sup> καὶ τὸν Ἰάσονα ἐξ ἡμισείας λέγεται γὰρ ὡς<sup>4</sup> τὸν Ἀναυρον διαβαίνοντος αὐτοῦ<sup>5</sup> τὸν<sup>6</sup> ποταμὸν ἐνεσχέθη ἡ κρηπὶς<sup>8</sup> τῷ ρεύματι<sup>9</sup> ἐς ἀντίληψιν τῆς ἵλυος γενομένης<sup>10</sup> καὶ δι<sup>11</sup> Ἰάσων οὕτως ἡλευθέρωτο τῶν ποδῶν τὸν ἔτερον τύχη τὸ δέον διδαχθείσ, οὐ γνώμη ἐλόμενος, καὶ ἀπῆι καλῶς σεσυλημένος. μηδὲν ἦτω σοι μεταξὺ τῆς γῆς καὶ τοῦ ποδός. μὴ φοβηθῆσ· δέξεται τὴν βάσιν ἡ κόνις ὡς πόαν,<sup>12</sup> καὶ τὸ ἵχνος προσκυνήσομεν πάντες<sup>13</sup> ὡς ρύθμοὶ ποδῶν φιλτάτων, ὡς καινὰ ἄνθη, ὡς γῆς φυτά,<sup>14</sup> ὡς φίλημα ἐρρυμένον<sup>15</sup>

Seven mss of Family 1, five mss of Family 2.

<sup>1</sup> τοιούτοις Capp.

<sup>2</sup> Two mss of 1 insert καὶ

<sup>3</sup> ἀνυπόδετος two mss. of 1

<sup>4</sup> ὡς 2, om. or καὶ 1

<sup>5</sup> διαβαίνοντος αὐτοῦ 2, αὐτοῦ διαβαίνοντος 1.

<sup>6</sup> τὸν om 1

<sup>7</sup> ἐνσχέθην 1, ἐνσχεθῆναι Kayser

<sup>8</sup> τὴν κρηπὶδα three mss of 1

<sup>9</sup> ποταμῷ 1.

<sup>10</sup> ἐς—γενομένης om 1.

<sup>11</sup> δ̄ om. most mss of 1

<sup>12</sup> πόα Ald

<sup>13</sup> καὶ—πάντες om 1

<sup>14</sup> φυτεύματα 1

shoes are for the wearing of invalids or the aged Philoctetes, at any rate, is pictured in such protective garb—because he was lame and ill.<sup>a</sup> But the philosopher<sup>b</sup> from Sinopê and the Theban Crates<sup>c</sup> and Ajax and Achilles are pictured as wearing no shoes, and Jason as wearing but one. For the story goes that, when Jason was crossing the Anaurus River,<sup>d</sup> one boot was *caught by the mud and held fast* under the stream, and so he had one bare foot—not that he deliberately chose to have, but that chance taught him what was best, and he went his way the victim of a salutary robbery. Let nothing come between the earth and your bare foot. Fear not, the dust will welcome your tread as it would welcome grass, *and we shall all kiss your footprints*.<sup>e</sup> O perfect lines of feet most dearly loved! O flowers<sup>f</sup> new and strange! O plants sprung from earth! O kiss left lying on the ground!

<sup>a</sup> His festering foot was swathed in rags; see Sophocles, *Philoctetes* 39

<sup>b</sup> Diogenes the Cynic

<sup>c</sup> A Cynic philosopher

<sup>d</sup> A river flowing into the Pagasaean Gulf. Cf. Apollonius Rhodius i. 8-11:

Ιῆσων  
χειμερίοιο ρέεθρα κιών διὰ ποσσὸν Ἀναύρου  
ἄλλο μὲν ἔξεσάωσεν ὑπ' Ἰλύος, ἄλλο δ' ἔνερθεν  
κάλλιπεν αὐθὶ πέδιλον ἐνισχόμενον προχοῖσιν

<sup>e</sup> Cf. Alciphron iii. 31. 1.

<sup>f</sup> Cf. Theocritus viii. 45-47.

ἐνθ' ὅις, ἐνθ' αἰγες διδυματόκοι, ἐνθα μέλισσαι  
συμήνεα πληροῦσιν, καὶ δρύες ὑψίτεραι,  
ἐνθ' δὲ καλὸς Μίλων βαίνει ποσσὸν

Persius ii. 38 Quidquid calcaverit hic, rosa fiat.

<sup>15</sup> φίλημα ἐρριμμένον 2, φιλήματα ἐρηρεισμένα ορ γῆς φιλήματα ἐρηρεισμένα 1

19 [69]

[Μειρακίῳ πόρνῳ<sup>1</sup>]

Πωλεῖς σεαυτόν<sup>2</sup>. καὶ γὰρ οἱ μισθοφόροι. καὶ παντὸς εἴ τοῦ διδόντος καὶ γὰρ οἱ κυβερνῆται. οὗτω σου πίνομεν ὡς τῶν ποταμῶν, οὗτως ἀπόμεθα ὡς τῶν ρόδων. ἐκείνοις μὲν ἀρέσκεις,<sup>3</sup> ὅτι καὶ γυμνὸς ἔστηκας καὶ δίδως ἐς κρίσιν σεαυτόν, διότι μόνον κάλλους ἴδιόν ἐστι παρρησίαν εὐτυχοῦντος.<sup>4</sup> μὴ δὴ αἰδοῦ τῷ εὐκόλῳ, ἀλλὰ σεμνύνου τῷ ἔτοιμῳ, καὶ γὰρ ὕδωρ πᾶσι πρόκειται καὶ πῦρ οὐχ ἐνὸς ἡ καὶ ἀστρα πάντων<sup>5</sup> καὶ δὲ οὐδεὶς δημόσιος θεός. τὸ μὲν οἶκημά σου κάλλους ἀκρόπολις, οἱ δὲ ἐσιόντες ἱερεῖς, οἱ δὲ στεφανούμενοι θεωροί,<sup>6</sup> τὸ ἀργύριον φόροι. τῶν ὑπακουόντων ἡδέως βασιλευε καὶ λάμβανε<sup>7</sup> καὶ ἔτι προσκυνοῦ.

Seven mss. of Family 1, five mss. of Family 2.

<sup>1</sup> πόρνη or γυναικὶ πόρνη 1 This letter is a companion piece to Letter 38

<sup>2</sup> σεαυτὴν 1.

<sup>3</sup> ἀρέσκεις] γὰρ σ' ἔισκω L. A. Post

<sup>4</sup> ἐκείνοις—εὐτυχοῦντος om. 1.

<sup>5</sup> καὶ ἀστρα πάντων om. 1.

<sup>6</sup> θεωροί Boissonade · θεοί

<sup>7</sup> καὶ λάμβανε om. 1.

<sup>a</sup> Cf Alciphron iv. 11. 3 : ὡς ἀεὶ τοῦ διδόντος

## Letter 19 [69]

*To a Boy who is a Prostitute*

You offer yourself for sale ; yes, mercenary soldiers do the like You belong to anyone who pays your price <sup>a</sup> ; yes, so do pilots <sup>b</sup> We drink of you as of the streams <sup>c</sup> ; we feel of you as of the roses Your lovers like you because you too stand naked and offer yourself for examination—something that is a peculiar right of beauty alone—beauty fortunate in its freedom of action. Pray, do not be ashamed of your complaisance, but be proud of your readiness ; for water too is public property, and fire belongs to no individual, and the stars belong to all, and the sun is a common god Your house is a citadel of beauty, those who enter are priests, those who are garlanded are sacred envoys, their silver is tribute money Rule graciously over your subjects, and receive what they offer, and, furthermore, accept their adoration

<sup>b</sup> Many iambics, and εἰ—κυβερνῆται is actually a season The comparison with soldiers and pilots, together with the masculine γυμνός and σεαυτόν below, makes it plain that the mss. of 2 give the letter in its earlier form, see above, p. 401

<sup>c</sup> Cf. Meleager, *Palatine Anthology* xii 133 Dubner

Διμῶν ὡς ἐφίλησα θέρευς ἀπαλόχροα παιδα,  
 εἴπα τότ' αὐχμηρὰν δίψαν ἀποπροφυγών  
 Ζεῦ πάτερ, δρα φλῆμα τὸ νεκτάρεον Γανυμῆδεν  
 πίνεις, καὶ τόδε σοι χείλεσιν οὐνοχοεῖ,  
 καὶ γὰρ ἐγώ τὸν καλὸν ἐν ἡμέοισι φιλήσας  
 Ἀντίοχον, ψυχῆς ἥδν πέπωκα μέλι

20 [32]

[Γυναικὶ]

Καὶ τῷ Διέ, ὅτε ἐκοιμᾶτο ἐν τῇ Ἱδῃ τῷ ὅρει,<sup>2</sup> ἀνθη ἡ γῆ ἀνῆκεν<sup>3</sup> λωτὸν καὶ ὑάκινθον<sup>4</sup> καὶ κρόκον· ρόδα δὲ οὐ παρῆν, πότερον<sup>5</sup> ὡς μόνης Ἀφροδίτης κτήματα, παρ' ἡσ καὶ ταῦτα ἔδει τὴν Ἡραν δανείσασθαι, καθάπερ καὶ τὸν κεστὸν ἔδανείσατο,<sup>6</sup> ἡ ὡς οὐκ ἄν κοιμηθέντος τοῦ Διὸς εἴ καὶ ταῦτα παρῆν,<sup>7</sup> οἱ δὲ ἔδέοντο<sup>8</sup> καθεύδειν τὸν Δία. ὅταν δὲ πνέη ρόδα, ἀνάγκη πᾶσα δήπου<sup>9</sup> καὶ ἀνθρώποις καὶ θεοῖς ἀγρυπνεῦν ἥδεως, ἡ γὰρ εὐωδία δεινὴ πᾶσαν ἡσυχίαν ἔξοικίσαι. ταῦτα μὲν οὖν ἀφείσθω Ὁμήρῳ καὶ τῇ τῶν ποιητῶν ἔξουσίᾳ, σὺ δὲ ἀγροίκως ἐποίησας μόνη κοιμηθεῖσα ἐν ρόδοις καὶ σωφρονήσασα ἐν οὐ σώφροσιν ἡ γὰρ τῶν ἐραστῶν ἔχρην σοι παρεῖνατ<sup>10</sup> τινα ἡ ἐμὲ ἦ<sup>11</sup> τὸν Δία, πλὴν εἰ μὴ προενεθυμήθης,<sup>12</sup> ὡς καλή, τὸν στέφανον τοῖς στέρνοις προσαγαγοῦσα καὶ νῷ<sup>13</sup> μοιχῷ συμπλακῆναι

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> τῇ αὐτῇ four mss. of 1 This letter is a companion piece to Letter 46.

<sup>2</sup> τῇ Ἱδῃ τῷ ὅρει 2, τῷ ὅρει τῇ Ἱδῃ 1.

<sup>3</sup> ἡ γῆ ἀνῆκεν 2, ἀνῆκεν ἡ γῆ 1.

<sup>4</sup> καὶ ὑάκινθον Ald. om. 2 (if Kayser is right), τε 1 (if Kayser is right) From Boissonade it appears that two mss. of 1 have τε καὶ ὑάκινθον

<sup>5</sup> πότερα three mss. of 1 and one of 2.

<sup>6</sup> ἥτήσατο three mss. of 1.

<sup>7</sup> πότερον—παρῆν om. two mss. of 1

## Letter 20 [32]

## To a Woman

For Zeus also, when he lay asleep <sup>a</sup> on Mount Ida, the earth bore flowers—clover and larkspur and crocus, but no roses were there, whether because roses were the property of Aphroditē alone <sup>b</sup> (from whom it would have been necessary for Hera to borrow them, as she had borrowed the cestus <sup>c</sup>) or because Zeus could not have fallen asleep if these too had been there (and they <sup>d</sup> wanted Zeus to sleep). But when roses exhale their fragrance, both men and gods must of necessity, I suppose, keep awake and enjoy doing so. For their sweetness has a wondrous power to dispel all repose. Well, let such matters be left to Homer and to the licence of the poets. But it was unmannerly of you to sleep alone among roses and to exercise self-control in a company far from controlling itself. Yes, one of your lovers should have been with you, or I or Zeus, unless perchance, my fair one, you had already formed the notion that, having put your garland to your breast, you were in the embraces of a new kind of adulterer.

<sup>a</sup> *Iliad* xiv. 346-350<sup>b</sup> Cf. Letter 3.<sup>c</sup> *Iliad* xiv. 197-223.<sup>d</sup> Aphroditē, Hypnus, and Poseidon

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<sup>8</sup> αἱ δὲ ἐδέοντο one ms. of 1. ή δὲ ἐδέετο Olearius. After  
ἐδέοντο 1 adds καὶ

<sup>9</sup> πᾶσα δήπου] δήπου πᾶσα three mss. of 1.<sup>10</sup> παρέναι 2, συμπαρέναι 1<sup>11</sup> ή om. Ald., νή Huet<sup>12</sup> προεθυμήθης 1 ἐνεθυμήθης Ald.<sup>13</sup> κοινῷ three mss. of 1.

# PHILOSTRATUS

21 [38]

[Γυναικὶ]

Οὖσά τις ξανθὴ<sup>2</sup> ρόδα ζητεῖς καὶ μὴν φύσεως οὖτως ἔχεις ὡς ἐκεῦνα τί οὖν μεταλαμβάνεις<sup>3</sup> ἄνθους μετὰ μικρὸν οὐκ ὄντος;<sup>4</sup> τί δὲ τὴν κεφαλὴν στεφανοῖς πυρί; ἐμοὶ γὰρ δοκεῖ,<sup>5</sup> καὶ τῆς Κολχίδος ὁ ὄρμος, ὃν τῇ Γλαύκῃ ἔπειψε,<sup>6</sup> ρόδα ἦν<sup>7</sup> πεφαρμαγμένα, καὶ διὰ τοῦτο ἐκαύθη λαβοῦσσα εἴτε γὰρ τερπνὰ τὰ ρόδα,<sup>8</sup> μὴ παρευδοκιμείτω τὰς καλάς, εἴτε εὐώδη, μὴ ἀντιπνείτω, εἴτε ὡκύμορα, μὴ φοβείτω. Λέμοι μὲν οὐδενὶ ἄλλῳ δοκεῖ προσεοικέναι φύλλα ρόδων λυθέντων ἡ πίπτουσιν· οἱ πολλοὶ γε τῶν σφόδρα ἐρωτικῶν αὐτοῖς μᾶλλον ἄχθονται λυθεῖσιν ἡ χαίρουσιν ἐπιτετειχισμένοις, ἐπεὶ τὴν παρουσίαν τῆς ἡδονῆς αὐτῶν ὁ μέλλων φόβος νικᾷ.<sup>9</sup> ἡ δὲ σὴ<sup>10</sup> κεφαλὴ λειμῶν πολὺς<sup>11</sup> ἄνθη φέρων,<sup>12</sup> ἡ μήτε θέρους ἅπεισι καὶ χειμῶνος μέσου φαίνεται<sup>13</sup> καὶ δρεψαμένων οὐ λύεται λεί γὰρ ἐπιτρέψαις μοι κανὸν ἔνα βόστρυχον ἐκτεμένη· εἰ γὰρ

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> ἑτέρᾳ γυναικὶ most mss. of 1. This letter is a companion piece to *Letter 4*.

<sup>2</sup> οὖσα ξανθὴ τί ορ οὖσα δὲ ξανθὴ τί most mss. of 1.

<sup>3</sup> οὖν λαμβάνεις ορ οὖν λαμβάνη ορ λαμβάνεις 1

<sup>4</sup> ἄνθους—όντος mss. ἄνθων—όντων Ald., ἄνθος—ον Kayser.

<sup>5</sup> δοκεῖν Olearius.

<sup>6</sup> τῇ Γλαύκῃ ἔπειψε 2, ἔπειψε τῇ Γλαύκῃ 1.

<sup>7</sup> εἶναι 1

<sup>8</sup> τερπνὰ τὰ ρόδα] τὰ ρόδα τερπνά two mss. of 1.

## Letter 21 [38]

*To a Woman*

You have red hair and you ask for roses. But surely your nature and theirs is the same. Why then do you grasp at a flower that soon dies? And why do you crown your head with fire?<sup>a</sup> I suspect indeed that the Colchian woman's<sup>b</sup> wreath, which she sent to Glauçē, was made of poisoned roses, and that is why Glauçē was scorched up when she took it. If roses are charming, let them not surpass fair women; if they are fragrant, let them not compete in fragrance; if they are short-lived, let them not for that reason cause alarm. I for my part think that the petals of roses that have fallen to pieces resemble dying men and nothing else, certainly most of the people who are very fond of roses are more distressed when the roses fall to pieces than rejoiced while the petals are still firmly planted in their calyxes, since the fear that threatens outweighs the present pleasure which they cause. Your head is a large meadow bearing flowers, which in summer depart not and which in midwinter are plainly to be seen, nor, if men pluck them, do they fall to pieces. If you would only permit me to cut but a single lock! Were I to come away with fragrance such as that,

<sup>a</sup> Cf. Letter 4<sup>b</sup> Medea's<sup>9</sup> ἔμοὶ μὲν—νικῆ om. 1.<sup>10</sup> δὲ σὴ 2, σὴ γάρ or γάρ σὴ 1.<sup>11</sup> πολλὰ 1<sup>12</sup> 1 inserts ἔστι<sup>13</sup> φύεται three mss. of 1.

## PHILOSTRATUS

ἀπέλθοιμι οὕτως πνέων, ἔσῃ χαριζομένη ρόδα  
μαρανθῆναι μὴ δυνάμενα <sup>1</sup>

22 [40]

[Γυναικί<sup>2</sup>]

Ἡ καλλωπιζομένη γυνὴ θεραπεύει τὸ ἐλλιπὲς  
φοβουμένη φωραθῆναι ὃ οὐκ ἔχει· ἡ φύσει<sup>3</sup> καλὴ  
οὐδενὸς δεῖται τῶν ἐπικτήτων ὡς προσαρκοῦσα<sup>4</sup>  
ἔαυτῇ πρὸς πᾶν τὸ ὄλόκληρον. ὄφθαλμῶν δὲ ὑπο-  
γραφαῖ<sup>5</sup> καὶ κόμης<sup>6</sup> προσθέσεις καὶ ζωγραφίαι<sup>7</sup>  
παρειῶν καὶ χειλέων βαφαὶ καὶ εἴ τι<sup>8</sup> κομμωτικῆς  
φάρμακον καὶ εἴ τι ἐκ φυκίου<sup>9</sup> δολερὸν ἄνθος,  
ἐπανόρθωσις<sup>10</sup> τοῦ ἐνδεοῦς εὑρέθη· τὸ δὲ ἀκόσμητον  
ἀληθῶς καλόν, ὥστε, εἰ μάλιστα πεπίστευκας

Seven mss. of Family 1, six mss. of Family 2

<sup>1</sup> εἰ γὰρ ἐπιτρέψαις—δυνάμενα om. 1.

Seven mss. of Family 1, six mss. of Family 2

<sup>2</sup> τῇ αὐτῇ most mss. of 1. This letter is a companion piece to Letter 27.

<sup>3</sup> ἡ φύσει 2, ἡ φύσις, ἡ δὲ 1

<sup>4</sup> ὡς προσαρκοῦσα 2, ἀρκοῦσα 1

<sup>5</sup> ὑπογραφὴ three mss. of 1.

<sup>6</sup> κομῶν Ald.

<sup>7</sup> γραφαὶ 1.

<sup>8</sup> 1 inserts ἐκ

<sup>9</sup> φύκους three mss. of 1.

<sup>10</sup> ἐπανόρθωσις 2, πρὸς ἐπανόρθωσιν 1.

<sup>a</sup> Cf Ben Jonson, *The Silent Woman*, Act. 1, Sc 1.

“ Still to be neat, still to be drest,  
As you were going to a feast,  
Still to be powder'd, still perfumed :  
Lady, it is to be presumed,

## LOVE LETTERS, 21-22

surely you'll be making me a gift of roses that cannot wither ,

Letter 22 [40]

*To a Woman* <sup>a</sup>

The woman who beautifies herself seeks to supply what is lacking ; she fears the detection of her deficiency. The woman whose beauty is natural needs nothing adventitious, for she is self-sufficient to the point of utter perfection. Eyes underlined with kohl, false hair, painted cheeks, tinted lips, all the enhancements known to the beautifier's art, and all the deceptive bloom achieved by rouge have been invented for the correction of defects , the unadorned is the truly beautiful <sup>b</sup> And so, if you have perfect

Though art's hid causes are not found,  
All is not sweet, all is not sound.

“ Give me a look, give me a face  
That makes simplicity a grace ,  
Robes loosely flowing, hair as free .  
Such sweet neglect more taketh me  
Than all th' adulteries of art ;  
They strike mine eyes, but not my heart ”

The similarity of *Letters 22 and 27* to Propertius 1. 2 is thought by T. Gollnisch, *Quaestiones Elegiacae* (Diss. Breslau, 1905), to result from imitation of Alexandrian love-elegy , for other possible explanations see A. A. Day, *The Origins of Latin Love-Elegy* (Oxford, 1938), pp. 39 ff

<sup>a</sup> Capps compares J. Thomson, *Autumn* 204-206 -

“ For loveliness  
Needs not the foreign aid of ornament,  
But is when unadorned adorned the most ”

## PHILOSTRATUS

σεαυτῇ καὶ τεθάρρηκας,<sup>1</sup> διὰ τοῦτο σε μᾶλλον<sup>2</sup> ἀγαπῶ μαρτύριον τὸ ἀπραγμον ἥγονόμενος τῆς ἐν εὐμορφίᾳ πίστεως. οὐ γὰρ κονιᾶς τὰ πρόσωπα,<sup>3</sup> οὐδὲ ἐν ταῖς κηρίναις τέταξαι γυναιξὶν<sup>4</sup> ἀλλ’ ἐν ταῖς ἀδόλως καλαῖς,<sup>5</sup> οἷαι καὶ αἱ πρότεραι<sup>6</sup> ἥσαν, ὃν χρυσὸς ἥρα καὶ βοῦς καὶ ὕδωρ καὶ ὄρνιθες καὶ δράκοντες· τὸ δὲ φυκίον<sup>7</sup> καὶ ὁ κηρὸς καὶ τὸ Ταραντεινὸν<sup>8</sup> καὶ οἱ ἐπικάρπιοι ὄφεις καὶ αἱ χρυσαῖ πέδαι Θαῖδος καὶ Ἀρισταγόρας καὶ Λαῖδος<sup>9</sup> φάρμακα.

23 [45]

[Γυναικὶ<sup>10</sup>]

Εἰ μὲν οὖν<sup>11</sup> δέη χρημάτων, πένης εἰμί, εἰ δὲ φιλίας καὶ χρηστοῦ τρόπου, πλουτῶ. ἔστι δὲ οὐχ οὕτως ἐμοὶ δεινὸν τὸ μὴ ἔχειν ὡς σοὶ πρὸς αἰσχύνην τὸ μισθοῦ φιλεῖν· ἔταίρας μὲν γὰρ ἔργον προσίεσθαι

Seven mss. of Family 1, six mss. of Family 2

<sup>1</sup> καὶ τεθάρρηκας om. 1. <sup>2</sup> μάλιστα one ms. of 1.

<sup>3</sup> τὸ πρόσωπον one ms. of 1.

<sup>4</sup> οὐδὲ—γυναιξὶν om. 1

<sup>5</sup> ἐν ταῖς ἀδόλως καλαῖς 2, ἀδόλως εἰ καλή 1

<sup>6</sup> καὶ αἱ πρότεραι] πρότερον one ms. of 1.

<sup>7</sup> φύκος three mss. of 1.

<sup>8</sup> ταραντινὸν 1.

<sup>9</sup> Ἀρισταγόρας καὶ Λαῖδος 2, Λαῖδος καὶ Ἀρισταγόρου or Λαῖδος καὶ Ἀρισταγόρας 1

Seven mss. of Family 1, six mss. of Family 2

<sup>10</sup> ἔτέρᾳ γυναικὶ most mss. of 1. This letter is a companion piece to *Letter 7*

<sup>11</sup> οὖν om. most mss. of 1.

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<sup>a</sup> Danae and Zeus, cf below, *Letter 35*

<sup>b</sup> Europa and Zeus, Deianeira and Achelous

## LOVE LETTERS, 22-23

trust, and confidence, in yourself, for that reason I love you all the more; your want of concern I take to indicate your confidence in your good looks. For you do not plaster your face with colour, nor is your place among the women of the make-up brigade, but among those who are genuinely beautiful, as were the women of olden time, who were courted by shower of gold,<sup>a</sup> by bull<sup>b</sup> and water<sup>c</sup> and birds<sup>d</sup> and serpents.<sup>e</sup> But rouge and wax and Tarentine wrap<sup>f</sup> and serpentine bracelets<sup>g</sup> and golden anklets are sorceries of Thaïs<sup>h</sup> and Aristagora<sup>i</sup> and Laïs.<sup>j</sup>

### Letter 23 [45]

#### *To a Woman*<sup>k</sup>

So then, if you ask for money, I am poor, but if you ask for friendship and good character, I am rich. It is not so calamitous to me that I possess no money as it is shameful to you that you charge money for your love; a courtesan's business, of course, is to admit

<sup>a</sup> Tyro and Poseidon.

<sup>b</sup> Leda and Zeus

<sup>c</sup> Olympias and Zeus

<sup>f</sup> Cf. Alciphron, iv 9. 2, Capps on Menander, *Epitreponentes* 272 (313 Kortes<sup>g</sup>).

<sup>g</sup> Cf. Alcman 23 66-67: *ποικίλος δράκων παγχρύσιος*

<sup>h</sup> See above, p. 260, note c.

<sup>i</sup> One of Hypereides' mistresses; see Athenaeus xiii. 590 c-d; below, *Letter* 38.

<sup>j</sup> See above, p. 341, below, pp. 497, 503, 507.

<sup>k</sup> The similarity of *Letters* 23 and 7 on the one hand and Tibullus i 5 61 ff and ii. 3 79-80 on the other has been explained by F. Wilhelm (*RhM* 59 [1904], 286-287) as due to common dependence on Alexandrian love-elegy.

## PHILOSTRATUS

τοὺς τὰς σαρίσσας ἔχοντας καὶ τὰς σπάθας ὡς  
έτοιμας διδόντας, γυναικὸς δὲ ἐλευθέρας πρὸς τὸ  
βέλτιστον<sup>1</sup> ἀεὶ βλέπειν καὶ τὸν χρηστὸν<sup>2</sup> ἐν εὐνοίᾳ  
τίθεσθαι. πρόσταξον ὡς ἔοικέ σοι,<sup>3</sup> πείθομαι·  
πλεῦν<sup>4</sup> κέλευσον, ἐμβαίνω<sup>5</sup> πληγὰς ὑπομεῖναι, καρ-  
τερῶ· ῥῦψαι τὴν ψυχήν, οὐκ ὀκνῶ δραμεῖν διὰ  
πυρός, οὐκ ἀναίνομαι.<sup>6</sup> τίς ταῦτα πλούσιος ποιεῖ;

24 [54]

[Μειρακίω<sup>7</sup>]

‘Ο ‘Αγαμέμνων, ὅτε μὲν ὄργης ἐκράτει, καλὸς  
ἡν καὶ οὐχ ἐνὶ θεῷ ἀλλὰ πολλοῖς ὅμοιος,  
ὅμματα καὶ κεφαλὴν ἵκελος Διὸς τερπικεραύνω,  
“Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι,  
ὅτε δὲ ἐνησχημόνει τῇ γλυκύτητι τοῦ θυμοῦ καὶ  
πρὸς τοὺς ἑταίρους ἡγρίωτο, ἔλαφος καὶ κύων  
ἐνομίζετο καὶ τὰ τοῦ Διὸς ὅμματα οὐδαμοῦ· σὺς  
μὲν γὰρ ὄργιζεται<sup>8</sup> καὶ κύνες καὶ ὄφεις καὶ λύκοι  
καὶ ὄσα ἄλλα οὐ χρήται λογισμῷ θηρία, καλὸς δὲ  
ἄνθρωπος καὶ μὴ γελάσας μόνον<sup>9</sup> λυπεῖ, μῆτοι γε  
καὶ<sup>10</sup> σκυθρωπότερος ἔαυτοῦ γενόμενος οὐ πρέπει

Seven mss. of Family 1, six mss. of Family 2

<sup>1</sup> βέλτιον one ms. of 1.

<sup>2</sup> τὸν χρηστὸν Ald τὸν χρηστὸν most mss. of 1, τὸν χρυσὸν 2,  
one ms. of 1.

<sup>3</sup> ἔοικέ σοι 2, βούλει καὶ most mss. of 1, βούλει one ms. of 1

<sup>4</sup> πλεῦν om 1 <sup>5</sup> ἐμμένω 1.

<sup>6</sup> οὐκ ἀναίνομαι 2, οὐ κάομαι 1

Seven mss. of Family 1, five mss. of Family 2

## LOVE LETTERS, 23-24

men who carry pikes and swords, since such spend money readily, but a free woman will bear in mind the claim of the ideal and reward the good man with her favour. Command me as you please, and I obey ; order me to go to sea, and I embark , order me to suffer stripes, I endure , to cast away my life, I do not hesitate ; to run through fire, I do not refuse. What rich man does as much ?

### Letter 24 [54]

#### *To a Boy*

Agamemnon, when he held his anger in check, was handsome and resembled not one god but many,

In eyes and head like Zeus the thunder-hurler,  
In waist like Ares, and in breast Poseidon <sup>a</sup>

But when, in the sweet indulgence of his wrath, he behaved unseemly, and raged wildly against his comrades, he was regarded as a stag and a dog,<sup>b</sup> and there was nothing of the eyes of Zeus about him <sup>c</sup>. A boar indeed rages in anger, and so do dogs and serpents and wolves and all the other irrational beasts ; but a beautiful human being is painful to see when he merely neglects to laugh, to say nothing of actually becoming gloomier than his usual self. And it is

<sup>a</sup> *Iliad* ii. 478-479

<sup>b</sup> *Iliad* i. 225

<sup>c</sup> Cf. Ovid, *Ars Amatoria* iii. 502. Candida pax homines, trux decet ira feras, Seneca, *De Ira* ii. 35. 3. The ill effect of anger on beauty was a rhetorical commonplace.

<sup>7</sup> τῷ μειρακίῳ most mss. of 1 This letter is a companion piece to Letter 25

<sup>8</sup> ὅργιζονται 1

<sup>9</sup> μόρον om. 1

<sup>10</sup> καὶ om. 1

## PHILOSTRATUS

δὲ οὐδὲ ἡλίω τοῦ προσώπου νεφέλην προβάλλεσθαι. τίς ἡ κατήφεια αὔτη, τίς ἡ νύξ, τί τὸ στυγνὸν σκότος τοῦτο;<sup>1</sup> μειδίασον, κατάστηθι, ἀπόδος ἡμῖν τὴν τῶν ὁμμάτων ἡμέραν.

25 [55]

[Γυναικὶ<sup>2</sup>]

Ἐχθές<sup>3</sup> σε ὁργιζομένην κατέλαβον καὶ ἔδοξα ἄλλην βλέπειν· τούτου δὲ αἴτιον ἡ τοῦ θυμοῦ ἔκστασις ἀκριβῶς σοι<sup>4</sup> συγχέασα<sup>5</sup> τὴν τοῦ προσώπου χάριν. νῦν<sup>6</sup> δὴ μεταποίει σεαυτὴν<sup>7</sup> μηδὲ ἄγριον βλέπε οὐδὲ γὰρ τὴν σελήνην ἔτι λαμπρὰν δοκοῦμεν ὅταν ἡ συννεφής, οὐδὲ τὴν Ἀφροδίτην καλὴν ὅταν ὀργίζηται ἡ δακρύη, οὐδὲ τὴν Ἡραν βοῶπιν ὅταν χαλεπαίνη<sup>8</sup> τῷ Διῷ, οὐδὲ τὴν ἄλλα δῖαν<sup>9</sup> ὅταν ταράττηται ἡ δὲ Ἀθηνᾶ καὶ τοὺς αὐλοὺς ἔρρυψε<sup>10</sup> ὡς τὸ πρόσωπον αὐτῆς συγχέοντας.<sup>11</sup> ηδὴ καὶ τὰς Ἐρινῦς Εὔμενίδας καλοῦμεν, ὡς τὸ σκυθρωπὸν ἄρνουμένας, καὶ τὰς ἀκάνθαις τῶν ρόδων χαίρομεν,

Seven mss. of Family 1, five mss. of Family 2

<sup>1</sup> τοῦτο om. 1.

Seven mss. of Family 1, five mss. of Family 2

<sup>2</sup> γυναικὶ θυμουμένη most mss. of 1. This letter is a companion piece to *Letter 24*.

<sup>3</sup> χθές 1

<sup>4</sup> σου 1.

<sup>5</sup> συγχέουσα some mss. of 1.

<sup>6</sup> μῆ 1.

<sup>7</sup> σεαυτὴν 2, τὴν γνώμην 1.

<sup>8</sup> ὅταν χαλεπαίνη] ὅτε χαλεπαίνει three mss. of 1

<sup>9</sup> ἄλλα δῖαν Cobet. θάλατταν ἡδεῖαν two mss. of 1, θάλατταν cet.

## LOVE LETTERS, 24-25

not becoming to the sun, either, to shield his face with a cloud. What means this dejection of yours, what this night, this sullen gloom?<sup>a</sup> Smile, compose yourself, restore to us the daylight of your eyes

### Letter 25 [55]

#### *To a Woman*

Yesterday I found you in a rage and I thought that I was looking at another woman. The cause of this was the transport of passion which completely destroyed the charm of your countenance. Put on another mien at once. No more of your savage glances!<sup>1</sup> Not even the moon seems to us to be still shining when it is obscured by clouds; nor Aphrodité to be beautiful when she is angry or in tears; nor Hera to be ox-eyed when she indulges in wrath against Zeus, nor the sea to be bright when it is stirred up. Athena even tossed her flute away because it deformed her features<sup>b</sup> And moreover we now call the Furies the Eumenides,<sup>c</sup> implying that they renounce their gloomy nature. And we delight in rose-brambles because, sprung as they are

<sup>a</sup> Cf. *Iliad* xvii. 591. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα

<sup>b</sup> See Aristotle, *Politics* v (viii) 6 (1841 b 2-7), with Newman's notes; Plutarch, *Alcibiades* ii 4-6 (192 D-F).

<sup>c</sup> "Gracious Goddesses", an instance of *nomen et omen*. Their transformation is recounted in the *Eumenides* of Aeschylus.

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<sup>10</sup> τοὺς αὐλοὺς ἔρριψε 2, ἔρριψε τὸν αὐλὸν 1.

<sup>11</sup> συγχέαντα or συγχέοντα 1

# PHILOSTRATUS

ὅτι ἔξ ἀγρίου θάμνου καὶ λυπεῖν καὶ κεντεῖν εἰδότος γελῶσιν ἐν τοῖς ρόδοις ἄνθος ἐστὶ<sup>1</sup> καὶ γυναικὸς<sup>2</sup> ἡ τοῦ προσώπου γαλήνη. μὴ τραχεῖα γίγνουν μηδὲ<sup>3</sup> φοβερά, μηδὲ<sup>4</sup> ἀποστεροῦ<sup>5</sup> τὸ κάλλος, μηδὲ<sup>6</sup> ἀφαιροῦ<sup>6</sup> ρόδων σεαυτήν, ἢ ταῖς καλαῖς ὑμῖν ἐν τοῖς δῆμασι φύεται. εἰ δὲ ἀπιστεῖς οἷς λέγω, τὸ κάτοπτρον λαβοῦσα ἵδε σου τὸ πρόσωπον ἡλλαγμένον· εὖγ' ὅτι ἐπεστράφης<sup>7</sup> λὴ γὰρ ἐμίσησας ἡ ἐφοβήθης ἡ οὐκ ἐγνώρισας ἡ μετενόησας<sup>8</sup> ]

26 [57]

[Γυναικὶ<sup>9</sup>]

Κελεύεις μοι<sup>10</sup> μὴ βλέπειν κάγὼ σοὶ<sup>11</sup> μὴ βλέπεσθαι. τίς τοῦτο κελεύει νομοθέτης, τίς δὲ καὶ<sup>12</sup> ἐκεῖνο; εἰ δὲ μηδέτερον κεκώλυται, μήτε σεαυτὴν<sup>13</sup> ἀφαιροῦ τῆς ἐπίδειξιν εὐδοκιμήσεως μήτε ἐμὲ τῆς ἐς τέρψιν ἔξουσίας. οὐδὲ πηγὴ λέγει, “μὴ πίης,” οὐδὲ ὀπώρα, “μὴ λάβης,” οὐδὲ λειμών, “μὴ προσέλθης.” ἔπου, γύναι,<sup>14</sup> καὶ σὺ τοῖς νόμοις καὶ διψῶντα παῦσον λόδοιπόρον, διν τὸ σὸν ἄστρον ἀπώλεσεν.<sup>15</sup>

Seven mss. of Family 1, five mss. of Family 2

<sup>1</sup> ἐστὶ 2, δέ ἐστι or γάρ ἐστι 1.

<sup>2</sup> γυναικὶ three mss. of 1.

<sup>3</sup> μὴ 1.

<sup>4</sup> μὴ 1.

<sup>5</sup> ἀποστεφάνου Ald.

<sup>6</sup> μὴ 1.

<sup>7</sup> ἀπεστράφης some mss. of 1

<sup>8</sup> ἡ γὰρ—μετενόησας om. 1.

Seven mss. of Family 1, five mss. of Family 2.

<sup>9</sup> ἄλλῃ most mss. of 1 This letter is a companion piece to Letter 57.

<sup>10</sup> με three mss. of 1.

<sup>11</sup> σὲ three mss. of 1, two of 2.

<sup>12</sup> καὶ om. Ald.

## LOVE LETTERS, 25-26

from a savage shrub that can hurt and prick, they nevertheless burst forth in roses. In the case of a woman calmness of countenance is the bright flower of her charm. Be not harsh or terrifying <sup>a</sup>; do not filch away your own beauty nor despoil yourself of the roses that bloom in the eyes of you fair ladies. And if you don't believe what I say, take your mirror <sup>b</sup> and see how your countenance has changed. Good for you for heeding the warning! *[Surely you despised yourself, or feared yourself, or failed to recognize yourself, or had a change of heart.]*

### Letter 26 [57]

#### *To a Woman*

You bid me not to look, and I bid you not to let yourself be seen. Who is the lawgiver who orders this, and who that? If neither act is prohibited, don't deprive yourself of approval for exhibition nor me of the licence to enjoy. A fountain does not say, "Don't drink"; nor does fruit say, "Don't take", nor a meadow, "Don't come near". Do you too, woman, observe nature's laws and quench the thirst *[of a wayfarer, whom your star has parched]*.

<sup>a</sup> Cf. Aristaenetus 1. 17 (149. 10-11 Hercher) *εἰ γὰρ φοβερὰ γένου, ἡττον ἔσῃ καλή*

<sup>b</sup> Cf. Ovid, *Ars Amatoria* iii. 507-508.

Vos quoque si media speculum spectetis in ira,  
cognoscat faciem vix satis ulla suam.

<sup>13</sup> σεαυτὴν Ald. : ἔαυτὴν three MSS. of 1, σαυτὴν two MSS. of 1. Kayser does not report reading of 2

<sup>14</sup> γύναι om 1

<sup>15</sup> ὀδοιπόρον—ἀπώλεσεν om 1.

[Μειρακίω<sup>1</sup>]

‘Ως δύσερί σοι καὶ φιλόνεικον τὸ κάλλος· ἀμελούμενον μᾶλλον ἀνθεῖ, καθάπερ τῶν φυτῶν ὅσα τῇ φύσει θαρροῦντα καὶ τῆς τῶν γεωργῶν πολυωρίας<sup>2</sup> οὐ<sup>3</sup> χρήζοντα. οὐχ ἵππον ἀναβαίνεις, οὐκ ἐς παλαίστραν ἀπαντᾶς, οὐχ ἡλίῳ δίδως ἔαυτόν<sup>4</sup>. ὅμηρος γάρ οὐ<sup>5</sup> βαφὴ τοῖς καλοῖς<sup>6</sup>; ἀλλ’ αὐχμηρὸς περίεις<sup>7</sup> καὶ σεαυτῷ μαχόμενος ἐξηπάτησαι· καλὸς εῖ, κανὸς μὴ θέλης, καὶ πάντας ἐλκεις τῷ λίαν ἀμελουμένω, ὥσπερ οἱ βότρυες<sup>8</sup> καὶ τὰ μῆλα καὶ εἴ τι ἄλλο αὐτόματον καλόν ὃ μὲν γάρ καλλωπισμὸς ἔταιρικὸν καὶ πάνυ δεῖ δυσχεραίνειν τὴν φαρμασσομένην εὐμορφίαν ὡς πανουργίας ἐγγύς, τὸ δὲ ἀκέραιον καὶ ἄκακον καὶ ἀνεπιβούλευτον μόνων ἕδιον τῶν αὐτὸ δεξαμένων τὸ κάλλος.<sup>9</sup> οὕτω καὶ ὁ Ἀπόλλων ποιμένων ἥρα καὶ<sup>10</sup> Ἀφροδίτη βουκόλων καὶ Ἄρεα<sup>11</sup> ἀγροίκων καὶ<sup>12</sup> Δημήτηρ τῶν τὰ ἄστη<sup>13</sup> οὐκ εἰδότων, ὅτι πᾶν ἀληθέστερον τοῦ δεδολωμένου τὸ φύσει παρόν<sup>14</sup> οὐδεὶς οὐδὲ ἄστέρας οἰδε<sup>15</sup> κοσμουμένους οὐδὲ λέοντας οὐδὲ<sup>16</sup> ὄρνιθας, ο δὲ<sup>17</sup> ἵππους καλλωπίζων<sup>18</sup> χρυσῷ ἥ ἐλέφαντι ἥ ταινίαις λανθάνει λυμαινόμενος<sup>19</sup> τοῦ ζώου τὸ γαύρον

Seven mss. of Family 1, six mss. of Family 2.

<sup>1</sup> This letter is a companion piece to Letter 22.

<sup>2</sup> πολυωρίας Valckenaer ἐπιμελείας margin of one ms., ὀλιγωρίας cest

<sup>3</sup> μὴ 1

<sup>4</sup> σεαυτόν 1 and two mss. of 2

<sup>5</sup> οὐ Jacobs: καὶ

<sup>6</sup> ὅμηρος—καλοῖς om. 1.

<sup>7</sup> περίεις 2, περίει καὶ ρυπῶν 1

<sup>8</sup> βότρυς 1.

<sup>9</sup> οὐ μὲν γάρ—καλλος om. 1

<sup>10</sup> 1 inserts ἥ

<sup>11</sup> καὶ Ἄρεα 2, ἥρα καὶ 1

<sup>12</sup> 1 inserts ἥ

## Letter 27 [39]

## To a Boy

How contentious and quarrelsome is your beauty ! Neglected, it but blooms the more, like plants that rely on nature and have no need of the husbandmen's careful tendance You do not mount a horse ; you do not attend a wrestling-school ; you do not expose yourself to the sun—<sub>for on handsome boys tan is a flowering of their beauty</sub> ; but you go about scrubby and fighting against yourself You have deceived yourself, for you are handsome even though you will not have it so , and you attract everybody's attention by your undue carelessness <sup>a</sup>—like clusters of grapes, and apples, and all the other things in which beauty is innate <sub>For self-adornment is a courtesan's trick, and beauty achieved by paint deserves intense disgust—it suggests knavery ; pure and honest and guileless beauty is a trait peculiar to those on whom the very essence of beauty has been bestowed.</sub> Thus Apollo loved shepherds, and Aphroditē cowherds, and Rhea rustic lads, and Demeter men who were unacquainted with cities, <sub>for in every sphere the natural gift is more genuine than that contrived by art</sub> No man ever heard of stars adorning themselves, or lions, or birds ; and the man who decks out horses with gold or ivory or ribands is guilty, though he knows it not; of an indignity against the

<sup>a</sup> This sentence contains bits of trimeters

<sup>13</sup> ἀστεῖα 1.

<sup>14</sup> ὅτι πᾶν—παρόν om. 1.

<sup>15</sup> εἰδε 1.

<sup>16</sup> λέοντας οὐδὲ om. 1.

<sup>17</sup> ὁ δὲ 2, οὐδὲ 1.

<sup>18</sup> καλλωπιζομένους 1

<sup>19</sup> λανθάνει λυμανόμενος 2, λανθάνειν μηχανωμένους 1

# PHILOSTRATUS

καὶ τέχνη παραδιδοὺς τὸ ἀσκημα ἐπανορθοῦσθαι  
τῆς φύσεως τὰ λείποντα <sup>1</sup>

28 [47]

[Γυναικὶ<sup>2</sup>]

Τὴν καλὴν ἀπὸ τοῦ τρόπου δεῖ τῶν ἐραστῶν ποιεῖσθαι<sup>3</sup> τὸν κατάλογον, οὐκ ἀπὸ τοῦ γένους, καὶ γὰρ ξένος ἐπιεικῆς δύναται γενέσθαι καὶ πολίτης κακός, ὅσῳ καὶ τοῦ φρονεῦν ἐγγύτερός ἐστιν. ὁ μὲν οὖν ἐγχώριος οὐδὲν διαφέρει λίθων καὶ παντὸς τοῦ μένοντος, ὥν<sup>4</sup> τὸ ἐδραῖν ἀνάγκη πρόσεστιν, ὁ δὲ ξένος ἔοικε τοῖς ὀξυτάτοις θεοῖς Ἡλίῳ καὶ ἀνέμοις<sup>5</sup> καὶ ἀστροῖς καὶ Ἐρωτὶ, ὡφ' ὧν κάγῳ πτηνὸς γενόμενος δεῦρο ἐλήλυθα κινηθεὶς προφάσει κρείσσονι μή μου τὴν ἴκεσίαν<sup>6</sup> ὑπερίδης· οὐδὲ γὰρ<sup>7</sup> τὸν Πέλοπα<sup>8</sup> Ἰπποδάμεια ἡτίμησε ξένον ὅντα καὶ βάρβαρον, οὐδὲ ἡ Ἐλένη τὸν δι' αὐτὴν παρόντα, οὐδὲ ἡ Φύλλις τὸν ἐκ θαλάττης,<sup>9</sup> οὐδὲ ἡ Ἀνδρομέδα τὸν πρὸς αὐτὴν καταπτάντα ἔδεσαν γὰρ ὡς παρὰ μὲν τῶν ἐγχωρίων μίαν πόλιν λαμβάνουσι, παρὰ δὲ τῶν ξένων πολλάς, εἰ δὲ δοκεῖ, φέρε, ἐπὶ συνθήκαις

Seven mss. of Family 1, six mss. of Family 2

<sup>1</sup> καὶ τέχνη—λείποντα om. 1

Eleven mss. of Family 1, six mss. of Family 2.

<sup>2</sup> γυναῖκα τινὶ some mss. of 1. This letter is a companion piece to *Letter 8*.

<sup>3</sup> τῶν ἐραστῶν ποιεῖσθαι] ποιεῖσθαι τῶν ἐραστῶν two mss. of 1.

<sup>4</sup> ὧν most mss. of 2, φ' cet <sup>5</sup> ἀνέμῳ some mss. of 1.

<sup>6</sup> τὴν ἴκεσίαν] τῆς ἴκεσίας most mss. of 1.

<sup>7</sup> γὰρ om. most mss. of 1.

creature's haughty pride, and of handing over to art the business of supplying nature's deficiencies.]

## Letter 28 [47]

To a Woman

A pretty woman should make up her list of lovers on the basis of character, not of birth and family, the fact is that a foreigner can prove to be a good sort of person, and a fellow-citizen a scoundrel—in proportion to his inclination to be conceited. The native indeed is in no way different from rocks or anything else that is permanent, things whose stability is an inevitable characteristic; but the foreigner is like those swiftest gods Helios and the winds and stars and Eros, gods thanks to whom I too have been made wingèd and have come hither, drawn by a compelling force. Pray do not spurn my petition. Hippodameia certainly did not scorn Pelops, although he was a foreigner and outlander; nor did Helen scorn the stranger<sup>a</sup> who came because of her, nor Phyllis the man<sup>b</sup> who arrived from across the sea; nor Andromeda the man<sup>c</sup> who flew down to aid her. Doubtless these ladies knew that from their fellow-citizens they win a single city, whereas from foreigners they win many. Come now, if you approve!

<sup>a</sup> Paris<sup>b</sup> Demophon, see Apollodorus, *Epitome* vi. 16.<sup>c</sup> Perseus, see Apollodorus, *Library* ii. 4. 3.<sup>8</sup> Some mss. of 1 insert η<sup>9</sup> After θαλάττης Kayser suspects a lacuna, to be filled by ἐκβάντα or ἥκοντα.

## PHILOSTRATUS

γενέσθω τὸ πρᾶγμα· ἥι ἀμφότεροι μένωμεν ἥ μετ' ἀλλήλων ἐκεῖσε ἀπέλθωμεν. οὐδὲ δέχητο γνῶθι οὖν ὡς γενέσθαι μὲν ἵχθὺς ξένος οὐκ ἀνέχεται, χαίρει δὲ μεταβολῆς τῆς γῆς οὔσης μιᾶς. τί γὰρ ἄλλο αἰ πατρίδες ἥ μέτρα δειλὰ ἀγεννῶν νομοθετῶν δροις καὶ πύλαις διαγραφόντων τὰ οἰκεῖα, ἵνα τὰς εὔνοίαις στενοχωρώμεθα ὑπερβαίνειν ὀκνοῦντες τὸ πινάκιον τῆς χωροφιλίας;<sup>1</sup> καὶ μὴν κάγῳ τοῦ ἔρωτος ξένος καὶ σὺ τοῦ κάλλους, οὐ γὰρ ἡμεῖς πρὸς ταῦτα<sup>2</sup> ἀπήλθομεν ἀλλ' αὐτὰ πρὸς τὸ ήμᾶς κατῆλθε, καὶ τὴν παρουσίαν αὐτῶν δεδέγμεθα ἡδέως, ὡς τὴν τῶν ἀστρων οἱ πλέοντες. εἰ δ' ἔμοι<sup>3</sup> τὸ ξένων εἶναι οὐ γίγνεται πρὸς τὸν ἔρωτα ἐμποδών, μηδὲ σοὶ κώλυμα ἔστω πρὸς τὸ συνιέναι<sup>4</sup> τῶν ἔρωντων.<sup>5</sup> ταχύ γ' ἀν<sup>6</sup> φυγάδα εἴλου<sup>7</sup> νυμφίον, ὥσπερ "Ἄδραστος τὸν Πολυνεύκην καὶ τὸν Τυδέα, οὓς γαμβροὺς ἐποιήσατο ἐπὶ τῆς βασιλείας κτήσει."<sup>8</sup> Λεῖ τις ἀποκλείει καὶ ξένον πῦρ οὐκ<sup>9</sup> ἐναῦσαι θέλοντα ἀλλὰ τὸ καόμενον σβέσαι;<sup>10</sup> μὴ λακώνιζε, ω γύναι, μηδὲ μιμοῦ τὸν Λυκοῦργον ξενηλασίαν<sup>11</sup> ἔρως οὐκ ἔχει.

Eleven mss. of Family 1, six mss. of Family 2

<sup>1</sup> Ald. inserts ἐνταῦθα

<sup>2</sup> εἰ δὲ δοκεῖ—χωροφιλίας om. 1

<sup>3</sup> αὐτὰ 1.

<sup>4</sup> δ' ἔμοι 1, δέ μοι 2

<sup>5</sup> συνιέναι one ms. of 1.

<sup>6</sup> τῶν ἔρωντων 2, τοῖς ἔρωσιν most mss. of 1, τῶν ἔρωτων *cet.*

<sup>7</sup> γ' ἀν] γὰρ ἀν some mss. of 1, γὰρ one ms. of 1.

<sup>8</sup> ἐλοῦ 2.

<sup>9</sup> κτήσει Valckenaer: ἔκτισιν 2, τὴν ἔκτισιν some mss. of 1, om. *cet.*

<sup>10</sup> πῦρ οὐκ Boissonade: πυρὸς

Let us settle the matter by a bargain let us both stay here, or let us go off there together. You don't agree to this ; well then, let me tell you that, though a stranger does not endure transformation into a fish, yet he does take pleasure in shifting position on land, and the land is a unit. What in fact are the different countries but paltry areas marked out by narrow-minded legislators who circumscribe their own possessions by frontier lines with entrance gates, to the end that we may hesitate to go beyond the bounds which love of country marks on maps and that the area of our goodwill may be thus restricted ?] And yet truly I too am love's host <sup>a</sup> and you are beauty's, for we did not journey to them but they came to us, and we have been glad to see them, as sailors are glad to see the stars. Now if the fact that I am foreign-born does not stand between me and love, pray do not let it hinder you from hearkening to lovers' words. You would have been ready enough to take as bridegroom an exile, even as Adrastus took Polyneices and Tydeus, whom he made his sons-in-law with an eye to acquiring the kingdom <sup>b</sup> [Does anyone shut the door even against a stranger whose desire is, not to kindle a fire, but to put the fire out ?] Do not behave like a Spartan, fair lady, nor imitate Lycurgus <sup>c</sup> ; love knows no such thing as expulsion of strangers

<sup>a</sup> The same word *ξένος* is used for *foreigner*, *stranger*, *guest*, or *host*.

<sup>b</sup> Thebes, held by Eteocles.

<sup>c</sup> Lycurgus "actually drove away from the city the multitudes which streamed in there for no useful purpose . . . that they might not become in any wise teachers of evil." (Plutarch, *Lycurgus* 27. 3 [58 c-d], trans. B. Perrin, L C L )

# PHILOSTRATUS

29 [53]

[Γυναικὶ]

Τὰ μὲν σὰ ὄμματα φιλῶ, τὰ δὲ ἐμαυτοῦ<sup>2</sup> μισῶ,<sup>3</sup> τοῖς μὲν γὰρ σύνεσιν πολλὴν συνέγνωκα, τοῖς δὲ δεινὴν περιεργίαν ἀναισχυντά ἔστιν, ἀλλὰ καὶ κρύπτειν οὐδὲν δυνάμενα ὅντας ἔώρακεν ἄπαξ οὐκ ἀφέστηκε γοῦν<sup>4</sup> μου τῇ ψυχῇ<sup>5</sup> λέγοντα, “Οὐκ εἶδες τὴν εὔκομον, τὴν εὐπρόσωπον; ἦκε, ἀνάβηθι, ἀλλὰ καὶ γράψον καὶ κλαῦσον<sup>6</sup> καὶ δεήθητι.” ἡ δὲ εὖ μάλα πείθεται, πείθεται δὲ<sup>7</sup> παρακούειν μὴ δυναμένη λίχνων δορυφόρων, καὶ γὰρ μὴ βουλομένην σύρουσιν ἔξω καὶ βιάζονται φρονεῖν<sup>8</sup> ὅσα αὐτοὶ προλαβόντες ἐπήνεσαν ἀμέλει πρὶν ἔρωτα ἐσ γῆν<sup>9</sup> καταπτῆναι μόνον τὸν ἥλιον ἡπίστατο ἡ ψυχὴ καλὸν<sup>10</sup> καὶ τοῦτο αὐτῆς τὸ θέαμα καὶ θαῦμα ἦν, γευσαμένη δὲ ὥρας ἀνθρωπίνης ἐκ μὲν<sup>11</sup> τῆς σπουδῆς ἐκείνης κατέπεσεν, ἐσ δὲ θητείαν ὑπῆχθη<sup>12</sup> πικράν, ἡς ἔργα θυραυλίαι<sup>13</sup> καὶ χαμαικοιτίαι καὶ ἡ πρὸς θάλπος καὶ χειμῶνα ἀντίταξις καὶ ἡ<sup>14</sup> “ἡ μ' ἀνάειρ' ἡ ἐγὼ σέ” πρὸς τὸν ἀντεραστὴν μάχη. τούτων

Eleven mss of Family 1, five mss of Family 2

<sup>1</sup> γυναικὶ πόρνῃ some mss of 1 Closely related to this letter are *Letters* 11, 50, 10, 12, 56 (Munscher, p. 529)

<sup>2</sup> ἐμὰ θιεῖς mss of 1

<sup>3</sup> μισῶ] οὐ φιλῶ most mss of 1

<sup>4</sup> οὖν most mss of 1.

<sup>5</sup> τῇ ψυχῇ] τῆς ψυχῆς most mss. of 1

<sup>6</sup> γράψον καὶ κλαῦσον 2, κλαῦσον καὶ γράψον 1

<sup>7</sup> πείθεται δὲ om. 1.

<sup>8</sup> φρονεῖν om. three mss. of 1.

<sup>9</sup> αὐτὴν Olearius.

## Letter 29 [53]

## To a Woman

Your eyes I love, my own I hate, for, whereas in yours I recognize a great intelligence, in mine I recognize a wondrous meddlesomeness. They are shameless, yes, they are unable to hide anything of what they have once seen. So they cease not to say to my heart, "Did you not see the woman with the lovely hair, the woman with the comely countenance? Come, stand up and speak; yes, write and weep and beg." And my heart ever so readily yields—yields, because it cannot disobey its greedy satellites<sup>a</sup>; for even against its will they drag it forth and compel it to share to the full the opinions to which they have already given their own assent. Doubtless, before Love alighted on earth, the heart knew the sun's beauty and no other, and this beauty was its spectacle and marvel; but after tasting human beauty it fell away from that zealous worship,<sup>b</sup> and was reduced to bitter servitude, whose tasks are waiting outside doors, and sleeping on the ground, and defiance of heat and cold, and the fight, "your life or mine,"<sup>c</sup> against one's rival. For all these

<sup>a</sup> Eyes Cf. Lucian, *Tyrannicida* 4: δορυφόρος τῶν τοῦ παιδὸς ἐπιθυμιῶν ἦν

<sup>b</sup> Cf. below, Letter 56

<sup>c</sup> Literally, "lift me, or I will lift you" (*Iliad* xxiii 724)

<sup>10</sup> ἡ ψυχὴ καλὸν 2, καλὸν ἡ ψυχὴ 1.

<sup>11</sup> ἐκ μὲν 2, ἔκαμε καὶ οἱ ἔκαμε 1.

<sup>12</sup> μετήχθη 1.

<sup>13</sup> θυρανδίαι Ruhnken: θυρανδικὰ

<sup>14</sup> ἡ added by Kayser.

## LOVE LETTERS, 29-30

sufferings you are the cure, if you will but accept, in return for a momentary service, works that cannot die, and, in return for a brief physical satisfaction, a remembrance that never grows old, for what you will give is something that every woman has and can give easily, and what you will gain in return is great beyond the power of my words to tell. affection, remembrance, and night—these three, from which a mother and a father too are made.<sup>a</sup>

### Letter 30 [58]

#### *To a Married Woman*

The act is one and the same whether it is done with the husband or with a paramour<sup>b</sup> But that which involves more danger is more attractive, for the prerogative that is openly acknowledged lacks the charm of forbidden pleasure, and stolen fruit is always sweeter. So Poseidon assumed the form of a purple billow,<sup>c</sup> and Zeus the form of a golden shower<sup>d</sup> and a bull<sup>e</sup> and a serpent, and other dis-

<sup>b</sup> For the commonplace *μοιχείας ἐγκώμιον* see Heinemann, *Epistulae Amatoriae*, p. 43

<sup>c</sup> To mate with Tyro (*Odyssey* xi 241-244) and with Amymomē (*Imagines* i 8).

<sup>d</sup> To mate with Danae

<sup>e</sup> To mate with Europa Cf. *Apology of Aristerdes* in St. John Damascene, *Barlaam and Joasaph* xxvii (245): "They show him [Zeus] transformed into a bull, for Europa; into gold, for Danae, into a swan, for Leda; into a satyr, for Antiope; and into a thunderbolt, for Semele" (Trans. G. R. Woodward and H. Mattingly, L.C.L.)

## PHILOSTRATUS

μασιν, ἀφ' ὃν Διόνυσος καὶ Ἀπόλλων καὶ Ἡρακλῆς<sup>1</sup> οἱ ἐκ μοιχείας θεοί λέγει δὲ Ὁμηρος καὶ τὴν Ἡραν ἰδεῦν αὐτὸν τότε ἥδεως ὅτε αὐτῇ συνήσει λάθρᾳ, τὴν γὰρ ἀνδρὸς ἔξουσίαν μετέθηκεν ἐς κλοπῆν μοιχείας.

31 [60]

[Γυναικὶ<sup>2</sup>]

Ο μοιχὸς καὶ πείσας σφαλερώτατον<sup>3</sup> ἀνάλωμα καὶ ὁδυνηρὸν μὴ τυγχάνων, τῆς μὲν γὰρ εὐπραγίας κίνδυνος ὁ νόμος, τῆς δὲ λύπης μισθὸς ὁ ἔρως. φοβεῖσθαι δὲ ἀμεινον τυχόντα ὃν βούλεται τις ἡ ἀνιᾶσθαι ἀμελούμενον

32 [25]

[Τῇ αὐτῇ<sup>4</sup>]

Τὰ μὲν ὅμματά σου διανγέστερα τῶν ἐκπωμάτων, ὡς δύνασθαι δι' αὐτῶν καὶ τὴν ψυχὴν ἰδεῖν, τὸ δὲ τῶν παρειῶν ἐρύθημα εὔχροον ὑπέρ αὐτὸν

Eleven mss of Family 1, five mss of Family 2

<sup>1</sup> Some mss. of 1 insert *καὶ*

Eleven mss of Family 1, five mss of Family 2.

<sup>2</sup> πόρνῃ γυναικὶ some mss of 1 Closely related to this letter are *Letters 30, 13, 58, 59, 15*

<sup>3</sup> σφαλερώτερον some mss of 1.

Eleven mss of Family 1, five mss. of Family 2

<sup>4</sup> τῇ αὐτῇ 2 (i.e. the γυνὴ καπηλίς of *Letter 60*, the order in 2 being *Letter 60, Letter 33, Letter 32*), γυναικὶ καπηλίδι 1 Closely related to this letter are *Letters 60 and 33*.

## LOVE LETTERS, 30-32

guises as well—whence Dionysus <sup>a</sup> and Apollo <sup>b</sup> and Heracles,<sup>c</sup> the gods sprung from adultery ; and Homer says that even Hera was glad to see Zeus at the time when he consorted with her secretly <sup>d</sup>; for he had transformed the husband's prerogative into the adulterer's theft

### Letter 31 [60]

*To a Woman*

The paramour who has his way pays for it in extreme danger, and if he is thwarted he pays in suffering if he is successful he has the law to fear, and if he is disappointed he buys his disappointment at the price of love. Yet it is better to get what one wants and be afraid than to be spurned and grieve.

### Letter 32 [25]

*To the Same*

Your eyes are more translucent than drinking cups, so that even your soul can be seen through them ; and the blush of your cheeks is lovelier than the

<sup>a</sup> Dionysus Zagreus was the son of Persephonê by her father Zeus, who approached her in the form of a serpent ; see Nonnus, *Dionysiaca* vi 155-168

<sup>b</sup> The form in which Zeus visited Leto seems not to be mentioned.

<sup>c</sup> Heracles was the son of Zeus and Alcmenê, whom Zeus visited in the form of her husband Amphitryon

<sup>d</sup> *Iliad* xiv. 153-351.

## PHILOSTRATUS

τὸν οἶνον, τὸ δὲ λινοῦν τοῦτο χιτώνιον ἀντιλάμπει ταῖς παρειαῖς, τὰ δὲ χείλη βέβαπται τῷ τῶν<sup>1</sup> ρόδων αἷματι, καί μοι δοκεῖς<sup>2</sup> τὸ ὕδωρ φέρειν ὡς ἀπὸ πηγῶν τῶν ὄμμάτων καὶ διὰ τοῦτο εἶναι νυμφῶν μία. πόσους ἵστας ἐπειγομένους, πόσους κατέχεις παρατρέχοντας; πόσους<sup>3</sup> φθεγξαμένη καλεῖς; ἐγὼ πρῶτος, ἐπειδὰν ἵδω σε, διψῶ καὶ ἵσταμαι μὴ θέλων καὶ<sup>4</sup> τὸ ἔκπωμα κατέχων<sup>5</sup> καὶ<sup>6</sup> τὸ μὲν οὐ προσάγω<sup>7</sup> τοῖς χείλεσι, σοῦ δὲ οἶδα πίνων<sup>8</sup>

33 [24]

[Τῇ αὐτῇ<sup>9</sup>]

Ἐξ ὑέλου μὲν τὰ ἔκπώματα, αἱ δὲ σαι<sup>10</sup> χεῖρες ἄργυρον<sup>11</sup> αὐτὰ<sup>12</sup> ποιοῦσι καὶ χρυσόν,<sup>13</sup> ὡς καὶ<sup>14</sup> τούτοις τὸ βλέπειν ὑγρῶς παρὰ τῶν σῶν ὄμμάτων εἶναι. Λάλλα τοῖς μὲν ἄψυχον καὶ ἀκίνητον τὸ διειδές, καθάπερ τῶν ὕδάτων τοῖς ἐστηκόσι, τὰ δὲ ἐν τοῖς προσώποις ἔκπώματα τῇ τε ἄλλῃ ὑγρότητι

Eleven mss of Family 1, five mss of Family 2.

<sup>1</sup> τῷ τῶν 2, τῷ or om. 1

<sup>2</sup> δοκεῖς 2, δοκεῖς καὶ or δοκεῖ καὶ 1

<sup>3</sup> 1 inserts μὴ <sup>4</sup> καὶ om. 1

<sup>5</sup> κατέχειν some mss of 1.

<sup>6</sup> καὶ om. 1.

<sup>7</sup> προσάγων some mss of 1.

<sup>8</sup> καὶ τὸ ἔκπωμα—πίνων om. one ms. of 2.

Eleven mss of Family 1, five mss of Family 2.

<sup>9</sup> τῇ αὐτῇ (i.e. for 2 the γυνὴ καπηλίς of Letter 60, which in 2 directly precedes, for 1 the γυνὴ (or πόρνη γυνῆ) of Letter 31) 2, most mss. of 1, γυναικί one ms of 1. Closely related to this letter are Letters 60 and 32

<sup>10</sup> σαι om. 1.

<sup>11</sup> ἄργυρᾶ 1.

## LOVE LETTERS, 32-33

colour of wine itself ; and this linen dress of yours reflects the brilliance of your cheeks ; and your lips are tinged with the blood of roses , and you seem to me to give men drink from your eyes as if your eyes were fountains, and therefore to be one of the Nymphs. How many men hastening on their way do you bring to a halt ? How many men speeding by do you detain ? How many do you call to yourself when you raise your voice ? I first and foremost, when I see you, feel thirst, and against my will stand still, and hold the cup back ; and I do not bring it to my lips, but I know that I am drinking of you.<sup>a</sup>

### Letter 33 [24]

#### *To the Same*

Cups are made of glass, but your hands turn them to silver and to gold—so that they too get their liquid glances from your eyes. But their limpidity is soulless and unmoved, like that of standing waters, whereas the cups <sup>b</sup> set in your face appear to give delight not merely by their general liquid loveli-

<sup>a</sup> Cf Ben Jonson, " To Celia " .

" The thirst that from the soul doth rise  
Doth ask a drink divine ;  
But might I of Jove's nectar sup,  
I would not change for thine. "

See above, p 417, note b.

<sup>b</sup> I.e. the eyes.

<sup>12</sup> ταῦτα some mss. of 1

<sup>14</sup> καὶ om. 1.

<sup>13</sup> χρυσᾶ 1.

## PHILOSTRATUS

εὐφραίνειν ἔοικε καὶ τῇ συνέσει τῶν φιλημάτων.<sup>1</sup> ὥστ;<sup>2</sup> ἐκεῦνα μὲν κατάθου καὶ<sup>3</sup> χαιρεῖν ἔα τά τε ἄλλα καὶ διὰ τὸν ἐν τῷ σφαλερῷ τῆς ὕλης φόβον, ἐμοὶ δὲ μόνοις πρόσπινε<sup>4</sup> τοῖς ὅμμασιν, ὥν καὶ ὁ Ζεὺς γευσάμενος καλὸν οἰνοχόον παρεστήσατο. εἰ δὲ βούλει, τὸν μὲν οἶνον μὴ<sup>5</sup> παραπόλλυε, μόνον δὲ ἐμβαλοῦσα ὕδατος καὶ τοῖς χείλεσι προσφέρουσα πλήρου φιλημάτων τὸ ἔκπωμα καὶ<sup>6</sup> δίδου τοῖς δεομένοις. ἔστι γὰρ ἀνέραστος οὐδεὶς<sup>7</sup> οὗτως<sup>8</sup> ὡς ποθεῖν ἔτι τὴν Διονύσου χάριν μετὰ τὰς<sup>9</sup> Ἀφροδίτης ἀμπέλους

34 [65]

[Γυναικῶν<sup>10</sup>]

Οὐκ οὖδα τί σου μᾶλλον ἐπαινέσω. τὴν κεφαλήν; ἀλλὰ ὡς τῶν ὅμματων τοὺς ὄφθαλμούς; ἀλλ’ ὡς τῶν παρειῶν. τὰς παρειάς; ἀλλὰ τὰ χεῖλη με ἐπάγεται καὶ δεινῶς κάφεται<sup>11</sup> κεκλεισμένα μὲν δι’ εὐκοσμίαν, ἀνεῳχθέντα<sup>12</sup> δὲ δι’ εὐωδίαν. οὐδὲ δὲ

Eleven mss. of Family 1, five mss. of Family 2.

<sup>1</sup> ἀλλὰ—φιλημάτων om. 1.

<sup>2</sup> ὥστε most mss. of 1.

<sup>3</sup> καὶ om. some mss. of 1

<sup>4</sup> πρόσπινε some mss. of 1.

<sup>5</sup> μὴ om. three mss. of 1

<sup>6</sup> Many mss. of 1 insert οὗτως

<sup>7</sup> ἀνέραστος οὐδεὶς mss. οὐδεὶς ἀνέραστος Ald.

<sup>8</sup> οὗτως om. 1.

<sup>9</sup> Most mss. of 1 insert τῆς

Twelve mss. of Family 1, five mss. of Family 2.

<sup>10</sup> γυναικὶ πόρνῃ some mss. of 1 Closely related to this letter is *Letter 62*.

## LOVE LETTERS, 33-34

ness but also by their showing that they know what kisses are,<sup>11</sup> So set the cups down and leave them alone, especially for fear of their fragility ; and drink to me only with your eyes ; 'twas such a draft that Zeus too drank—and took to himself a lovely boy to bear his cup. And, if it please you, do not squander the wine, but pour in water only, and, bringing it to your lips, fill the cup with kisses and so pass it to the thirsty <sup>a</sup> Surely nobody is so ignorant of love as to yearn for the gift of Dionysus any longer after the vines of Aphroditê

### Letter 34 [65]

#### *To a Woman*

I know not what part of you to praise the most. Your head ? But oh your eyes ! Your eyes ? But oh your cheeks ! Your cheeks ? But your lips entice me and with a wondrous passion they consume me—closed indeed for modesty's sake, yet open to exhale sweet breath <sup>12</sup> If you go further and take your

<sup>a</sup> Cf. Ben Jonson, "To Celia "

" Drink to me only with thine eyes,  
And I will pledge with mine,  
Or leave a kiss but in the cup  
And I'll not look for wine."

See above, p. 417, note *b* ; p. 483, note *a*. For an elaborate treatment of this thought see Achilles Tatius II. 9

<sup>11</sup> κάτι Kayser

<sup>12</sup> ἀνοιχθέντα one ms. of 1, ἀνεῳχθέντα cet.

## PHILOSTRATUS

καὶ ἀποδύσῃ, ἀστράπτειν τὰ ἔνδον οἶμαι. Φειδία καὶ Λύσιππε καὶ Πολύκλειτε, ὡς ταχέως ἐπαύσασθε οὐ γὰρ ἄν πρὸ τούτου τι ἄγαλμα ἄλλο ἐποιήσατε. εὐ<sup>5</sup> μὲν ἔχεις τῆς χειρὸς ἔξοχως, εὐ<sup>6</sup> δὲ τῆς τῶν στέρνων εὐρύτητος, εὐ<sup>7</sup> δὲ τοῦ περὶ τὴν γαστέρα ρύθμοῦ. τὰ δὲ ἄλλα οὐκ οἶδα πῶς εἴπω. μάχεται τὸ κάλλος καὶ τοῦ Πριαμίδου δικαστοῦ φεῦ, γένωμαι τίς; ταῦτ' ἐπαινέσω, καὶ μὴν ἔκεινα ἀμείνονα. ἔκεινοις δῶ τὴν κρίσιν, καὶ μὴν ἀνθέλκει με ταῦτα. ἐπίτρεψον ἄψασθαι καὶ ἀποφαίνομαι.<sup>1</sup>

35 [20]

[Γυναικί<sup>2</sup>]

‘Η Δανάη χρυσὸν ἐλάμβανεν, ἡ Λήδα ὅρνιθας, ἡ Εὐρώπη τὰ ἔξ ἀγέλης, ἡ Ἀντιόπη ὄσα ὅρεια, ἡ Ἀμυμώνη ὄσα θαλάττια<sup>3</sup>. οἱ δὲ ποιηταὶ τὰ δῶρα μύθους ἐποίησαν παράγοντες τὴν ἀλήθειαν ψυχαγωγίᾳ<sup>4</sup> ψευσμάτων. λάβε, λάβε<sup>5</sup> καὶ σὺ τὸν ἀκισμὸν ἀφελοῦσα τοῦ μεγαλογνώμονος καὶ τὴν εἰρωνείαν ἀφεῖσα τοῦ<sup>6</sup> σώφρονος, ἵνα καγώ Ζευς γένωμαι καὶ Ποσειδῶν,<sup>7</sup> διδοὺς μὲν ἡ θέλεις, ἡ δὲ θέλω λαμβάνων

Twelve mss of Family 1, five mss of Family 2.

<sup>1</sup> εἰ δὲ—ἀποφαίνομαι om. 1.

Eleven mss of Family 1, five mss. of Family 2

<sup>2</sup> τῇ αὐτῇ some mss. of 1. This letter is a companion piece to Letter 14. <sup>3</sup> ὄσα θάλαττα 2, θάλατταν some mss. of 1.

<sup>4</sup> ψυχαγωγίαν some mss. of 1 <sup>5</sup> λάβε om. some mss. of 1

<sup>6</sup> μεγαλογνώμονος—τοῦ om. Ald.

<sup>7</sup> καὶ Ποσειδῶν om. some mss. of 1

## LOVE LETTERS, 34-35

clothes off, I suppose that there is a radiance within as of lightning <sup>a</sup>—O Pheidias and Lysippus and Polyclitus, how much too soon you ceased to be! Surely you would not have made any other statue in preference to hers—Exceeding lovely is your hand, lovely the breadth of your bosom, lovely the symmetry of your belly As to what remains, I know not in what terms to describe it Even were Priam's son the judge, your beauty still contests the prize. Ah! What is to become of me? Shall I praise this? No, surely that is better Shall I adjudge the prize to that? No, for assuredly this lures me back again.<sup>b</sup> Let me touch it, and I will give my decision,

### Letter 35 [20]

#### *To a Woman*

Danae would accept gold,<sup>c</sup> Leda birds,<sup>d</sup> Europa the pick of a herd,<sup>e</sup> Antiope the creatures of the hills,<sup>f</sup> Amymone the creatures of the sea<sup>g</sup>; but the poets made stories out of the gifts,<sup>h</sup> perverting the truth by the charm of their fabrications. Do you too, I beg, receive gifts, discarding the affectation of lofty sentiments and dismissing the pretence of chastity, that I too may be a Zeus and a Poseidon, giving what you desire and receiving what I desire

<sup>a</sup> At this point does the lady disrobe?

<sup>b</sup> Cf. Plato, *Laws* 644 E. <sup>c</sup> Zeus in a shower of gold.

<sup>d</sup> Zeus disguised as a swan.

<sup>e</sup> Zeus disguised as a bull.

<sup>f</sup> Zeus disguised as a satyr.

<sup>g</sup> Poseidon, who had rescued her from a satyr

<sup>h</sup> *Sensu amatorio*; see the last clause of the letter.

Μὴ ὑποδήσῃ ποτέ, μηδὲ κρύψῃς τὰ σφυρὰ ἐψευ-  
σμένοις καὶ δολεροῖς δέρμασιν, ὃν ἀπατηλὸν τὸ  
κάλλος ἐν τῇ βαφῇ. εἰ μέν γε<sup>2</sup> λευκὸν φοροίης,<sup>3</sup>  
συγχέεις τὴν τῶν ποδῶν λευκότητα, τὸ γάρ ὅμοιον  
ἐν τῷ ὅμοιῷ οὐ φαίνεται, εἰ δὲ ὑακίνθινον,<sup>4</sup> τῷ μέ-  
λαινι λυπεῖς, εἰ δὲ<sup>5</sup> φουνικοβαφές,<sup>6</sup> φοβεῖς,<sup>7</sup> ὡς ρέον-  
τος ἐκεῖθέν ποθεν αἴματος. εἴθε<sup>8</sup> σου καὶ τάλλα  
πάντα ἔφαινετο, καὶ πολὺ κρείττων ἀν ἦς, ἐμπί-  
πτουσα ὅλη τὰς τῶν δρώντων θήραις<sup>9</sup> ἀλλὰ τῶν  
μὲν ἄλλων μερῶν ποιοῦ τινα, εἰ θέλεις, φειδὼ καὶ μὴ  
τῆς<sup>10</sup> σκέπης αὐτοῖς φθόνει<sup>11</sup> μήτε περιβλημάτων<sup>12</sup>  
τῶν ἀναγκαίων, τοὺς δὲ πόδας κατάλειπε<sup>13</sup> γυμνοὺς  
ὡς δειρήν, ὡς παρειάς, ὡς κόμας, ὡς καὶ ρῆνα καὶ<sup>14</sup>  
ὅμματα· ὅπου μὲν γάρ τι<sup>15</sup> ἡμαρτήθη τῇ φύσει,  
σοφισμάτων δεῖ πρὸς τὴν βλάβην, ἵνα κρύψῃ τὸ  
ἐλλιπὲς ἡ τέχνη, ὅπου δὲ ἀρκεῖ τὸ κάλλος εἰς ἐπί-  
δειξιν οἰκείαν,<sup>16</sup> περιττὰ τὰ φάρμακα θάρσησον  
σεαυτῇ καὶ πίστευσον τοῖς ποσί τούτων φείσεται  
καὶ πῦρ, τούτων καὶ θάλαττα, καν ποταμὸν θελῆς<sup>17</sup>  
περᾶσαι, στήσεται, καν κρημνοὺς ὑπερβῆναι, λει-

Eleven mss. of Family 1, five mss. of Family 2.

<sup>1</sup> γυναικὶ ἔτέρᾳ some mss. of 1 Closely related to this letter are *Letters* 37 and 18.

<sup>2</sup> μέν γε] μέν γάρ most mss. of 1

<sup>3</sup> λευκοφοροίης ορ λευκὰ φοροίης some mss. of 1

<sup>4</sup> ὑακίνθινον some mss. of 1

<sup>5</sup> ὑακίνθινον—εἰ δὲ om. some mss. of 1

<sup>6</sup> φουνικοβαφῆ 1

<sup>8</sup> εἰ δέ 1

<sup>9</sup> θήραις some mss. of 1, θύραις cet.

<sup>10</sup> μὴ τῆς] μήτε some mss. of 1.

<sup>7</sup> φόβος 1

<sup>11</sup> φθονήσῃς 1

## Letter 36 [67]

*To a Woman*

Do not ever wear shoes,<sup>a</sup> or conceal your ankles with false and deceptive skins, whose beauty, which consists in their dye, is illusory. For if you wear white, you obscure the whiteness of your feet (since like in the midst of like does not show); and if you wear the colour of larkspur, you offend the eye by the darkness of the shade, and if crimson, you cause fright, as if blood were flowing somewhere in the shoe. I wish that all the rest of you were visible; and you would actually be far more beautiful, exposing your whole body to the spectators' eager pursuit. Well, be a bit economical of other features, if you will, and do not begrudge them protection or such coverings as are indispensable. but leave your feet at least bare like your neck, your cheeks, your locks, like your nose and eyes. To be sure, wherever nature has erred, the damage requires clever treatment, in order that art may conceal the defect<sup>b</sup>; but where beauty suffices for its own display, remedial measures are superfluous. Be self-reliant and trust to your feet! These even fire will spare, these even the sea, and if you wish to cross a river, the river will stay its course, and if you wish to scale crags, you

<sup>a</sup> For foot-fetishism see H. Ellis, *Studies in the Psychology of Sex*, III, pt 1, chap. 2      <sup>b</sup> Cf. above, Letter 22

<sup>12</sup> προβλημάτων 1.

<sup>14</sup> καὶ ῥῦνα καὶ Kayser ἔρριμένα      <sup>15</sup> τι om some MSS. of 1

<sup>16</sup> εἰς ἐπίδειξιν οἰκείαν 2, ἐπίδειξιν οἰκεία one MS. of 1, ἐπίδειξει οἰκεία cet.

<sup>13</sup> κατάλιπε 1.

<sup>17</sup> θελήσης most MSS. of 1.

## PHILOSTRATUS

μῶνας δόξεις πατεῖν. οὕτως<sup>1</sup> καὶ τὴν Θέτιν ἀργυρόπεζαν εἶπεν ὁ πάσας ἀκριβῶς εἰδὼς τὰς κάλλους ὑπεροχάς, οὕτως<sup>2</sup> καὶ τὴν Ἀφροδίτην γράφουσιν οἱ ζωγράφοι τὴν ἀνασχοῦσαν ἐκ τῆς θαλάττης, λοῦτως καὶ τὰς Λευκιππίδας. ἐτοίμους ἔχει τοὺς πόδας τοῖς βουλομένοις φιλεῖν καὶ μηδὲ χρυσοῦ δέου μισῶ τὰς πέδας ὅν ἡ πολυτέλεια τιμωρία διαφέρει δὲ τέ<sup>3</sup> χρυσῷ τινα ἡ σιδήρῳ δεδέσθαι; πλὴν εἰ μὴ τούτου ἐκεῖνο καὶ κάλλιον ὅτι μετ' εὐφροσύνης ἀνια<sup>4</sup> μὴ βασάνιζε, ὥς καλή, τῷ πόδε, μηδὲ κρύπτε οὐδὲν ἔχοντας τοῦ λαθεῖν ἄξιον, ἀλλὰ βάδιζε μαλακῶς καὶ κατάλειπε<sup>5</sup> σεαυτῆς ἵχνος, ὡς μέλλουσά τι καὶ τῇ γῇ χαρίζεσθαι.<sup>6</sup>

37 [21]

[T̄ŋ aŋτ̄ŋ']

‘Ο Μᾶμος τῶν μὲν ἄλλων οὐδὲν ἔφη τῆς Ἀφροδίτης αἰτιάσασθαι, τί γὰρ ἂν καὶ ἐμέμψατο; ἐν δὲ

Eleven mss of Family 1, five mss of Family 2.

<sup>1</sup> οὐτω 1                   <sup>2</sup> οὐτω 1.                   <sup>3</sup> τι Forbes. η.

<sup>4</sup> οὗτω καὶ—ἀνιᾶ om. 1. <sup>5</sup> κατάλιπε Π.

<sup>6</sup> καὶ τῇ γῇ χαρίζεσθαι 2, χαρίζεσθαι καὶ τῇ γῇ 1.

Eleven mss. of Family 1, five mss. of Family 2.

<sup>7</sup> I.e. the woman of *Letter 36*, which in 2, as in 1, directly precedes *Letter 37*. Closely connected with this letter are *Letters 36* and *18*.

<sup>a</sup> Homer. See above, Letter 15.

<sup>b</sup> Cf Aristaenetus 1. 7 (139. 24-25 Hercher).

<sup>c</sup> For a similar mention of the daughters of Leucippus see Propertius 1. 2. 15-16.

Non sic Leucippis succedit Castora Phoebe,  
Pollucem cultu non Hilaira soror.

## LOVE LETTERS, 36-37

will seem to youself to be treading on meadows. Thus Thetis was called “silver-footed” by the poet <sup>a</sup> who had exact knowledge of all of beauty’s highest forms ; thus Aphroditē too, as she rises from the sea, is depicted by the painters <sup>b</sup>, thus too the daughters of Leucippus <sup>c</sup>. Keep your feet in readiness for those who fain would kiss them ; and wear no bonds, even of gold I hate fetters whose costliness is punitive. For what difference does it make whether one is bound with gold or bound with iron ? Unless it be that the former is actually more honourable because it torments with an aspect of merriment <sup>d</sup>. Do not torture your feet, fair lady ; and do not hide them, since there is nothing about them that deserves to be hidden ; but walk softly and leave a print of your own foot behind you, as one who is destined to include even earth in her beauty

### Letter 37 [21]

#### *To the Same*

Momus <sup>e</sup> said that he found no other fault in Aphroditē (for what pray could he have censured ?),

Their rape by Castor and Pollux was often depicted by artists ; see E. Kuhnert in Roscher s v. *Leukippiden*, Spp 1993-1996.

<sup>a</sup> The idea is that of a torture which makes a pretence of gaiety or honour, e.g. a crown of thorns.

<sup>b</sup> The personification of fault-finding. In Aristeides Rhetor also (28 [49], p. 535) he made fun of Aphroditē’s slipper (*βλαύτην*) ; above in *Letter 18*, which should follow the present letter, Philostratus uses the neuter plural *βλαυτία*

## PHILOSTRATUS

μόνον δυσχεραίνειν ἔφη, ὅτι τρύζοι αὐτῆς τὸ ὑπόδημα καὶ λίαν εἴη λάλον<sup>1</sup> καὶ τῷ ψόφῳ ὄχληρόν εἰ δὲ ἀνυπόδητος<sup>2</sup> ἐβάδιζεν, ὥσπερ ἀνέσχεν ἐκ τῆς θαλάττης, οὐκ ἄν ποτε εὐπόρησε σκωμμάτων οὐδὲ κωμῳδίας ὁ ἀλιτήριος,<sup>3</sup> καί μοι δοκεῖ μηδὲ μοιχευομένη<sup>4</sup> διὰ τοῦτο μόνον λαθεῖν, ὅτι πάντα ὁ Ἡφαιστος ἔγνω τὰ κεκρυμμένα, τοῦ σανδαλίου διαβάλλοντος<sup>5</sup> ταῦτα μὲν ἡμῖν ὁ μῦθος, σὺ δὲ καὶ τῆς Ἀφροδίτης ἔσικας βουλεύεσθαι ἀμεινον χρωμένη τοῖς ποσὶν ὡς ἐτάχθησαν<sup>6</sup> καὶ φεύγουσα τοῦ Μώμου τὰ ἐγκλήματα. Ὡς ἄδετοι πόδες, ὡς κάλλος ἐλεύθερον, ὡς τρισευδαίμων ἐγώ καὶ μακάριος, ἐὰν πατήσῃτέ<sup>7</sup> με.

38 [68]

[Γυναικὶ πόρνη<sup>8</sup>]

“Ο τοῖς ἄλλοις ἐπίρρητον<sup>9</sup> δοκεῖ καὶ μέμψεως ἀξιον, ὅτι ἀναίσχυντος εἶ καὶ θρασεῖα καὶ εὔκολος, τοῦτο μάλιστα ἐγώ σου φιλῶ. καὶ γὰρ τῶν ἵππων<sup>10</sup> θαυμάζομεν τοὺς λαύτων συνιέντας καὶ λεόντων τοὺς<sup>11</sup> φρονήματι χρωμένους καὶ δρνίθων<sup>12</sup> τοὺς μὴ

Eleven mss. of Family 1, five mss. of Family 2

<sup>1</sup> λίαν εἴη λάλον] λάον εἴη ορ λάλον εἴη ορ λάλον εἴη λίαν most mss. of 1 <sup>2</sup> ἀνυπόδετος 1

<sup>3</sup> ὁ ἀλιτήριος] ἀλλοτρίου ορ ἀλλοτρίας some mss. of 1

<sup>4</sup> μοιχευομένην 1. <sup>5</sup> διαβαλόντος 1.

<sup>6</sup> ἐτάχθης ορ ἐτάχης 1 ἐτέχθης Bentley.

<sup>7</sup> πατῆ 1.

Eleven mss. of Family 1, five mss. of Family 2.

<sup>8</sup> τῇ αὐτῇ (i.e. the addressee of Letter 37) ορ πόρνη 1 This letter is a companion piece to Letter 19,

## LOVE LETTERS, 37-38

but at one thing only he said he was irritated—her shoe squeaked and was too loquacious and its noise gave offence. But if she had walked without her shoes, as she was when she rose from the sea, that rascal would never have had any occasion for his jeers or for his satire ; and I am inclined to think that the only reason why she failed to keep her adultery <sup>a</sup> hidden was that Hephaestus, thanks to her tell-tale sandal, learned all her secrets. This is what the story tells us ; but you no doubt plan better than Aphrodítê, using your feet as they were intended to be used and avoiding the charges of Momus. O feet unfettered ! O unhampered beauty ! Thrice happy me and blessed, if on me ye tread !

### Letter 38 [68]

#### *To a Woman who is a Whore*

That which seems to others infamous and deserving of reproach—the fact that you are shameless and bold and complaisant—is what I love about you most. Take the case of animals : the horses we admire are those that <sup>9</sup>are conscious of their own powers ; and the lions we admire are those that <sup>10</sup>show spirit ; and the cocks we admire are those that do not let their

<sup>a</sup> With Ares, as described in *Odyssey* viii. 266 ff., where the betrayal is the work of Helios.

<sup>9</sup> δ—ἐπίρρητον om. some mss. of 1

<sup>10</sup> τῶν ἵππων 2, ἵππους 1.

<sup>11</sup> αὐτῶν—τοὺς om. 1.

<sup>12</sup> ὅρνθας most mss. of 1

## PHILOSTRATUS

νεύοντας κάτω. οὐδὲν οὖν οὐδὲ σὺ καινὸν ποιεῖς, εἰ γυνὴ οὖσα πολλῶν ὥρᾳ κρατοῦσα ὑψηλόν τε ὄρφας καὶ μετέωρος<sup>1</sup> βαδίζεις, εἴπερ τις ἐστὶ καὶ κάλλους ἀκρόπολις πολὺ κρείττων τῶν βασιλέων,<sup>2</sup> λεῖ<sup>3</sup> γε ὑμᾶς μὲν φιλοῦμεν ἐκείνους δὲ φοβούμεθα.<sup>4</sup> μισθώματα λαμβάνεις· καὶ γὰρ η Δανάη χρυσόν καὶ στεφάνους δέχῃ· τοῦτο μὲν καὶ η<sup>5</sup> Ἀρτεμις η παρθένος. καὶ γεωργοῦς παρέχεις ἑαυτήν<sup>6</sup>. η δὲ Ἐλένη καὶ ποιεῖσι. καὶ κιθαρῳδοῖς χαρίζῃ οὐ μέλεις πρὸς τὸν Ἀπόλλω βλέπουσα, σὺ δὲ μηδ' αὐλητῶν ἀπόσχου, καὶ γὰρ Μουσῶν η τέχνη<sup>7</sup> μηδὲ δούλων καταφρονήσης, ἵνα καν διὰ σὲ δοκῶσιν ἐλεύθεροι μηδὲ τῶν ἀμφὶ κυνηγέσια καὶ θήρας τὰς διαιτας<sup>8</sup> ἔχοντων αἰσχύνεσθαι τὴν Ἀφροδίτην, ὡς καλή<sup>9</sup>. μηδὲ ναυτῶν ταχέως μὲν ἀπίσιν, ἀλλ' ὁ Ἰάσων οὐκ ἄτιμος ὁ πρῶτος κατατολμήσας θαλάττης. ἀλλὰ μηδὲ τῶν μισθοῦ στρατευομένων· ἀπόδυε δὲ τούτους τοὺς ὑπερηφάνους. πένησι μὲν γὰρ μηδὲ<sup>10</sup> ἀντείπης ποτέ· ἀκούουσιν αὐτῶν οἱ θεοί. τὸν μὲν γέροντα τίμησον διὰ τὴν σεμνότητα, τὸν δὲ νέον δίδαξον, ὡς ἄρτι ἀρχόμενον τὸν ξένον, ἀν σπεύδῃ, κατάσχε ταῦτα καὶ Τιμαγόρα<sup>11</sup> καὶ Λαῖς

Eleven mss. of Family 1, five mss. of Family 2.

<sup>1</sup> μετέωρον some mss. of 1.

<sup>2</sup> βασιλέων most mss. of 1.

<sup>3</sup> εἰ γε—φοβούμεθα om. 1.

<sup>4</sup> η om 1.

<sup>5</sup> σεαυτήν 1.

<sup>6</sup> χαρίζῃ—τέχνη om 1.

<sup>7</sup> τὰς διαιτας inserted by Fobes.

<sup>8</sup> μηδὲ τῶν—καλή 2, ἀλλὰ 1.

<sup>9</sup> μηδὲν Μεινεκε.

<sup>10</sup> Τιμάνδρα Boissonade.

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<sup>a</sup> See above, p. 487, note c.

heads droop. So then, in your case also, you are doing nothing strange if, since you are a woman who surpasses many in beauty, you have a haughty glance and an imposing gait ; surely there is a citadel of loveliness surpassing far the citadels of kings—, at least we love you and fear them <sup>1</sup>. You receive wages . so too Danaë received gold <sup>a</sup> . And you accept garlands · the virgin Artemis did the same <sup>b</sup> . And you give yourself to tillers of the soil : but Helen actually gave herself to shepherds. <sup>c</sup> And <sup>d</sup> you grant your favours, to lyre-players <sup>e</sup> why hesitate—just look at Apollo <sup>f</sup> . Do not hold yourself back from flute-players either, for theirs is the art of the Muses. <sup>g</sup> And do not scorn slaves, but let them think that, thanks to you, they are freemen. <sup>h</sup> And do not feel shame, my fair one, of Aphroditē's <sup>i</sup> rites with those who live by the hunt and by the chase ; <sup>j</sup> nor <sup>k</sup> with sailors : 'tis true that they go off quickly, but Jason, the first to dare the sea, was not without honour ; <sup>l</sup> nor yet of those who serve in arms for pay : strip these vainglorious fellows bare. For you must never so much as gainsay the poor · to them the gods give ear <sup>m</sup> . Esteem the aged man because of his dignity ; instruct the young man, <sup>n</sup> regarding him as a tiro , hold back the stranger, if he is hastening on his way. That is what Timagora <sup>o</sup>

<sup>b</sup> In Euripides, *Hippolytus* 73-74, Hippolytus brings a garland to Artemis

<sup>c</sup> Allusive plural · the reference is probably to Paris only.

<sup>d</sup> The god makes the profession honourable

<sup>e</sup> Aphroditē loved Adonis.

<sup>f</sup> Cf Menander, frag 310 : "The poor are always held to be protégés of the gods." (Trans. F. G. Allinson, L.C.L.)

<sup>g</sup> A. A. Day, *The Origins of Latin Love-Elegy* (Oxford, 1938), p. 90, compares the τέχνη ἐρωτική of New Comedy and of Latin elegy.

<sup>h</sup> Unknown.

## PHILOSTRATUS

καὶ Ἀρισταγόρα καὶ τὸ Μενάνδρου Γλυκέριον, ὃν κατ’ ἵχνη καὶ σὺ βαίνεις. εἰδυῖα χρῆσθαι σεαυτὴν παρέχεις<sup>1</sup> καὶ τὴν σὴν σοφίαν ἐπὶ καιροῦ τῶν ἔργων ἔχουσα<sup>2</sup> οὕτε γὰρ πῦρ θερμὸν οὕτως ὡς σου τὸ ἀσθμα, οὕτε αὐλός ἡδὺν ἀκουσμα οὕτως ὡς τὰ σὰ ρήματα.

39 [70]

[Γυναικὶ<sup>3</sup>]

Μηδὲ γράφειν φυγάδα ἀνέξη, μηδὲ<sup>4</sup> ἐπίνευε φιλοῦσιν οὐκοῦν οὐδὲ ἀναπνεῖν, οὐδὲ κλάειν, οὐδὲ ἄλλα ὃσα ἡ φύσις. μή με διώξῃς τῶν θυρῶν, ὡς τῆς πατρίδος ἡ τύχη, μηδὲ ὀνειδίσῃς πρᾶγμα αὐτόματον οὐ τὸ λαμπρὸν ἐν τῷ ἀλόγῳ<sup>5</sup> τῆς δυνάμεως<sup>6</sup> ἔφευγε καὶ Ἀριστείδης, ἀλλ’ ἐπανήρχετο· καὶ Εενοφῶν, ἀλλ’ οὐ δικαίως ἔφευγε καὶ Θεμιστοκλῆς, ἀλλ’ ἐτιμάτο καὶ παρὰ βαρβάροις καὶ Ἀλκιβιάδης, ἀλλὰ παρετείχιζε καὶ<sup>7</sup> τὰς Ἀθήνας· καὶ Δημοσθέης, ἀλλ’ ὁ φθόνος αἴτιος φεύγει καὶ θάλαττα,

Eleven mss. of Family 1, five mss. of Family 2

<sup>1</sup> σεαυτὴν παρέχεις] παρεῖχες Olearius, πᾶσι πᾶσι σεαυτὴν παρέχεις Kayser.

<sup>2</sup> ἀλλὰ μηδὲ—ἔχουσα om. 1.

Eleven mss of Family 1, five mss of Family 2

<sup>3</sup> τῇ αὐτῇ or om some mss of 1.

<sup>4</sup> ἀλλ’ 1.

<sup>5</sup> οὐ τὸ λαμπρὸν ἐν τῷ ἀλόγῳ Kayser · οὐ τὸ λαμπρὸν ἀλόγῳ

## LOVE LETTERS, 38-39

did, and Laïs,<sup>a</sup> and Aristagora,<sup>b</sup> and Menander's Glycerium,<sup>c</sup> and in their footsteps you also are treading. You place your charms at men's disposal with full knowledge, and you possess a skill that is nicely adjusted to produce its effect.<sup>d</sup> For fire is not so hot as is your panting, nor flute so sweet to hear as are your words.

### Letter 39 [70]

#### *To a Woman*

Won't you suffer an exile even to write? Then don't allow lovers<sup>1</sup> to breathe either, or to weep, or to do anything else that is natural. Do not drive me from your door, as fate has driven me from my country, or reproach me with a fortuitous event distinguished only as dependent on the irrationality of superior force.<sup>2</sup> Alisteides too was an exile, but he returned to his native city; and Xenophon, but not justly so, Themistocles too was an exile, but he was held in honour even among non-Greeks; and Alcibiades, but he built a fortress<sup>3</sup> by the side of Athens itself, and Demosthenes, but malice was the cause. The sea too is exiled from the land when,

<sup>a</sup> See above, pp 341, 463

<sup>b</sup> Courtesan, one of Hypereides' mistresses, see above, *Letter 22*

<sup>c</sup> Glyceria; see above, p. 252, note *a*

<sup>d</sup> The text of this sentence appears to be corrupt.

<sup>1</sup> It was at Alcibiades' suggestion that the Spartans occupied Deceleia in 413 B.C.

<sup>6</sup> οὐκοῦν—δυνάμεως om. 1.

<sup>7</sup> παρετείχιζε καὶ 2, καὶ ἐτείχιζε or καὶ ἐτοίχιζε 1.

## PHILOSTRATUS

ὅταν ὑφ' ἡλίῳ<sup>1</sup> ἐλαύνῃ<sup>2</sup>. καὶ<sup>3</sup> ἥλιος, ὅταν νὺξ καταλαμβάνῃ. φεύγει καὶ μετόπωρον χειμῶνος προσελθόντος, καὶ χειμῶν ἅπεισιν ἔαρος διώκοντος, καὶ συνελόντι<sup>4</sup> εἰπεῖν αἱ τῶν ὑστέρων<sup>5</sup> καιρῶν ἐπιδημίαι τῶν προτέρων<sup>6</sup> εἰσὶν καιρῶν φυγαὶ<sup>7</sup> ἐδέξαντο καὶ Ἀθηναῖοι Δήμητραν φεύγουσαν καὶ Διόνυσον μετοικοῦντα καὶ τοὺς Ἡρακλέους παῖδας ἀλωμένους, ὅταν καὶ τὸν Ἐλέου ἐστήσαντο βωμόν, ὡς τρισκαιδεκάτου θεοῦ,<sup>8</sup> οὐκ οἴνον σπένδοντες αὐτῷ καὶ γάλακτος ἀλλὰ δακρύων καὶ τῆς πρὸς τοὺς ἕκετεύοντας αἰδοῦς.<sup>9</sup> ἀνάστησον καὶ σὺ τὸν βωμόν, καὶ κακῶς πράττοντα ἄνθρωπον ἐλέγησον,<sup>10</sup> μὴ δἰς<sup>11</sup> γένωμαι φυγὰς καὶ τῆς πατρίδος στερηθεὶς καὶ τοῦ πρὸς σὲ ἔρωτος σφαλείς. ἐὰν γὰρ ἐλεήσῃς,<sup>12</sup> κατελήλυθα.

40 [2]

### Βερενίκη<sup>13</sup>

‘Η πυρσαίνουσα μίλτος τὰ χείλη καὶ τὴν παρειὰν ὑπογράφουσα<sup>14</sup> κώλυμα φιλημάτων, κατηγορεῖ δὲ

Eleven mss. of Family 1, five mss. of Family 2

<sup>1</sup> ὑφ' ἡλίῳ om. 1. <sup>2</sup> ἐλαύνηται most mss. of 1

<sup>3</sup> Two mss. of 1 insert ὁ <sup>4</sup> συνελόντα 1.

<sup>5</sup> ὑστέρων Hercher: ὑστέρων νεωτέρων one ms of 1, πρεσβυτέρων or βρεσβυτέρων most mss of 1. Kayser does not report reading of 2. νεοτέρων Olearius. <sup>6</sup> νεωτέρων Kayser.

<sup>7</sup> εἰσὶ καιρῶν φυγαὶ 2, καιρῶν φυγάδες εἰσὶν ορ καιρῶν εἰσὶ φυγάδες 1.

<sup>8</sup> τρισκαιδέκατον θεόν 1. <sup>9</sup> καὶ τῆς—αἰδοῦς om. 1.

<sup>10</sup> ἄνθρωπον ἐλέγησον] ἐλέγησον ἄνθρωπον most mss of 1.

<sup>11</sup> δὴ 1. <sup>12</sup> ἐθελήσῃς 1.

Seven mss. of Family 1, one independent ms

## LOVE LETTERS, 39-40

under the sun's compulsion, it sweeps upon its way <sup>a</sup>, and the sun, when night overtakes ; the autumn also is exiled when winter comes, and winter retires in the face of spring's pursuit ; and, in a word, the coming of new seasons is the exile of the earlier. Furthermore the Athenians welcomed Demeter when she was in exile,<sup>b</sup> and Dionysus when he was shifting his abode,<sup>c</sup> and the sons <sup>d</sup> of Heracles when they were wandering about ; it was at that time that the Athenians also set up the altar of Compassion,<sup>e</sup> as a thirteenth god,<sup>f</sup> to whom they poured libations, not of wine and milk, but of tears <sup>and of respect for suppliants</sup>. Do you also erect this altar, and show pity on a man who is in distress, so that I may not be twice exiled, both deprived of my country and foiled of my love for you ; for, if you take pity, I am forthwith restored.

### Letter 40 [2]

#### *To Berenicē*

The vermillion that gives a fiery red to the lips and taints the cheeks interferes with kissing, and further-

<sup>a</sup> That the tides were occasioned by the sun was the doctrine of Aristotle and of Heraclitus, according to [Plutarch], *De Placitis Philosophorum* in. 17 (897 B)

<sup>b</sup> Cf. Apollodorus, *Library* i. 5. 1

<sup>c</sup> For the evidence as to the route by which Dionysus came to Athens see A. W. Pickard-Cambridge, *Dithyramb, Tragedy and Comedy* (Oxford, 1927), p. 174.

<sup>d</sup> Persecuted by Eurystheus ; see Euripides, *Heracleidae*.

<sup>e</sup> See above, p. 441, note b.

<sup>f</sup> See above, p. 319, note b.

<sup>13</sup> Βερενίκη Ald. - τῇ αὐτῇ (i.e. the γυνὴ of Letter 39).

<sup>14</sup> γράφουσα one ms

## PHILOSTRATUS

καὶ γῆρας τοῦ προσώπου, ὑφ' οὐ πελιδνὸν μὲν<sup>1</sup> τὸ στόμα, ῥύσσῃ δὲ ἡ παρειὰ καὶ ἔξωρος. ἵσχε δὴ χρωματοποιίαν καὶ μηδὲν ἐπιποίει τῷ κάλλει, μὴ καὶ γράψωμαί σε γῆρας ἐπὶ τῇ τοῦ προσώπου γραφῇ.

41 [3]

Αθηνοδώρῳ

Οἱ δόκιμοι ἔνυμβουλοι τοῦ ἔραν, σὺ δ' ἀκοὴν σπάσας ἔρᾶς Ἱωνικοῦ μειρακίου οἰκῶν Κόρινθον· τουτὶ δὲ μαντικὸν<sup>2</sup> φαίνεται τοῖς οὕπω εἰδόσιν ὅτι νοῦς ὁρᾷ

42 [4]

Ἐπικτήτῳ<sup>3</sup>

Εἰ κρότω ἀνοίτω χαίρεις, καὶ τοὺς πελαργούς,  
ἐπειδὰν παριόντας<sup>4</sup> ἡμᾶς κροτῶσιν, ἥγονū δῆμον  
τοσούτῳ σωφρονέστερον τοῦ Ἀθηναίων ὅσῳ μηδὲ  
αἴτοῦσι μηδὲν ὑπὲρ τοῦ κροτεῦν

Seven mss. of Family 1, one independent ms

<sup>1</sup> πελιδνὸν μὲν] μὲν πελιδνὸν one ms

Five mss. of Family 1, one independent ms

<sup>2</sup> μαντικὸν Ald

Five mss. of Family 1, one independent ms.

<sup>3</sup> Ἐπικτήτῳ Ald · τῷ αὐτῷ (i.e. Athenodorus) or om.

<sup>4</sup> παριόντες Ald

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<sup>a</sup> From Epicharmus, frag. 249 Kaibel (CGF, p 137)  
νοῦς ὁρῇ καὶ νοῦς ἀκούει τὰλλα κωφὰ καὶ τυφλά

## LOVE LETTERS, 40-42

more it makes people think that the face is old—with that old age which pales the lips to an ashen hue and wrinkles and withers the cheeks. So stop laying on the paint and don't try to add anything to your natural beauty, lest I attaint you of old age because you taint your face.

### Letter 41 [3]

*To Athenodorus*

It is the eyes that counsel love; but you have seized upon a rumour and, though you dwell in Corinth, are in love with a boy in Ionia; and this seems magic to those who know not yet that the mind has eyes.<sup>a</sup>

### Letter 42 [4]

*To Epictetus<sup>b</sup>*

If you take pleasure in unintelligent clapping,<sup>c</sup> then you must regard the storks—when they clap their mandibles at us as we pass upon our way<sup>d</sup>—as a more reasonable people than the Athenians, since the storks do not even ask any return for their clapping.

<sup>b</sup> Epictetus, the addressee of *Letters* 65 and 69 also, was probably a rival sophist, as Munscher, p. 535, suggests.

<sup>c</sup> By *claqueurs*.

<sup>d</sup> There is a play upon a second meaning of *πάρειμι*, appropriate to the first meaning of *κρότος* (*applause*)—“as we come forward” to speak.

# PHILOSTRATUS

43 [5]

Ἄριστοβούλω<sup>1</sup>

Τὸ ἔρωντα καρτερεῖν σωφρονέστερον τοῦ μηδὲ  
ἔρασθῆναι, καὶ γὰρ δὴ καὶ τὰ πολεμικὰ ἄνδρες οὐχ  
οἵ μὴ τρωθέντες ἀλλ' οἵ νικῶντες ἐν τραύμασιν.

44 [6]

Ἀθηναῖδι

Τὸ μὲν μὴ ἔρωντι χαρίζεσθαι Λυσίου δόξα, τὸ  
δὲ ἔρωντι δοκεῖ Πλάτων· σοὶ<sup>2</sup> δὲ καὶ ἔρωντι καὶ  
μὴ ἔρωντι. τοῦτο δὲ σοφὸς μὲν οὐδείς, Λαῖς δέ,  
οἶμαι, ἐπήγνει.

45 [10]

Διοδώρῳ<sup>3</sup>

Τὰς ἀπυρήνους ροιὰς Ἐρυθραὶ κηπεύοντας οὐνο-  
χοούσας νῦν πότιμον, ὥσπερ τῶν βιτρύων οἱ εὑ-  
πράττοντες. δέκα σοι τούτων τρυγήσας ἔπειμψα.

Five mss. of Family 1, one independent ms.

<sup>1</sup> Ἀριστοβούλῳ Ald. : τῷ αὐτῷ (i.e. Athenodorus) or om.

Five mss. of Family 1, one independent ms.

<sup>2</sup> οὐν Ald.

Five mss. of Family 1, one independent ms.

<sup>3</sup> This letter is a companion piece to *Letter 49*. Both appear to have accompanied gifts to boy-loves; see Munscher, p. 534, n. 126.

## LOVE LETTERS, 43-45

### Letter 43 [5]

#### *To Aristobulus*

To be in love and to resist love shows more self-control than not to fall in love at all. To illustrate: in wars also the heroes are not the men who have not been wounded but the men who conquer in spite of their wounds.

### Letter 44 [6]

#### *To Athenais*

To gratify one who loves not is the philosophy of Lysias<sup>a</sup>; to gratify one who loves, the philosophy of Plato<sup>b</sup>; yours is to gratify both him who loves and him who loves not. This lacks the approval of any sage, but had, I think, the approval of Laïs.<sup>c</sup>

### Letter 45 [10]

#### *To Diodorus*

Erythrae<sup>d</sup> cultivates seedless pomegranates, which provide an agreeable drink, like the liquor from good, juicy grapes. I have picked ten of these and am

<sup>a</sup> In Plato, *Phaedrus* 227 c, 230 e—234 c.

<sup>b</sup> *Ibid.*, 255-256.

<sup>c</sup> Probably the elder Laïs (Laïs of Corinth), whose mercenariness is mentioned by Aelian, *Varia Historia* xiv. 35; for her lack of love for her lover Aristippus see Plutarch, *Amatorius* 5 (750 D-E). See above, pp 341, 463.

<sup>d</sup> Ionian Erythrae, with which the family of the Philostrati had some connection; see Munscher, p. 491.

## PHILOSTRATUS

χρῶ δὲ αὐταῖς σιτούμενος μὲν ὡς οἶνῳ, μεθύων δὲ  
ὡς σίτῳ

46 [31]

[Μειρακίῳ<sup>1</sup>]

Εὗ πεποίηκας καὶ<sup>2</sup> στρωματῇ χρησάμενος τοῖς  
ρόδοις ἡ γάρ πρὸς τὰ πεμφθέντα ἡδονὴ σημεῖον  
μέγα τῆς πρὸς τὸν πέμψαντα τιμῆς. ὥστε κάγω  
σου δι' αὐτῶν ἡψάμην, καὶ γάρ ἔστιν ἐρωτικὰ καὶ  
πανούργα καὶ κάλλει χρῆσθαι εἰδότα δέδοικα δὲ  
μὴ οὐδὲ ἡσυχίαν ἥγαγεν ἀλλ' ἡνώχλει σοι καθεύ-  
δοντι, ὥσπερ τῇ Δανάῃ ὁ χρυσός εἰ δὲ βούλει τι  
φίλῳ χαρίζεσθαι, τὰ λείψανα αὐτῶν ἀντίπεμψον  
μηκέτι πινέοντα ρόδων μόνον ἀλλὰ καὶ σοῦ.

47 [42]

[Γυναικὶ<sup>3</sup>]

Εἰ Λάκαινα ἡσθα, ω καλή, τῆς<sup>4</sup> Ἐλένης ἀν ἐμνη-

Five mss. of Family 1, one independent ms

Nine mss. of Family 1, six mss. of Family 2

<sup>1</sup> This letter is a companion piece to Letter 20.

<sup>2</sup> καὶ om. most mss. of 1.

Nine mss. of Family 1 (through τῶ Ἐνυπεῖ ἐπενήξατο), seven  
mss. of Family 1 (from καὶ ἀγριώντι to the end), six mss. of  
Family 2

<sup>3</sup> ἑταίρᾳ τινὶ or ἑτέρᾳ τινὶ or πόρνῃ some mss. of 1 This  
letter is a companion piece to Letter 5. <sup>4</sup> τῆς om. 1.

<sup>a</sup> Olearius is probably right in taking this to mean merely  
that pomegranate juice (1) is as tasty as wine with a meal,

## LOVE LETTERS, 45-47

sending them to you, use them as wine when you are eating, and as food when you are drinking.<sup>a</sup>

### Letter 46 [31]

#### *To a Boy*

You have done well to use the roses for a bed also ; for pleasure in gifts received is a clear indication of regard for the sender. So through their agency I also touched you, for roses are amorous and artful and know how to make use of beauty. But I fear that they may actually have been restless and oppressed you in your sleep, even as the gold oppressed Danaë.<sup>b</sup> If you wish to do a favour for a lover, send back what is left of them, since they now breathe a fragrance, not of roses only, but also of you <sup>c</sup>

### Letter 47 [42]

#### *To a Woman*

If you were a Spartan, you lovely creature, I should and (2) can be drunk freely, since it has no more tendency to increase intoxication than food has.

<sup>a</sup> Cf. above, p. 462, note *a*, p. 487, note *c*, below, *Letter 54*

<sup>b</sup> Cf. Ben Jonson, "To Celia".

" But thou thereon didst only breathe  
And sent'st it back to me ;  
Since when it grows, and smells, I swear,  
Not of itself but thee ! "

See above, p. 417, note *b*, p. 483, note *a*, p. 485, note *a*.

## PHILOSTRATUS

μόνευσα<sup>1</sup> καὶ τῆς νεώς· εἰ Κορινθία, τῶν Λαῖδος κώμων· εἰ Βοιωτία, τῶν<sup>2</sup> Ἀλκμήνης γάμων εἰ τῶν ἔξ "Ηλιδος,<sup>3</sup> οὐκ ἥκουσας τὸν Πέλοπος δρόμον, οὐκ ἔζήλωσας τὴν ἐκ θεάτρου γαμηθεῖσαν, οὐκ<sup>4</sup> ἔθαύμασας τὸν Ἀλφειόν, οὐκ ἔπιες τοῦ νυμφίου; ή δὲ Τυρὼ τῷ Ἐνιπεῖ ἐπενήξατο καὶ ἀγριώντι<sup>5</sup> ἐπὶ θάλατταν συνήγαγεν,<sup>6</sup> ἦν γὰρ ἀγαθὴ καὶ μεγάλων ἔραστῶν ἀξία. δοκεῖς δέ μοι μηδὲ Θεσπιακή τις εἶναι, πάντως γὰρ καν<sup>7</sup> τῷ Ἐρωτὶ ἔθυες· μηδὲ Ἀττική, τὰς γὰρ πανυχίδας καὶ τὰς ἔορτὰς καὶ<sup>8</sup> τὰ Μενάνδρου δράματα οὐκ ἄν ποτε ἤγνοησας. ἀλλ' εἰ καὶ<sup>9</sup> βάρβαρος εἴ καὶ μία τῶν ἀπὸ Θερμώδοντος<sup>10</sup> παρθένων, ἀλλ' οὖν<sup>11</sup> καὶ ταύτας λόγος νεανίσκους συμπλέκεσθαι καὶ τίκτειν ἐκ κλοπῆς. ἀλλὰ μὴ Θράττα καὶ Σιδωνία; καὶ μὴν καὶ τούτων ἔρως ἥψατο, καὶ ή μὲν τῷ Νίνω<sup>12</sup> συνεπλάκη, ή δὲ

Nine mss of Family 1 (through τῷ Ἐνιπεῖ ἐπενήξατο), seven mss of Family 1 (from καὶ ἀγριώντι to the end), six mss of Family 2

<sup>1</sup> ἐμνημόνευσας most mss. of 1

<sup>2</sup> τῶν om. many mss. of 1.

<sup>3</sup> Ἰλίου some mss. of 1

<sup>4</sup> ἔζήλωσας—οὐκ om. some mss. of 1.

<sup>5</sup> ἀγριώντι three mss. of 1, ἀγρεύοντι one ms. of 1, ἀγρι τι cet. Αἰγαίωνι Kayser.

<sup>6</sup> συνήγαγεν mss. ἐλθοῦσα συνεπλάκη Kayser, συνήγαγεν γάμον L. A. Post. <sup>7</sup> ἄν three mss. of 1.

<sup>8</sup> καὶ om. Wesselink.

<sup>9</sup> ἀλλ' εἰ καὶ om. three mss. of 1.

<sup>10</sup> Three mss. of 1 insert ποταμοῦ

<sup>11</sup> ἀλλ' οὖν] ἀλλὰ two mss. of 1

<sup>12</sup> Νυσίω Unger.

have mentioned Helen and the ship <sup>a</sup>; if you were a Corinthian, I should have mentioned the revels of Laïs <sup>b</sup>; if you were a Boeotian, the nuptials of Alcmenê <sup>c</sup>. If you are from Elis, haven't you heard of Pelops' chariot race? Haven't you been struck with envy of the woman <sup>d</sup> who went from the spectacle straight to her wedding? Haven't you been struck with admiration for Alpheus? Haven't you drunk of the bridegroom? <sup>e</sup> Tyro swam on the river Enipeus<sup>f</sup> and consorted with him as he swept fiercely to the sea, for she was goodly and was worthy of mighty lovers. Nor do I think that you are from Thespiae either, for, if you were, you would certainly have offered sacrifices to Eros <sup>g</sup>; nor from Attica, for in that case you never would have failed to know the night festivals and the holidays and Menander's plays. But even if you are a barbarian and one of the maidens from the Thermodon,<sup>h</sup> still 'tis rumoured that even these allow young men's embraces and have children born from secret amours. You are not a Thracian or a Sidonian, are you? Yet surely they too felt the touch of love; and one allowed the embrace of Ninus, and the other the embrace of

<sup>a</sup> The ship in which Paris had come to Greece (Ovid, *Heroides* xvi. 113-114).

<sup>b</sup> See above, pp. 341, 463.

<sup>c</sup> Alcmenê bore Heracles to Zeus.

<sup>d</sup> Hippodameia, daughter of Oenomaus of Elis, married Pelops after Pelops had defeated Oenomaus in a chariot race.

<sup>e</sup> The river Alpheus, bridegroom of Arethusa.

<sup>f</sup> Tyro loved Enipeus, Poseidon assumed Enipeus' form and lay with her. See Apollodorus, *Library* i. 9. 8.

<sup>g</sup> For the statue of Eros at Thespiae see Alciphron iv. 1.

<sup>h</sup> The Amazons (Aeschylus, *Prometheus Bound* 723-725), whose intimacy with the men of Scythia is mentioned by Herodotus iv. 113.

## PHILOSTRATUS

τῷ Βοιωτῷ.<sup>1</sup> ἔοικα εύρηκέναι σε, εἰ μὴ κακός εἴμι καὶ φαῦλος φυσιογνωμονεῖν. Δαναός σοι πατὴρ καὶ χεὶρ ἔκείνη καὶ λῆμα φονικόν ἀλλὰ κάκείνων τις τῶν ἀνδροφόνων παρθένων νεανίσκου φιλοῦντος ἐφείσατο οὐχ ἵκετεύω σε οὐδὲ δακρύω· πλήρωσον τὸ δράμα, ἵνα μου φαύσῃς κανένα ξίφει.

48 [12]

[Ἐταίρῳ τινὶ<sup>2</sup>]

Καὶ σὺ πονηρὸς οὕτως ὡς μηδένα ἄλλον ἐλεεῖν, κάγω δυστυχῆς οὕτως ὡς μηδὲ παρ' ἄλλου λαβεῖν, καὶ πάνυ χαίρω τῇ κακοπραγίᾳ βουλόμενος μηδὲ παύσασθαι διαμαρτάνων, ἵνα παύσῃ μηδὲ σὺ τῆς ἐπὶ τῷ μιαρῷ τοῦ τρόπου κακοδοξίας, τὸ μὲν γάρ ἐμὸν μιᾶς ἔργον ἡδονῆς, τὸ δὲ σὸν κοινὸν ἐσ διαβολὴν τῆς παρὰ πάντων αἰτίας

49 [9]

Νέστορι<sup>3</sup>

"Ἐπεμψά σοι σῦκα ἡρινά, θαυμάζοις δ' ἀν αὐτῶν ἡ τὸ ἥδη ἡ τὸ ἔτι

Nine mss. of Family 1 (through τῷ Ἐνυπεῖ ἐπενήξατο), seven mss. of Family 1 (from καὶ ἀγριωντι to the end), six mss. of Family 2.

<sup>1</sup> Three mss. of 1 insert Δι.

Three mss. of Family 1, one ms. of Family 2.

<sup>2</sup> ἐταίρῳ τινὶ mss. μειρακίῳ Ald

Three mss. of Family 1, one independent ms.

## LOVE LETTERS, 47-49

Boeotus.<sup>a</sup> I think I've found out who you are—unless I'm a bad and incompetent physiognomist Danaus was your father, and there's the hand and there the murderous will. Yet even of those husband slaying maidens one <sup>b</sup> spared her youthful lover I do not beseech you ; I do not shed tears ; bring the play to its conclusion, so that you may touch me, even though it be with a sword.

### Letter 48 [12]

#### *To a Certain Companion*

You are so spiteful that you have no pity <sup>c</sup> for anybody except yourself, and I am so unfortunate that I will not accept pity from anybody except you ; and I am very happy in my misery—I don't want my rebuffs to end, for I don't want your evil reputation for bad character to end. In my case it's a matter of gratifying one desire : in your case it's a matter of the general discredit accruing from the charges of all the world.

### Letter 49 [9]

#### *To Nestor*

I am sending you spring figs, you may wonder at their coming already or at their coming still.

<sup>a</sup> These two references are obscure.

<sup>b</sup> Hypermnestra ; see Pindar, *Nemean* x. 6.

<sup>c</sup> *Sensu amatorio*, as in Letter 39 above.

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<sup>3</sup> Νέστορι Ald. τῶν αὐτῶν (i.e. ἐταίρων τούτων of Letter 48) or om. This letter is a companion piece to Letter 45.

# PHILOSTRATUS

50 [49]

[Γυναικὶ<sup>1</sup>]

Τί τὸ καινὸν ἀνδρολήψιον τοῦτο; τίς ἡ τυραννίς, ἐλκεις με ἀπὸ τῶν ὁμμάτων καὶ σύρεις μὴ θέλοντα, ὥσπερ τοὺς πλέοντας ἡ Χάρυβδις ἀνερρόφει.<sup>2</sup> ἥσαν ἄρα καὶ ἔρωτος πέτραι καὶ ὀδφαλμῶν πνεύματα, οἷς<sup>3</sup> τις ἄπαξ ἐνσχεθεὶς καταδύεται. τοῦτο μὲν οὖν οὐχ εἶχεν οὐδ'<sup>4</sup> ἡ Χάρυβδις· ἐμπρόθεσμον ἐκεῦνο τὸ νυαγίον καὶ μικρόν τις ἀναμείνας σωτηρίας εὐπόρει<sup>5</sup> δένδρον εὑρὼν ἐν πελάγει, δὲ ἐσ ταύτην ἄπαξ τὴν θάλατταν καταρρυεὶς οὐκ ἔτι<sup>6</sup> ἔξερχεται.

51 [73]

Κλεονίδῃ<sup>7</sup>

Ἡ Σαπφὼ τοῦ ρόδου ἔρᾳ καὶ στεφανοῖ αὐτὸ ἀεὶ τινὶ ἐγκωμίῳ τὰς καλὰς τῶν παρθένων ἐκείνῳ δόμοιοῦσα, δόμοιοῖ δὲ αὐτὸ καὶ τοῖς<sup>8</sup> τῶν Χαρίτων πήχεσιν ἐπειδὰν ἀποδύσῃ<sup>9</sup> σφῶν τὰς ὡλένας.

Seven mss. of Family 1, four mss of Family 2

<sup>1</sup> τῷ αὐτῷ (i.e. ἔταιρῷ τινὶ of Letter 48) or om some mss of 1. Closely related to this letter are Letters 11, 10, 12, 56, 29 (Munscher, p. 529).

<sup>2</sup> ἀναρροφεῖ some mss. of 1 ἀνερρόφα Ald.

<sup>3</sup> οἷς Boissonade. als.

<sup>4</sup> οὐδ' om three mss. of 1.

<sup>5</sup> εὐπόρει Christian: εὐπορεῖ

<sup>6</sup> ἔτι om. some mss of 1.

Three or four mss. of Family 1 (Kayser gives variants of ms. p, but in his *Prooemium*, p. iii, he does not list Letter 51 among the contents of this ms), one independent ms.

<sup>7</sup> Κλεονίδῃ one ms., πόρη one ms, om *cet.* γυναικὶ 1606.

## LOVE LETTERS, 50-51

### Letter 50 [49]

#### *To a Woman*

What is this new form of the right of seizure ? What this despotism ? With your eyes you draw me and hale me off against my will, even as Charybdis used to suck down those who sailed the sea. There are love rocks, it seems, and eye whirlwinds ; and when a man is once caught in them he sinks. This is a power that not even Charybdis possessed. Her shipwrecks were at regular intervals,<sup>a</sup> and if one waited a bit he could find a tree<sup>b</sup> in the flood of waters and so save himself ; but whoso is once swallowed up in this sea never again comes forth.

### Letter 51 [73]

#### *To Cleonidē*

Sappho loves the rose and always crowns it with a word of praise, likening lovely maidens to it ; and she likens it also to the arms of the Graces when she bares their arms to the elbow.<sup>c</sup> Now the rose, though it is

<sup>a</sup> “ Thrice a day she belches it forth, and thrice she sucks it down terribly ” (*Odyssey* xii. 105-106 ; trans. A. T. Murray, L.C.L.)

<sup>b</sup> As Odysseus found the fig tree (*Odyssey* xii. 432 and 103).

<sup>c</sup> Sappho, frag. 68 (65 Bergk). “ Hither, pure rose-armed Graces, daughters of Zeus.” (Trans. J. M. Edmonds in *Lyra Graeca* i, L.C.L.)

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<sup>8</sup> ταῦς one ms. (Kayser's report is incomplete)

<sup>9</sup> ἀποδύσωσι J. M. Edmonds.

## PHILOSTRATUS

ἐκεῖνο μὲν οὖν, εὶς καὶ<sup>1</sup> κάλλιστον ἀνθέων, βραχὺ<sup>2</sup>  
τὴν ὥραν, παρέπεται γὰρ τοῦ ἄλλοις<sup>3</sup> ἐννεάσαν<sup>4</sup> τῷ  
ἡρι. τὸ δὲ σὸν εἶδος<sup>4</sup> ἀεὶ τέθηλεν ὅθεν ὀφθαλμοῖς  
ἔμμειδι<sup>5</sup> καὶ παρειαῖς οὖν τι ἔαρ τὸ μετόπωρον τοῦ  
κάλλους

52 [74]

Νικήτη<sup>6</sup>

Οὐ τὸ ἔραν νόσος ἀλλὰ τὸ μὴ ἔραν εἰ γὰρ ἀπὸ<sup>7</sup>  
τοῦ ὄραν τὸ ἔραν, τυφλοὶ οἱ μὴ ἔρωντες.

53 [72]

[Γυναικί τινι<sup>6</sup>]

Τὴν νεφέλην τῶν ὀφρύων ἀφαιρεῖν ἄμεινον, ὡς  
μηδὲν κατηφέσ εἴη σοι περὶ τὴν ὥραν αὐτῶν τε γὰρ  
τῶν ὥρῶν ἡδίους αἱ ἀνεμέναι καὶ γελῶσαι, καὶ τὸ  
κάλλος ἡδονὴν ὥσπερ ἐκ κατόπτρου ἐμφαίνει<sup>7</sup>

Three or four mss. of Family 1 (Kayser gives variants of ms. p., but in his *Prooemium*, p. iii, he does not list *Letter 51* among the contents of this ms.), one independent ms.

<sup>1</sup> καὶ inserted by Kayser

<sup>2</sup> ἄλλοις Kayser: ἀνοις MSS. ἀνθεσι Olearius, ἀνθρώποις Boissonade, ανοις Kayser, ἀνέμοις L. A. Post.

<sup>3</sup> ἐννεάσαι Valckenaer.

<sup>4</sup> ἀνθος Valckenaer.

Three mss. of Family 1, one independent ms

<sup>5</sup> Νικήτη one ms., om. *cet.*

Three mss. of Family 1.

<sup>6</sup> Inscription om. one ms. γυναικί Olearius

<sup>7</sup> ἐμφαίνει Fobes. ἐμφαίνει τὰ MSS. ἐμφαίνει τὸ L. A. Post.

## LOVE LETTERS, 51-53

the most beautiful of flowers, has but a short period of youthful perfection,<sup>a</sup> for with it, as with the others, blossom time is limited to spring. But your loveliness is in flower always ; like a true spring, the autumn of your beauty <sup>b</sup> continues to smile in your eyes and in your cheeks.

### Letter 52 [74]

*To Nicetes*

It is not loving but loving not that is a disease. For if “loving” (*ἐρᾶν*) is derived from “seeing” (*όρᾶν*), those that love not are blind.<sup>c</sup>

### Letter 53 [72]

*To a Certain Woman*

It is better to remove the cloud from your brows, so that there may be nothing despondent about the spring-time of your loveliness, for of the seasons themselves the pleasanter are the relaxed and smiling ; and beauty reflects pleasure, as from a mirror,

<sup>a</sup> Cf. Achilles Tatus 11. 36 2 : “. . . the rose is of all flowers the most beautiful, because its beauty is so fleeting ” (Trans S Gaselee, L C.L.)

<sup>b</sup> Cf the saying of Euripides, “Beauty’s autumn, too, is beautiful ” (Plutarch, *Alcibiades* 1. 3 [192 A], trans B. Perrin, L C.L.)

<sup>c</sup> Since *όρᾶν* in poetry may be almost equivalent to “living,” as in *ζώει καὶ όρᾶ φάσις ηελοιο* (*Iliad* xviii. 61), we may paraphrase thus - “For if ‘loving’ is derived from ‘living,’ those that love not are dead ”

## PHILOSTRATUS

τῆς περὶ τῷ προσώπῳ γαλήνης· ἦν εἴ̄ μοι<sup>1</sup> θολώσεις, “ ἄστρον ὑπέρτατον ἐν ἀμέρᾳ κλεπτόμενον<sup>2</sup> ” δόξεις εἰ̄ δὲ ἐκ Πινδάρου ταῦτα, κάκενό που κατὰ Πίνδαρον τὸ τὴν ἀκτῆνα τὴν ἀπὸ σοῦ πηδῶσαν εἶναι “ τῶν ἐμῶν ὁφθαλμῶν μητέρα.<sup>3</sup> ”

54 [28]

[Γυναικί<sup>4</sup>]

Εἰ̄ κάμε φεύγεις, ἀλλ’ ὑπόδεξαι κὰν τὰ ρόδα ἀντ’ ἐμοῦ καὶ σου δέομαι μὴ στεφανοῦσθαι μόνον ἀλλὰ καὶ κοιμηθῆναι ἐπ’ αὐτῶν καὶ γάρ ἐστιν ἵδεῖν μὲν καλά, οἵαν<sup>5</sup> τὸ πῦρ ἔχει τὴν ἀκμήν, ἄψασθαι δὲ μαλακὰ καὶ πάσης στρωμνῆς ἀπαλώτερα<sup>6</sup> ὑπὲρ τὸν Βαβυλώνιον κόκκον καὶ τὴν Τυρίαν πορφύραν καὶ γὰρ εἰ̄ σπουδαῖα ἐκεῖνα, ἀλλ’ οὐ πνεῖ καλόν ἐνετειλάμην αὐτοῖς καὶ τὴν δειρήν σου φιλῆσαι καὶ τοῖς μαστοῖς ἐπελθεῖν<sup>7</sup> καὶ ἀνδρίσασθαι, ἀν ἀφῆς, καὶ οἴδα ὅτι ἀκούσεται.<sup>8</sup> ὡ̄ μακάρια, οἵαν γυναικα περιβάλλειν μέλλετε<sup>9</sup> ἀλλὰ δεήθητε αὐτῆς

Three mss. of Family 1

<sup>1</sup> εἴ̄ μοι Hermann · εἴ̄ μὴ MSS εἴ̄ πῃ L A Post.

<sup>2</sup> κλεπτόμενον Hermann : βλεπόμενον

<sup>3</sup> μέτρα Olearius

Seven mss. of Family 1, five or six mss. of Family 2 (Kayser gives a variant of ms. ψ; but in his *Prooemium*, p. iiii, he does not list *Letter 54* among the contents of this ms.)

<sup>4</sup> μειρακίῳ two mss. of 1, om one ms. of 1. This letter is a companion piece to *Letter 3*. <sup>5</sup> οἷον three mss. of 1.

<sup>6</sup> μαλακώτερα some mss. of 1.

<sup>7</sup> ὑπελθεῖν three mss. of 1, one ms. of 2.

<sup>8</sup> ὅτι ἀκούσεται Ald. ἀκούσεται three mss. of 1, ἀκούσεται ὅτι cet (if Kayser's report is correct)

## LOVE LETTERS, 53-54

from the serenity of the countenance If you dim my vision of this, you will seem " the peerless star of the firmament, robbed of light in day-time " Since these are Pindar's words, I take it that the following also is in Pindar's style . The beam of light that leaps from you " engenders sight in me." <sup>a</sup>

### Letter 54 [28]

#### *To a Woman*

Though you shun me, yet do at least accept the roses in my place. And I pray you not only to garland yourself with them but also to sleep on them. For indeed they are both beautiful to behold, possessing splendour as of fire, and delicate to touch and softer than any bed, surpassing the Babylonian scarlet and the Tyrian purple ; for, although these are magnificent, yet they have no beautiful fragrance. I have told the roses to kiss your throat and to cling to your breasts and to play the part of a man, if you will permit ; and I know that they will obey. O happy roses ! What a woman you are going to embrace !

<sup>a</sup> Pindar, *Paean* ix. 1-3 (text and translation of L. R Farnell) :

ἀκτὶς ἀελίου, τί πολύσκοπ' ἐμήσαι  
ὡς μάτερ ὀμμάτων, ἀστρον ὑπέρτατον  
ἐν ἀμέρᾳ  
κλεπτόμενον,

" Oh, Sunbeam, searcher of the world, thou that engenderest sight in men,  
What purpose hadst thou, that the peerless star of the firmament should be robbed of light in day-time ? "

<sup>9</sup> Three mss of 1 insert ἀνθη

## LOVE LETTERS, 54-55

Pray beseech her in my behalf and serve as my ambassadors and prevail upon her : and if she will not listen, consume her

### Letter 55 [34]

#### *To a Woman*

Truly roses are Love's flowers, for they are young like him, and lithe <sup>a</sup> like Love himself, and both have golden locks, and they resemble one another in their other traits as well : roses have thorns for shafts, red blushes for torches, and they have petals for feathers, and neither Love nor yet roses know length of time, for this god [Time] is hostile both to beauty's autumn and to roses' lingering stay. I saw at Rome the flower-bearers running and by their speed indicating how precarious is beauty's prime , for their running signifies that that prime should be enjoyed <sup>b</sup> If you hesitate, it is gone.<sup>c</sup> A woman too withers with the roses, if she loiters. Do not delay, my fair one ; let us join in sport We will crown ourselves with roses ; let us speed upon our way together

<sup>a</sup> So Plato, *Symposium* 196 a, says that Eros is *ὑπὸς τὸ εἶδος*

<sup>b</sup> Cf Ovid, *Fasti* v 353 . (Flora) monet aetatis specie, dum floreat, uti. For the Floralia in general (to which Philostratus apparently refers) and the licence there enjoyed see *Fasti* v. 331-354 Apparently nothing is known of a race by *ἀνθοφόροι*

<sup>c</sup> Cf Herrick, *To the Virgins, to Make Much of Time*

“ Gather ye Rose-buds while ye may,  
Old Time is still a flying :  
And this same flower that smiles to day,  
To morrow will be dying.”

## PHILOSTRATUS

56 [52]

[Μειρακίω<sup>1</sup>]

Απέκλειόν σοι τὰ ὅμματα. πῶς σοι, εἴπω<sup>2</sup> ὡς οἱ πολιορκούμενοι τὰς πύλας. καὶ σὺ τὴν φρουρὰν λαθὼν ἔνδον εἰ. λέγε, τίς σε ἐσήγαγεν, εἰ μή τι<sup>3</sup> τὰ ὅμματα<sup>4</sup> ἐρωτικὸν καὶ κατὰ τῆς ψυχῆς γενόμενον, ἢ γε πάλαι μὲν μόνα ἐνεθυμεῦτο ἢ ἥθελε καὶ περὶ τὰ κάλλιστα ἐσπουδάκει φιλοσοφοῦσα, καὶ ἦν αὐτῆς ὁ ἔρως τὰ οὐρανοῦ νῶτα ὅρᾶν καὶ περὶ τῆς κατὰ ταῦτα δυτῶς<sup>5</sup> οὐσίας πολυπραγμονεῦν καὶ τίνες αἱ τοῦ παντὸς περίοδοι καὶ τίς ἡ ταῦτα ἄγουσα Ἀνάγκη, καὶ<sup>6</sup> τὸ σκέμμα ἐδόκει χαριέστατον ἡλίῳ συνδραμεῖν καὶ σελήνῃ συγκινδυνεῦσαι μὲν ἀπιούσῃ<sup>7</sup> συνησθῆναι δὲ πληρουμένῃ<sup>8</sup> τῷ τε ἄλλῳ χορῷ τῶν ἀστέρων συμπλανηθῆναι καὶ μηδὲν ἄβατον μηδὲ ἀθέατον καταλιπεῖν τῶν ὑπὲρ<sup>9</sup> γῆν μυστηρίων, ἀφ' οὗ δὲ ἀνθρωπίνῳ πλησιάσασα ἔρωτι ἔάλω κάλλους ὅμμασι, πάντων ἀμελήσασα ἐκείνων περὶ ἐν τοῦτο ἐσπούδακε, καὶ ὅσον ἢν τῆς

Seven mss. of Family 1, four mss. of Family 2.

<sup>1</sup> Two mss. of 1 begin this letter with *ἢν ἄρα πάθος ἐρωτικὸν καὶ κατὰ τῆς ψυχῆς γενόμενον* (see below, note 4) and inscribe it *ἔταιρω τινί*. As to what these mss. do with ἀπέκλειόν σοι —τὰ ὅμματα, Kayser's report makes only two points plain: (a) they insert *ἔρωμένῳ τινί* before *πῶς σοι*; (b) they read *τοι* for *τι* (see below, note 3). Closely related to this letter are Letters 11, 50, 10, 12, 29 (Munscher, p. 529).

<sup>2</sup> εἴπω om. 1606.

<sup>3</sup> *τοι* three mss. of 1 (including the two mentioned in note 1, above).

<sup>4</sup> Some mss. of 1 (including the two mentioned in note 1, above) insert *ἢν ἄρα πάθος* <sup>5</sup> οὐσῆς three mss. of 1.

## Letter 56 [52]

*To a Boy*

I closed my eyes against you. How against you ? I will explain : like men besieged, who close their gates And you have slipped past the guard and are inside Tell me who brought you in—unless it be that the eyes are a sort of erotic force which has descended upon the soul ; and that formerly the soul pondered only such subjects as it wished, and it was engrossed in the most sublime speculations, and its desire was to behold the broad expanses of heaven and to pry into the genuine existence there and to inquire what were the revolutions of the universe <sup>a</sup> and what was the Necessity that drove all this, <sup>b</sup> and it seemed to be a most agreeable inquiry—to follow the course of the sun, to share the moon's danger when it waned and its joy when it waxed, <sup>c</sup> to wander in company with the rest of the troop of stars, and not to leave untrodden or unviewed any of the mysteries above the earth ; whereas ever since it began to consort with human love and was caught by the eyes of beauty it has ceased to trouble itself about all these other things <sup>d</sup> and has studied just this one thing, and all

<sup>a</sup> See Plato, *Phaedrus* 247 B-C. ἐπὶ τῷ τοῦ οὐρανοῦ νώτῳ . . . ἡ περιφορά οὐσία ὄντως οὖσα.

<sup>b</sup> See Plato, *Republic* x 616 c, where the revolving spheres are said to be turned by the spindle of Necessity.

<sup>c</sup> For the influence of the waning and the waxing moon see J. G. Frazer, *Adonis, Attis, Osiris* ii (1914), 129-150.

<sup>d</sup> Cf above, Letter 29.

<sup>6</sup> καὶ om. 2.

<sup>7</sup> ἀπιοῦσι three mss. of 1

<sup>8</sup> πληρουμένοις three mss. of 1

<sup>9</sup> τῷ τε—ἕπερ] ἡ τῷ τε ὑπὲρ τὴν three mss. of 1.

## PHILOSTRATUS

ἔξω μορφῆς σπάσῃ,<sup>1</sup> τοσοῦτον ἔνδον συντίθησι καὶ μνήμη ταμιεύεται, τὸ δὲ ἔσω παρελθὸν φῶς μέν ἔστιν ἐν ἡμέρᾳ, νύκτωρ δὲ ὅναρ γίγνεται.

57 [56]

[Μειρακίω<sup>2</sup>]

Πέπεισαι μέν, ὡς εἰκάζω,<sup>3</sup> τοῦ δὲ ἔργου τὴν αἰσχύνην ὀκνεῖς. εἴτα<sup>4</sup> πρᾶγμα<sup>5</sup> ἀποδιδράσκεις ἀφ' οὗ τις φίλος γίγνεται; οὐκ ἔντεῦθεν ἐπληρώθη καλῶν τὰ Ὁμήρου ἔπη τὸν Νιρέα, τὸν Ἀχιλλέα ἐς Τροίαν ἄγοντος, οὐκ ἔντεῦθεν Ἀρμόδιοι καὶ Ἀριστογείτονες<sup>6</sup> ὅσοι<sup>7</sup> φίλοι καὶ μέχρι τῶν ξιφῶν, ὁ δὲ Ἀπόλλων οὐκ Ἀδμήτω καὶ Βράγχω ἐθήτευσεν, ὁ δὲ Ζεὺς οὐ τὸν Γανυμήδην<sup>8</sup> ἤρπασεν, ὃ χαίρει καὶ πρὸ τοῦ νέκταρος; μόνοι γὰρ ὑμεῖς οἱ καλοὶ καὶ τὸν οὐρανὸν οἰκεῦτε ὡς πόλιν μὴ φθονήσης ἐραστοῦ σεαυτῷ<sup>9</sup> δοῦναι μὲν ἀθανασίαν οὐκ ἔχοντος, τὴν δὲ αὐτοῦ ψυχὴν ἔχοντος<sup>10</sup> εἰ δὲ ἀπιστεῖς, ἔτοιμος

Seven mss. of Family 1, four mss. of Family 2

<sup>1</sup> ἀρπάσῃ three mss. of 1.

Three mss. of Family 1 (through ὡς πόλιν μὴ), two mss. of Family 1 (from φθονήσης to the end), four mss. of Family 2

<sup>2</sup> πρὸς φιλοῦντα or om. 1. This letter is a companion piece to Letter 26. <sup>3</sup> εἰκάζω] εἰκάζειν ἔχω 1.

<sup>4</sup> εἴτα Westermann : εἰς ἀ

<sup>5</sup> πρᾶγμα Kayser : πράγματα mss. τὸ πρᾶγμα Capps

<sup>6</sup> Ἀρμόδιοι καὶ Ἀριστογείτονες Kayser: Ἀρμόδιοι καὶ Ἀριστογείτονος

<sup>7</sup> οἱ γε 1.

<sup>8</sup> Γανυμήδην 2.

## LOVE LETTERS, 56-57

that it has taken to itself from the outward form it stores within and treasures in its memory, and whatsoever gains entrance is a light by day, and by night becomes a dream

### Letter 57 [56]

#### *To a Boy*

You are persuaded, I fancy, but you hesitate for fear the deed might bring disgrace. Are you, then, shirking an act that makes a friend? Was it not because of this that the poems of Homer were filled with beautiful lads when he brought Nireus<sup>a</sup> and Achilles to Troy? Was it not because of this that all Harmoduses and Aristogeitons were friends even to the point of death by the sword? And was it not because of this that Apollo fell into subjection to Admetus and to Branchus<sup>b</sup>? And did not Zeus carry off Ganymede, in whom he delights even more than in his nectar? For you handsome lads, and you alone, inhabit even heaven as your city. Do not begrudge yourself a lover who cannot indeed give you immortality but can give you his own life. If you do

<sup>a</sup> "Nireus the comeliest man that came beneath Ilios of all the Danaans after the peerless son of Peleus." (*Iliad* 11 673-674; trans A T Murray, L C L)

<sup>b</sup> Apollo was a serf to Admetus in the literal sense; Euripides, *Alcestis* 6, uses the same word *θητεύειν*. In the amatory sense (cf. above, *Letter 29*) Apollo was a serf both to Admetus (see Callimachus, *Hymn to Apollo* 47-49) and to Branchus (see above, p. 423, note *d*)

<sup>9</sup> *σεαυτῷ* om 1

<sup>10</sup> *ἔχοντος* Ald. - *οὐκ* *ἔχοντος* 2, *προτείνοντος* 1.

## PHILOSTRATUS

ἀποθνήσκειν, ἀν ἐπιτάττης τοῦτο, νυνί. εἰ δὲ πλέκω τὸν βρόχον, ἀπάνθρωπε, οὐκ ἀφαιρήσεις;

58 [61]

[Μειρακίω<sup>1</sup>]

Ἐπαινῶ σε ἀντισοφιζόμενον τῷ χρόνῳ καὶ περικόπτοντα τὰ γένεια, ὃ γὰρ ἀπῆλθε φύσει, τοῦτο μένει τέχνῃ, ἡδίστη δὲ ἡ τῶν ἀπολλυμένων ἀνάκτησις, ὡστε, εἰ ἐμοὶ συμβουλεύοντι πείθοιο, τῇ μὲν κεφαλῇ κόμα καὶ μελέτω σοι τῶν βοστρύχων, ὡς τοὺς μὲν ταῖς παρειαῖς συγκαταβαίνειν ἡρέμα (καὶ ταῦτά σου τὰ γένεια τις ἀφαιρήσεται ράδιως ὅτε βούλεται)<sup>2</sup> τοὺς δὲ τοὺς ὡμοις ἐπικαθῆσθαι, καθάπερ φησὶν "Ομηρος τοὺς Εὐβοεῖς ὅπισθεν κομᾶν—κεφαλὴ γὰρ ἀνθοῦσα ἡδῶν<sup>3</sup> πολὺ τοῦ τῆς Ἀθηνᾶς φυτοῦ, εἴπερ γε δεῖ καὶ ταύτην τὴν ἀκρόπολιν μὴ ψιλὴν ὄρασθαι μηδὲ ἀκόσμητον—τὰ δὲ γένεια σοι ψιλὰ ἔστω καὶ μηδὲν<sup>4</sup> ἐνοχλείτω τῷ φωτὶ τούτῳ, μήτε νεφέλῃ μήτε ἀχλύς. ὡς γὰρ οὐχ ἡδὺ θέαμα κεκλεισμένα ὅμματα, οὕτως οὐδὲ γένεια καλοῦ κομῶντα. εἴτε οὖν φαρμάκοις εἴτε. μαχαίραις λεπταῖς εἴτε ἀκροῖς δακτύλοις εἴτε ρύμμασι καὶ πόαις εἴτε ἄλλῃ τινὶ μηχανῇ, πρᾶττε σεαυτῷ τὸ

Three mss. of Family 1 (through ὡς πόλιν μὴ), two mss. of Family 1 (from φθονήσῃς to the end), four mss. of Family 2

Six mss. of Family 1, four mss. of Family 2.

<sup>1</sup> εἰς ἐρώμενον one ms. of 1, om one ms. of 1 Closely related to this letter are *Letters* 30, 13, 31, 59, 15

<sup>2</sup> καὶ ταῦτά σου—βούλεται om two mss. of 1

<sup>3</sup> Two mss. of 1 insert παρὰ

<sup>4</sup> μηδεὶς Ald.

## LOVE LETTERS, 57-58

not believe me, I am ready to die, if that is your command, at this very moment If I plait the noose, you inhuman boy, will you not take it from me ?

### Letter 58 [61]

#### *To a Boy*

I commend you for cheating time and shaving your cheeks That smooth skin which left you by nature's law is now restored by art ; and recovery of what is lost is most agreeable. So, if you take my advice, you will let your hair grow long on your head and will take care of your locks in such a way that some come down over your cheeks a little (and anyone can readily remove this hair from your cheeks at will) and some rest on your shoulders, even as Homer says that the Euboeans <sup>a</sup> wear their hair long behind—for a good head of hair is far lovelier than the tree <sup>b</sup> of Athena, since in fact this acropolis also <sup>c</sup> must not be seen bare or unadorned—but let your cheeks be bare and let nothing bedim their brightness, neither cloud nor mist As eyes that are shut are not a pleasant sight, so is it with a handsome fellow's cheeks if they are hairy So then, with drugs or with keen razors or with finger tips or with detergents and herbs or by any other means whatsoever, make your beauty

<sup>a</sup> Homer calls the Abantes, who dwelt in Euboea, ὄπιθεν κομόωντες (*Iliad* ii 542).

<sup>b</sup> The olive.

<sup>c</sup> The Acropolis at Athens. (The " acropolis " of the boy's head must not be seen bare either )

## PHILOSTRATUS

κάλλος μακρότερον οὗτως<sup>1</sup> γὰρ ἔσῃ μιμούμενος  
τοὺς ἀγήρως θεούς<sup>2</sup> -

59 [62]

[Γυναικὶ<sup>3</sup>]

Ἐχθὲς συγκλείσας τὰ βλέφαρα ὅσον ἡσυχῇ σκαρ-  
δαμύξαι πολὺν ἥγούμην τὸν χρόνον ἀμέλει τοῖς  
δόφθαλμοῖς ὡς ἀνεράστοις ἐνεκάλουν “ τί δὴ αὐτῆς  
ἐπελάθεσθε; τί δὲ τὴν φρουρὰν ἔξελίπετε, ποῦ  
δέ ἔστι καὶ τί γέγονε; καν τοῦτο αὐτὸ μηνύσατε.”  
νομίσας δὲ ἀκούειν ἀπῆλθον ἔνθα σε ὅψεσθαι ώόμην  
καὶ τοῦτο ἐκένο ἔζήτουν ὡς ἥρπαγμένην. τί οὖν  
μέλλω ποιεῖν ἐὰν ἔξελάσῃς ἐς ἀγρόν, ὡς πέρυσι,<sup>4</sup>  
καὶ πολλῶν ἡμερῶν τὰς ἐν ἀστει διατριβὰς κατα-  
λίπῃς; ἥγοῦμαι ἀναγκαῖον σαφῶς ἀπολωλέναι  
μηδὲν ἔχοντα ἡδὺ μήτε ἀκούειν<sup>5</sup> μήτε ὁρᾶν. ἐγὼ  
μὲν γὰρ ὅψεσθαι<sup>6</sup> σοι νομίζω καὶ<sup>7</sup> τὴν πόλιν ἔξιούσῃ  
καὶ αὐτοὺς τοὺς ἐν ἀστει θεοὺς ἐλκομένους ὑπὸ τῆς  
θέας τί γὰρ ἐνταῦθα μόνοι ποιοῦσιν, εἰ δὲ κά-  
κενοι κατὰ χώραν μενοῦσιν,<sup>8</sup> ἀλλ’ ἔγωγε οὐκ ἀπο-  
λειφθήσομαι τοῦ Ἐρωτού ἐφόλκιον. εἰ δὲ καὶ  
σκάπτειν δέοι, λήψομαι τὴν δίκελλαν· εἴτε κλᾶν,  
θεραπεύσω τὰς ἀμπέλους εἴτε ἐπάγειν λαχάνοις

Six mss. of Family 1, four mss. of Family 2

<sup>1</sup> οὗτω some mss. of 1.

<sup>2</sup> τοὺς ἀγήρως θεούς Olearius: om two mss. of 1, τοὺς ἀγήρως θεούς *cet.*

Five mss. of Family 1, four mss. of Family 2

<sup>3</sup> Closely related to this letter are *Letters* 30, 13, 31, 58, 15

<sup>4</sup> ὡς πέρυσι] ὥσπερ εἴς με (followed by space of four letters)  
2 and most mss. of 1. <sup>5</sup> Ald. inserts ἔπι.

## LOVE LETTERS, 58-59

longer-lasting. If you do this, you will be imitating the always youthful gods.

### Letter 59 [62]

#### *To a Woman*

Yesterday I closed my eyes just long enough to get a wink of quiet sleep, yet the time seemed too long to me. Of course I scolded my eyes for their insensibility to love. "How could you forget her? How could you desert your post as guard? Where is she and what has happened to her? Tell me that, at least." Believing that I heard the answer, I went to a place where I thought I should see you, and I actually hunted for you just as if you had been carried off. What then am I going to do if you go out into the country, as you did last year, and abandon your haunts in the city for many days? It seems to me inevitably that I am definitely a lost soul if I have nothing pleasant either to hear or to see; I really believe that, when you leave, not only the people of the city will follow you but also the city gods themselves, drawn by the sight of you. For what could they do here, all by themselves? But even if they remain where they are, I at any rate shall not stay behind, being "Love's trailer." If I must actually dig ditches, I'll put my hands to the mattock, if I must prune, I'll tend the vines; if I must water a

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<sup>6</sup> ἔψεσθαι Ald. . εἰ μὴ ψεύσεσθαι MSS. ή μὴν ἔψεσθαι L. A.  
Post

<sup>7</sup> καὶ om. Kayser

<sup>8</sup> μενοῦσιν Ald. : μένονυσιν.

## PHILOSTRATUS

ῦδωρ, ὁδοποιήσω τὸν δρόμον. τίς γὰρ οὕτω τυ-  
φλὸς ποταμὸς ὡς σὴν γῆν<sup>1</sup> μὴ γεωργεῖν, ἐν ἐξ-  
όμνυμαι τῶν ἐν ἀγροῖς εἰθισμένων, ἀμέλγειν γάλα-  
μόνων ἡδέως τῶν σῶν μαστῶν ἀπτομαι

60 [23]

[Γυναικὶ καπηλίδι<sup>2</sup>]

Πάντα με αἴρει<sup>3</sup> τὰ σά, καὶ ὁ λινοῦς χιτών, ὡς ὁ<sup>4</sup>  
τῆς Ἰσιδος, καὶ τὸ καπηλεῖον, ὡς Ἀφροδίσιον, καὶ  
τὰ ἐκπώματα, ὡς Ἡρας ὅμματα, καὶ ὁ οἶνος, ὡς  
ἄνθος, καὶ τῶν τριῶν δακτύλων αἱ συνθέσεις, ἐφ'  
ῶν ὀχεῖται τὸ ποτήριον, ὥσπερ αἱ τῶν φύλλων τῶν  
ἐν τοῖς ρόδοις ἐκβολαί κάγῳ μὲν φοβοῦμαι μὴ  
πέσῃ, τὸ δὲ ἐστηκεν ὀχυρῶς, ὡς γνώμῃ<sup>5</sup> ἐρηρεισμέ-  
νον, καὶ τοῖς δακτύλοις συμπέφυκεν. εἰ δὲ καὶ  
ἀποπίοις ποτέ, πᾶν τὸ καταλειπόμενον γίγνεται  
θερμότερον τῷ ἀσθματι, ἥδιον δὲ<sup>6</sup> τοῦ νέκταρος.  
κάτεισι γοῦν ἐπὶ τὴν φάρυγγα ἀκωλύτοις ὄδοις,  
ὥσπερ οὐκ οὖν κεκραμένον ἀλλὰ φιλήμασιν

Five mss. of Family 1, four mss. of Family 2.

<sup>1</sup> σὴν γῆν] τὴν σὴν Headlam.

Five mss. of Family 1, four mss. of Family 2.

<sup>2</sup> Closely related to this letter are *Letters* 33 and 32.

## LOVE LETTERS, 59-60

vegetable garden, I'll run the irrigation trench.<sup>a</sup> What stream could be so blind as not to fertilize land that belonged to you? Only one of the regular country chores I swear I will not do—I will not do milking. Your breasts alone I touch with pleasure.

### Letter 60 [23]

#### *To the Hostess of an Inn*

Everything about you captivates me: your linen tunic, like the tunic of Isis<sup>b</sup>; and your inn, like a temple of Aphrodítē, and your wine-cups, like Hera's eyes; and your wine, like a flower; and that tripod of your three fingers<sup>c</sup> on which the wine-cup rides, as on rose-sepals. And I am afraid that the cup will fall, but it rests firmly, as if supported by its own resolve, and has grown to be a part of the fingers. And if ever you sip from the cup, all that is left becomes warmer with your breath and sweeter than nectar. At all events it slips by a clear passage down to the throat, as if it were mingled not with wine but with kisses.<sup>d</sup>

<sup>a</sup> Cf. Tibullus 11. 3. 79. *Ducite. ad imperium dominae sulcabitimus agros.*

<sup>b</sup> Cf. *Palatine Anthology* vi. 281 Dubner, where Isis is called *λυνόπεπλος*.

<sup>c</sup> Cf. Xenophon's description of the Persian cupbearers offering wine to the king διδόσαι τοῖς τρισὶ δακτύλοις ὄχοιντες τὴν φιάλην (*Cyropaedia* 1. 3. 8).

<sup>d</sup> Cf. above, *Letters* 33 and 32.

<sup>3</sup> *aīrēt* Wytténbach *aīrēt*

<sup>5</sup> *γνώμων* Ald.

<sup>4</sup> ὁ added in Ald.

<sup>6</sup> Ald. inserts *καὶ*

# PHILOSTRATUS

61 [64]

[Γυναικῖ<sup>1</sup>]

Τίς σε, ὡς καλή, περιέκειρεν; ὡς ἀνόητος καὶ βάρβαρος ὁ μὴ φεισάμενος τῶν Ἀφροδίτης δώρων οὐδὲ γάρ γῆ κομῶσα ἥδυ οὕτω θέαμα ὡς γυνὴ κατάκομος. φεῦ ἀναιδοῦς παλάμης ὅντως πάντα τὰ ἐκ πολεμίων πέπονθας ἐγὼ δὲ οὐκ ἀν οὐδὲ αἰχμάλωτον περιέκειρα τιμῶν τὸ κάλλος ὡς οὐχ ἥδεως<sup>2</sup> ἀμελούμενον. ἀλλ' ἐπεὶ τετέλεσται τὰ δεινά, κανὸν μήνυσον τὰς κόμας ποῦ κεῖνται, ποῦ τέτμηνται,<sup>3</sup> πῶς αὐτὰς ὑποσπόνδους λάβω, πῶς φιλήσω χαμαὶ κειμένας. ὡς πτερὰ "Ἐρωτος, ὡς κεφαλῆς ἀκροθίνια, ὡς κάλλους λείψανα

62 [66]

[Τῇ αὐτῇ<sup>4</sup>]

"Οτε δὲ ἔκρινε τὰς θεὰς ὁ Ἀλέξανδρος, οὕπω παρῆν ἡ ἐκ Λακεδαιμονος εἰ δ' οὖν, μόνην ἀν

Five mss. of Family 1, four mss. of Family 2.

<sup>1</sup> This letter is a companion piece to *Letter 16*.

<sup>2</sup> οὐκ ἀδεῶς Boissonade

<sup>3</sup> ποῦ τέτμηνται om. some mss. of 1.

Five mss. of Family 1, four mss. of Family 2.

<sup>4</sup> τῇ αὐτῇ (i.e. the addressee of *Letter 34*; see above, pp. 396, 399)] γυναικὶ one ms. of 1. Closely related to this letter is *Letter 34*.

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<sup>a</sup> Cf Ovid, *Amores* 1 7 19: *Quis mihi non "demens!" quis non mihi "barbare!" dixit?*

## LOVE LETTERS, 61-62

### Letter 61 [64]

#### *To a Woman*

Who polled you, my pretty one? How senseless and barbarous <sup>a</sup> the person who spared not the gifts <sup>b</sup> of Aphroditê! For not even the earth with its foliage is so delightful a sight as a woman with long hair. Ah, what a shameless hand! In very truth you have suffered all that people suffer from their foes in war I for my part would not have polled even a captive—out of reverence for her beauty as something that one could not enjoy mistreating. But since the dreadful deed is done, tell at least where your locks are laid, where they were cut off, how I may recover them under truce, how kiss them as they lie upon the ground. O wings of Love! O first offering of the head! O relics of beauty!

### Letter 62 [66]

#### *To the Same*

But <sup>c</sup> when Alexander was sitting in judgement on the goddesses, the woman from Lacedaemon was not

<sup>b</sup> Cf. *Iliad* iii 54-55.

οὐκ ἄν τοι χραίσμη κίθαρις τά τε δῶρος Ἀφροδίτης,  
η τε κόμη τό τε εἶδος, ὅτ' ἐν κονίγοι μυγεῖης

“Then will thy lyre help thee not, neither the gifts of Aphrodite, thy locks and thy comeliness, when thou shalt lie low in the dust” (Trans. A. T. Murray, L C.L.)

<sup>c</sup> δὲ refers to Letter 34, which in the mss. of Family 2 immediately precedes.

## PHILOSTRATUS

καλὴν ἀπεφήνατο ἦν αὐτὸς ἔβούλετο. ὅπερ οὖν ἐκείνῳ τότε πρὸς τὴν κρίσιν ἐλλιπῶς<sup>1</sup> ἔσχεν, ἐμοὶ νῦν ἐπανορθωθήσεται. μὴ κάμνετε, ὡς θεαί, μηδὲ ἐρίζετε· ἔχω γάρ, ἵδού, τὸ μῆλον λάβε, ὡς καλή, καὶ νίκα<sup>2</sup> τὰς θεάς, καὶ ἀνάγνωθι τὰ γράμματα. τά τε ἄλλα καὶ ἐπιστολῇ τῷ μῆλῳ κέχρημαι ἐκεῖνο "Εριδος, τοῦτο "Ερωτος ἐκεῖνο ἐσιώπα, τοῦτο φθέγγεται. μὴ ρύψης, μὴ φάγης· οὐδὲ ἐν πολέμῳ πρεσβευτὴς παρανομεῖται. τί οὖν ἐπέσταλκα, αὐτὸς ἐρεῖ "Εὐίππη, φιλῶ σε" ὑπόγραψον ἀναγνοῦσα "Κάγω σέ"<sup>3</sup> δέχεται<sup>4</sup> τὸ μῆλον καὶ<sup>5</sup> ταῦτα τὰ γράμματα.

63 [36]

[Γυναικὶ<sup>6</sup>]

Ἐπιθόμην ὡς τὰ ρόδα ἐλθόντα παρὰ σὲ ὅσα χρέος ἀπέλαυνεν<sup>7</sup>. ἐγώ τε γὰρ ἐνετειλάμην αὐτοῖς,

Five mss. of Family 1, four mss. of Family 2.

<sup>1</sup> ἐλλιπῶς Cobet: ἄλλῃ πως

<sup>2</sup> καὶ νίκα Boissonade: καὶ νικᾶς mss. ἐπεὶ νικᾶς Westermann, ἢ καὶ νικᾶς Kayser.

<sup>3</sup> κάγω σέ Cobet: καὶ ὡς followed by lacuna mss ὡς καὶ σὺ φιλεῖς ἐμέ Kayser

<sup>4</sup> δέχεται Olearius δέχεται καὶ (if Kayser 1844 is right).

<sup>5</sup> καὶ om. Olearius.

Five mss. of Family 1, five mss. of Family 2.

<sup>6</sup> This letter is a companion piece to Letter 9.

## LOVE LETTERS, 62-63

yet present, if she had been, he would have given the award for beauty to her, and to her alone, whom he himself desired. So, then, the defect in his judgement shall now be set right by me. Do not strive, ye goddesses, nor vie with one another; for lo! I hold the apple. Do you take it, my fair one, and be the vanquisher of the goddesses, and read the inscription. I have used the apple as a letter too.<sup>a</sup> That former apple was an apple of Discord (Eris), this is an apple of Love (Eros). The former was silent; this one speaks. Don't throw it away, don't eat it: not even in war is an ambassador ill-used. What, then, is my message? The apple itself will tell you: "Evippê, I love you." Read it and write underneath, "And I, you." There is room on the apple for these letters also.

### Letter 63 [36]

#### To a Woman

I have learned that the roses, when they reached you, received all the welcome due; for I had given

<sup>a</sup> τά τε ἄλλα suggests (a) the traditional inscription, "For the fairest", (b) the conventional use of the apple as a love gift, as in Plato, *Palatine Anthology* v. 79 Dubner:

Τῷ μῆλῷ βάλλω σε σὺ δ' εἰ μὲν ἔκοῦσα φιλεῖς με,  
δεξαμένη τῆς σῆς παρθενίης μετάδος  
εἰ δ' ἄρ' ὁ μὴ γίγνοντο νοεῖς, τοῦτ' αὐτὸ λαβοῦσα  
σκέψαι τὴν ὥρην ὡς ὀλιγοχρόνος.

<sup>7</sup> ἀπέλανεν Kayser. ἀπέθανεν one ms of 2, ἀπέβαλεν *cet.*  
ἀπέλαβεν Boissonade.

## PHILOSTRATUS

καὶ ὡς ἐκπιόντα ἀκηράτου χρωτὸς τῆς σῆς δρόσου  
κατέσχον τὴν ψυχὴν ἐξιοῦσαν καὶ δυσανασχετοῦσαν  
καλῶς ἐποιήσατε, ὡς ρόδα, ἀναβιώσαντα. καὶ δέο-  
μαι, μείνατε ἔστ’ ἂν ἔλθω μαθεῖν γὰρ ἔγνωκα εἴ-  
τι παρ’ ἀλλήλων εἰλήφατε ἐς εὐωδίαν αὐτὴν καὶ  
νμέεις ἐς χρόνον.

64 [71]

[Μειρακίω<sup>1</sup>]

Τὴν σωφροσύνην ἐφ’ ἥ μέγα δὴ<sup>2</sup> φρονεῖς οὐκ  
οἶδα τί εἴπω, πότερον ἀγριότητα ἀντίπαλον τῶν  
φύσεως ἐπιταγμάτων ἢ φιλοσοφίαν ἀγροικίᾳ<sup>3</sup> πε-  
πυργωμένην ἢ αὐθάδη πρὸς ἡδονὰς δειλίαν ἢ σεμνὴν  
δλιγωρίαν τῶν τοῦ βίου τερπνῶν. ὅ τι δ’ ἂν ἥ καὶ  
δοκῇ τοῖς σοφισταῖς, δόξῃ μέν ἔστι καλόν, ἔργῳ δὲ  
ἀπανθρωπότερον τί γὰρ δὴ μέγα, πρὸν ἀπελθεῖν  
τοῦ βίου, νεκρὸν εἶναι σώφρονα, στεφάνωσαι πρὸν  
δλως ἀπανθεῖν, καὶ χρίσαι πρὸν σαπῆναι, καὶ κτῆσαι  
φίλους πρὸν ἔρημον γενέσθαι. καλὸν νυκτὶ προ-  
λαβεῖν τὴν νύκτα ἐκείνην· πρὸν διψῆν, πιεῖν· πρὸν  
πεινῆν, φαγεῖν. ποίαν δοκεῖς ἡμέραν σεαυτοῦ; τὴν

Five mss. of Family 1, five mss. of Family 2.

Five mss. of Family 1, four mss. of Family 2.

<sup>1</sup> γυναικί one ms. of 1.

<sup>2</sup> δεῖ some mss. of 1

<sup>3</sup> ἀγρίαν some mss. of 1.

## LOVE LETTERS, 63-64

them instructions,<sup>a</sup> and when they had, as it were, quaffed the pure dew of your skin, they arrested the flight of their expiring and sorely labouring life. You did well, my roses, to revive. And I beg you, stay until I come, for I have determined to find out whether you and she have acquired anything from each other, she in sweet fragrance and you in length of life.

### Letter 64 [71]

#### *To a Boy*

The virtue of which you are so proud I know not what to call, whether savage opposition to the dictates of nature or philosophy fortified by boorishness or stubborn timidity towards pleasures or disdainful contempt of life's delights. But whatever it is and whatever the professors may think it, yet, while in repute it is noble, in practice it is rather inhuman. Pray, what greatness is there in being, before you depart from life, a chaste corpse? Garland yourself with flowers before you wither quite away; anoint yourself with sweet oil before corruption has set in, and make friends before you find yourself solitary. 'Tis well to anticipate at night that other night<sup>b</sup>; to drink before thirsting; to eat before hungering. What day think you is yours? Yester-

<sup>a</sup> Cf *Letters* 46 and 54, in the latter the same word, ἐνετειλάμην, is used

<sup>b</sup> Cf Catullus 5 5-6:

Nobis cum semel occidit brevis lux,  
nox est perpetua una dormienda.

## PHILOSTRATUS

χθές; τέθνηκε<sup>1</sup> τὴν τήμερον; οὐκ ἔστι. τὴν  
ἐπιοῦσαν; οὐκ οἶδα εἰ παρέσται σοι. καὶ σὺ  
κάκεῦνα τῆς τύχης.

65 [7]

Ἐπικτήτω

Φοβοῦ δῆμον παρ' ὦ πολλὰ δύνασαι

66 [8]

Χαρίτων

Μεμνήσεσθαι<sup>2</sup> τῶν σῶν λόγων οἵει τοὺς "Ελληνας  
ἐπειδὰν τελευτήσῃς· οἱ δὲ μηδὲν ὄντες ὅπότε εἰσίν,  
τίνεις ἀν εἴεν δόπότε οὐκ εἰσίν,

67 [11]

Φιλήμονι<sup>3</sup>

Τὸν τραγωδὸν Διοκλέα, εἰ μὲν ἡδη γιγνώσκεις,  
ἐπαινεῖς δήπου· εἰ δὲ ἀγνοεῖς, ἐν τοῖς καλῶς<sup>4</sup> ἐπαι-

Five mss. of Family 1, four mss. of Family 2

<sup>1</sup> τέθνηκας some mss. of 1.

One ms.

One ms.

<sup>2</sup> μεμνήσεσθαι Ald. • μεμνήσθαι

One ms.

<sup>3</sup> This letter is a companion piece to Letter 71.

<sup>4</sup> καλῶς om. Ald

## LOVE LETTERS, 64-67

day? 'Tis dead To-day? It is not yours.<sup>a</sup> To-morrow? I know not whether you will live to see it. Both you and your days are playthings of fate.<sup>b</sup>

### Letter 65 [7]

*To Epictetus* <sup>c</sup>

Fear a people with whom you have much power.

### Letter 66 [8]

*To Chariton*

You think that the Greeks will remember your words when you are dead; but those who are nobodies while they exist, what will they be when they exist not?

### Letter 67 [11]

*To Philemon* <sup>d</sup>

Diocles, the tragic actor, you doubtless approve of, if you already know him; if you do not know him,

<sup>a</sup> Because you do not take advantage of it

<sup>b</sup> Cf Euripides, *Alcestis* 788-789:

*τὸν καθ' ἡμέραν  
βίον λογίζουσιν, τὰ δὲ ἀλλα τῆς τύχης*

<sup>c</sup> Cf *Letters* 42 and 69.

<sup>d</sup> Very likely the great Philemon, see J. B. O'Connor, *Chapters in the History of Actors and Acting in Ancient Greece* (Princeton diss : Chicago, 1908), #143

## PHILOSTRATUS

νουμένοις γράφε, καὶ γενοῦ περὶ αὐτὸν οἶν εἰκὸς  
ἢ τὸν πεπεισμένον ἢ τὸν μὴ ἀπιστοῦντα.

68 [14]

Κτησιδήμω<sup>1</sup>

Οἱ ἐρωτικοὶ τῶν ποιητῶν ἀγαθὴ ἀκρόασις καὶ  
ἔξωροις, ἄγουσι γὰρ αὐτοὺς εἰς ἔννοιαν τοῦ ἐρᾶν  
ῶσπερ ἀνηβηκότας μὴ δὴ νόμιζε σαυτὸν ὑπερήμε-  
ρον τῆς τούτων ἀκροάσεως· ἡ γὰρ ξυνουσία τῶν  
τοιωνδε ποιητῶν ἢ οὐκ ἐπιλήσει σε ἀφροδισίων ἢ  
ἀναμνήσει.

69 [15]

Ἐπικτήτῳ

Οἱ τελούμενοι τῇ 'Ρέᾳ μαίνονται πληγέντες τὰ  
ῶτα κτύποις ὀργάνων. ἀλλ' ἐκεῦνα μὲν κυμβάλων  
καὶ αὐλῶν<sup>2</sup> ἔργα, σὲ δὲ οὕτως ἐκπλήττουσιν Ἀθη-  
ναῖοι κροτοῦντες ὡς ἐκλανθάνεσθαι τίς εῖ καὶ τίνων  
γέγονας.

One ms.

One ms.

<sup>1</sup> μειρακίω Ald.

One ms

<sup>2</sup> αὐλοῦ Ald

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<sup>a</sup> Possibly the same man as the Ctesidemus mentioned by Philostratus, *Lives of the Sophists* II 1 (552)

## LOVE LETTERS, 67-69

write his name in the list of men deservedly approved, and behave towards him as behooves a person who is convinced or a person who does not disbelieve.

### Letter 68 [14]

*To Ctesidemus* <sup>a</sup>

The erotic poets are pleasant hearing even for men beyond the age of gallantry ; for they lead them on to thoughts of love and, as it were, make them renew their youth. So do not think yourself too old to hear them , communion with such poets will either keep you from forgetting sexual pleasures or recall them to you

### Letter 69 [15]

*To Epictetus* <sup>b</sup>

Those who are initiated in the rites of Rhea are driven mad,<sup>c</sup> deafened by the din of instruments That uproar, indeed, is the product of cymbals and flutes, whereas in your case the Athenians by their applause <sup>d</sup> drive you so frantic that you forget who you are and of whom born.

<sup>b</sup> Cf *Letters* 42 and 65.

<sup>c</sup> Cf. Lucian, *Nigrinus* 37 . " Not everyone who hears the Phrygian flute goes frantic, but only those who are possessed of Rhea and are put in mind of their condition by the music." (Trans. A. M. Harmon, L C L.)

<sup>d</sup> Cf *Letters* 42 and 65

# PHILOSTRATUS

70 [16]

Κλεοφῶντι καὶ Γαίω

‘Τπέρ ὅν ἐπεστείλατε,<sup>1</sup> τὰ μὲν ὅδη γέγονε, τὰ δὲ  
αὐτίκα ἔσται ἐγὼ γὰρ Λήμνιος ὅν<sup>2</sup> πατρίδα ἐμαυ-  
τοῦ καὶ τὴν Ἰμβρον ἡγοῦμαι,<sup>3</sup> συνάπτων εὐνοίᾳ καὶ  
τὰς νήσους ἀλλήλαις καὶ ἐμαυτὸν ἀμφοτέραις.

71 [17]

Πλεισταιρετιανῷ<sup>4</sup>

Τὸ ποιητικὸν ἔθνος πολλοὶ<sup>5</sup> καὶ πλείους ἢ οἱ τῶν  
μελιττῶν ἑσμοί, βόσκουσι δὲ τὰς μὲν λειμῶνες,  
τοὺς δὲ οἰκίαι καὶ πόλεις ἀνθεστιώσι τε οἱ<sup>6</sup> μὲν  
κηρίοις, οἱ δὲ δύψοποιά λαμπρᾶ. εἰσὶ δὲ τῶν ποιη-  
τῶν οἱ καὶ τραγήμασιν ἔστιῶντες τούτους δὲ  
ἡγώμεθα<sup>7</sup> τοὺς τῶν ἐρωτικῶν ποιητάς, ὅν εἴς καὶ  
Κέλσος οὗτος ψόδαις παραδεδωκὼς τὸν ἔαυτοῦ βίον,

Οπε ms.

<sup>1</sup> ἐπέσταλται Ald.

<sup>2</sup> Λήμνιος ὅν Ald : Λήμνον μὲν.

<sup>3</sup> νομίζω Ald.

Οπε ms.

<sup>4</sup> Αἰρετιανῷ Ald This letter is a companion piece to  
Letter 67.

<sup>5</sup> πολλοὶ Ald. • πολὺ

## LOVE LETTERS, 70-71

### Letter 70 [16]

#### *To Cleophon and Gaius*

The business you wrote about has already been attended to in part, and the remainder shall be attended to presently ; for I, Lemnian <sup>a</sup> that I am, count Imbros <sup>b</sup> also as my fatherland, and with good will I am binding the islands to one another and myself to both

### Letter 71 [17]

#### *To Pleistaeretianus*

The poet-folk are numerous, even more numerous than the swarms of bees ; but whereas the bees find their food in meadows, the poets find theirs in houses and cities ; and in requiting hospitality some poets serve honey and some serve magnificent and costly viands. Then too there are some poets who serve sweetmeats ; let us consider that the poets of erotic verse are such. Among their number is Celsus, the bearer of this note, who has devoted his life to song,

<sup>a</sup> The use of this adjective does not indicate that the author was "Philostratus the Lemnian." See above, p. 391 ; Munscher, p. 470.

<sup>b</sup> For the close relationship of Lemnos and Imbros see Fredrich in *RE* s.v. *Lemnos*.

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<sup>6</sup> *ai* Kayser.

<sup>7</sup> ἡγώμεθα Ald. - ἡγούμεθα.

## PHILOSTRATUS

ῶσπερ οἱ χρηστοὶ τέττιγες. ὡς δ’ ἂν μὴ δρόσῳ  
ἀλλὰ σιτίοις ἀληθινοῖς<sup>1</sup> τραφείη, πεπίστευκά σοι  
μελήσειν

72 [18]

### Ἄντωνίω

Οἱ πελαργοὶ τὰς πεπορθημένας πόλεις οὐκ ἔσ-  
πέονται, κακῶν πεπαυμένων ἡχὴ φεύγοντες· σὺ  
δὲ οἰκίαν οἰκεῖς ἦν αὐτὸς ἐπόρθησας, καὶ θεοῖς τοῖς  
ἐν αὐτῇ θύεις ὕσπερ οὐκ οὖσιν,<sup>2</sup> ἢ οὖσι μὲν ἐκ-  
λελησμένοις δὲ ὅτι καὶ τὰ ἐκείνων ἔχεις.

73 [13]

### Ιουλίᾳ Σεβαστῇ

Οὐδὲ ὁ θεοπέσιος Πλάτων τοῖς σοφισταῖς ἐβά-  
σκηνεν, εἰ καὶ<sup>3</sup> σφόδρα ἐνίοις δοκεῖ<sup>4</sup> τοῦτο, ἀλλὰ

One ms

<sup>1</sup> ἀληθινοῖς om Ald.

One ms.

<sup>2</sup> οὐκ οὖσιν] οἰκοῦσιν Ald.

Two mss. (See above, p 397.)

<sup>3</sup> εἰ καὶ Jacobs. καν̄ mss. καὶ Ald

<sup>4</sup> δοκεῖ Ald. : δοκῆ

<sup>a</sup> The popular belief, mentioned by Aristotle (*Historia Animalium* v 30 [556 b 16]), that cicadas feed on dew can be traced back to Hesiod, *Scutum* 395. Classical literature, from Homer (*Iliad* iii. 151) on, attests the ancients' love of the cicada's song. Aelian, *De Natura Animalium* i 20, seems almost to include the cicadas among the songbirds, so, in the *Greek Anthology*, Appendix iii 925, a poem addressed to Philostratus Lemnius (text of E Cougny Paris, 1890):

## LOVE LETTERS, 71-78

as the good cicadas do. I am sure you will see to it that he is fed, not on dew,<sup>a</sup> but on substantial food

### Letter 72 [18]

*To Antoninus* <sup>b</sup>

Storks do not fly into cities that have been sacked, for they flee from the echo of past ills. But you dwell in a house that you yourself sacked ; and you sacrifice to the gods that inhabit it as if they were non-existent, or as if they existed but had forgotten that you had seized even their property.

### Letter 73 [13]

*To Julia Augusta* <sup>c</sup>

No, the divine Plato had no envy of the sophists, though some people believe firmly that he had ; but

τέττιξ, ἀηδῶν καὶ χελιδῶν καὶ κύκνος  
μικρὰ βροτοὺς τέρπουσιν ὡδαῖς ἐμφύτοις  
ὡς πρίν, τὰ καυά καὶ τετεχνιτευμένα,  
ρῆτορ, μέλη σὰ τοῦ μέλιτος ἡδίω

For modern comment on this aspect of ancient taste see Lafcadio Hearn, "Insects and Greek Poetry," *Atlantic Monthly* 111 (1913), 618-624, *Interpretations of Literature* II (New York, 1929), 256-258, Norman Douglas, *Birds and Beasts of the Greek Anthology* (New York [1929]), pp. 192-198.

<sup>b</sup> Very likely M. Aurelius Antoninus (Caracalla), who in 212 put out of the way his brother Geta and some 20,000 of Geta's adherents.

<sup>c</sup> Julia Domna (wife of the Emperor Septimius Severus), an early Beatrice d'Este.

## PHILOSTRATUS

φιλοτίμως<sup>1</sup> πρὸς αὐτοὺς εἶχεν, ἐπειδὴ διεφοίτων θέλγοντες μικράς τε καὶ μεῖζους πόλεις τὸν Ὀρφέως καὶ Θαμύρου τρόπον, τοῦ δὲ βασκαίνειν ἀπεῖχε<sup>2</sup> τοσοῦτον ὅσον φιλοτιμία φθόνου· φθόνος μὲν γάρ τρέφει τὰς μοχθηρὰς φύσεις, φιλοτιμία δὲ τὰς λαμπρὰς ἐγείρει, καὶ βασκαίνει μέν τις τὰ μὴ ἔαυτῷ ἐφίκτα, ἀ δὲ ἀμεινον ἢ μὴ χεῖρον διαθήσεται, φιλοτιμεῖται πρὸς ταῦτα. ὁ γοῦν Πλάτων καὶ ἐς τὰς ἴδεας τῶν σοφιστῶν ἔειται καὶ οὕτε τῷ Γοργίᾳ παρίσηι τὸ ἔαυτοῦ ἀμεινον γοργιάζειν πολλά τε κατὰ τὴν Ἰππίου καὶ Πρωταγόρου ἡχῶ φθέγγεται. ζηλωταὶ δὲ ἐγένοντο ἄλλοι μὲν ἄλλων, καὶ γάρ δὴ καὶ ὁ τοῦ Γρύλλου φιλοτιμεῖται πρὸς τὸν τοῦ Προδίκου Ἡρακλέα, ὅπότε ὁ Πρόδικος τὴν Κακίαν καὶ τὴν Ἀρετὴν ἄγει παρὰ τὸν Ἡρακλέα καλούσας αὐτὸν ἐς βίου αἴρεσιν, Γοργίου δὲ θαυμασταὶ ἥσαν ἄριστοι τε καὶ πλεῖστοι· πρῶτον μὲν οἱ κατὰ Θετταλίαν Ἑλληνες, παρὸς οἷς τὸ ῥήτορεύειν γοργιάζειν ἐπωνυμίαν ἔσχεν, εἶτα τὸ ξύμπαν Ἑλληνικόν, ἐν οἷς Ὁλυμπίασι διελέχθη κατὰ τῶν βαρβάρων ἀπὸ τῆς τοῦ νεώ βαλβίδος λέγεται δὲ καὶ Ἀσπασία ἡ Μιλησία τὴν τοῦ Περικλέους γλώτταν κατὰ<sup>3</sup> Γορ-

Two mss (Cf. above, p. 397)

<sup>1</sup> Ald. inserts μὲν.

<sup>2</sup> ἀπέσχε one ms

<sup>3</sup> One ms. inserts τὸν

<sup>a</sup> Cf. the phrase τὸν Ὀρφέως τε καὶ Θαμύρου τρόπον in *Lives of the Sophists* 1 (483)

<sup>b</sup> E. Norden, *Antike Kunstsprosa* 1 (1909), pp. 106-112, believes that Plato uses sophistic figures (a) in parody, (b) to show his opponents that he can use the figures perfectly well if he wants to, (c) for humorous effect. Philostratus's statement of the case against Plato shows a sense of humour that Dionysius of Halicarnassus and some other ancient critics lacked.

he was emulous of them, since they travelled around, charming cities small and large after the manner of Orpheus and Thamyras <sup>a</sup>; no, he was as far removed from envy as emulation is from jealousy. For jealousy nourishes mean natures, but emulation arouses brilliant ones; and a man is envious of what he himself is unable to attain, but he is emulous of such actions as he is going to be able to perform as well or better. Now Plato eagerly adopts the literary forms of the sophists, he does not let himself be beaten by Gorgias at Gorgias' own tricks, and he words many a phrase in the sonorous manner of Hippias and Protagoras <sup>b</sup>. Some writers have emulated one sophist, others another. For example, the son <sup>c</sup> of Gryllus is emulous of the *Heracles* of Prodicus, in the passage where Prodicus introduces Vice and Virtue to Heracles and they summon him to a choice of life <sup>d</sup>. The admirers of Gorgias were excellent men and very numerous; in the first place there were the Greeks of Thessaly, among whom the practice of oratory got the name "Gorguzing" <sup>e</sup>; in the next place his admirers embraced the entire Greek people, among whom, at Olympia, from the threshold of the temple, he delivered an oration <sup>f</sup> against the barbarians. Aspasia the Milesian too is said to have whetted <sup>g</sup>

<sup>a</sup> Xenophon, who had attended Prodicus's lectures, see *Lives of the Sophists* i. 12 (496).

<sup>b</sup> Xenophon, *Memorabilia* ii. 1. 21-34

<sup>c</sup> Cf. *Lives of the Sophists* i. 16 (501-502) "However, not even the Thessalians neglected learning, but all the cities great and small in Thessaly tried to write like Gorgias and looked to Gorgias of Leontini" (Trans. W. C. Wright, LCL)

<sup>f</sup> See *Lives of the Sophists* i. 9 (493).

<sup>g</sup> This metaphor, called frigid by Aristotle (*Rhetoric* iii. 3 [1406 a 10]), occurs twice in Xenophon, see Norden, p. 103, n. 2

## PHILOSTRATUS

γίαν θῆξαι, Κριτίας δὲ καὶ Θουκυδίδης οὐκ ἀγνοοῦνται τὸ μεγαλόγνωμον καὶ τὴν ὁφρὺν παρ' αὐτοῦ κεκτημένοι, μεταποιοῦντες δὲ αὐτὸν ἐς τὸ οἰκεῖον ὁ μὲν ὑπὸ εὐγλωττίας ὁ δὲ<sup>1</sup> ὑπὸ ρώμης. καὶ Αἰσχύνης δὲ ὁ ἀπὸ τοῦ Σωκράτους, ὑπὲρ οὗ πρώην ἐσπούδαζες ὡς οὐκ ἀφανῶς τὸν διαλόγους κολάζοντος, οὐκ ὥκνει γοργιάζειν ἐν τῷ περὶ τῆς Θαργηλίας λόγῳ, φησὶ γάρ πον ὥδε. “Θαργηλία Μιλησία<sup>2</sup> ἐλθοῦσα εἰς Θετταλίαν ξυνῆν Ἀντιόχῳ Θετταλῷ βασιλεύοντι πάντων Θετταλῶν.” αἱ δὲ ἀποστάσεις αἱ τε<sup>3</sup> προσβολαὶ τῶν λόγων Γοργίου ἐπεχωρίαζον πολλαχοῦ μέν, μάλιστα δὲ ἐν τῷ τῶν ἐποποιῶν κύκλῳ. πεῖθε δὴ καὶ σύ, ὡς βασίλεια, τὸν θαρσαλεώτερον τοῦ Ἑλληνικοῦ Πλούταρχον μὴ ἄχθεσθαι τοῖς σοφισταῖς μηδὲ ἐς διαβολὰς καθίστασθαι τοῦ Γοργίου. εἰ δὲ οὐ πείθεις, σὺ μέν, οἴα σου<sup>4</sup> σοφία καὶ μῆτις, οἰσθα τί χρὴ ὄνομα θέσθαι τῷ τοιῷδε ἐγώ δὲ εἰπεῖν ἔχων οὐκ ἔχω.<sup>5</sup>

Two mss. (Cf. above, p. 397)

<sup>1</sup> δὲ] δ' αὐτὸν Ald.

<sup>3</sup> αἱ τε Jacobs · εἴτε

<sup>5</sup> οὐκ ἔχω one ms., οὐ λέγω the other ms.

<sup>2</sup> Μιλησία om. Ald.

<sup>4</sup> οἴα σου Jacobs: οἴλα που.

<sup>a</sup> For Aspasia as a teacher cf. Alciphron iv 7. 7. Her λόγος ἐπιτάφιος as reported by the Platonic Socrates (*Menechmus* 236-249) abounds in Gorgianic figures

<sup>b</sup> For further criticism of the style of Critias see *Lives of the Sophists* i 16 (502-503).

<sup>c</sup> For the Gorgianic element in Thucydides' style see Norden, pp. 96-100.

<sup>d</sup> Norden, p. 103, points out that the four *cola* of which this sentence is composed have eight, eight, nine, and ten syllables.

the tongue of Pericles to imitate Gorgias <sup>a</sup>, and it is a well-known fact that Critias <sup>b</sup> and Thucydides <sup>c</sup> acquired their grandeur and sternness of style from him, remodelling the style according to their own genius, the one through fluency, the other through power. And Aeschines too, the Socratic, whom you recently discussed as writing his dialogues in a notably severe style, did not hesitate to write like Gorgias in his discourse about Thargela. For in one passage he says, "Thargela of Miletus came to Thessaly and was associated with Antiochus the Thessalian, king of all the Thessalians." <sup>d</sup> And Gorgias' figures of "emphatic break" and "sudden transition" <sup>e</sup> had wide currency, especially in the corpus of the epic poets.<sup>f</sup> Then do you too, O Queen, please urge Plutarch, boldest of the Greeks, not to take offence at the sophists <sup>g</sup> and not to fall foul of Gorgias. If you do not succeed in persuading him, at least you know, such is your wisdom and cleverness, what name <sup>h</sup> to apply to a man of that sort; I could tell you, but I can't

<sup>a</sup> These figures are mentioned also in *Lives of the Sophists* 1. 9 (492). For various theories about ἀπόστασις see J. Frei in *RhM* 7 (1850), 542-554, Frei concludes that it is "asyn-  
detische Einführung eines direkten, unabhangigen Satzes."

<sup>b</sup> Norden, p 380, n 1, comments, "Was das heisst, weiss ich nicht"

<sup>c</sup> For Plutarch's opposition to the sophists see Norden, pp 377, 380, 384, n 1. "Das πεῖθε Πλούταρχον κτλ," says Norden, p 381, n 1, "obgleich er längst tot war, ist echt manieriert gesagt, wie es diesem Skribenten und seines-  
gleichen eignet"

<sup>d</sup> Norden (p. 381, n 2) suggests ἀβέλτερος; Munscher (p. 537), κακοήθης. L. A. Post, συκοφάντης or βάσκανος

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